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WITH A VIEW OF

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INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih station, 4, 133–4, 180–1; seminary, interesting pupils, &c., 180
Abenaquis, mission to, 13
Adabazar—see Constantinople
Adana—see Aintab
Adrianople—see Constantinople
Ahmednuggur mission, 7, 28, 83–4, 122–3, 172–4, 188, 197–202, 234, 273–5, 303–5, 330; annual survey, 7; licensure of Sidoo Bapoojee, 28; churches, 7; Mahars at Kolgaw, 83; Khoker, 122; labors, 123; annual report, 172–4; church formed, 188; report of the first church, 197; of the second church, 198; preaching tours, 199; persecution of two young men, 200–1; baptism of two young men, 234; account of two young brahmin converts, 273; interesting baptisms, 303; sympathy with converts, 304; death of a blind native Christian, 330
Aintab station, 4, 112, 208–9; 230–32, 270–2; church at, 39; Sabbath school at, 38; Kessab, 35, 209, 271; Oorfa, 112, 271; church formed, 113; Bitias, 209, 271; Tarsus, 209, 231, 271; Adyaman, 208; ordination at Adana, 230; communion at Adana, 231; Adana, 271; annual report, 270–2; Killis, 271; Birijik, 272
Aleppo station, 36–7, 65–7, 272; removal of missionaries from, 65
American Board, annual survey of its missions, 1–13; finances of, 29, 318, 359, 380; special meeting, 92, 97–103; annual meeting, 253, 318, 353; next meeting, 371
Address of missionaries to British Ambassador at Constantinople, 184
American Systematic Beneficence Society, 217
Amoy mission, 9, 167–70, 221; annual survey, 9; churches, 9, 167, 170; schools, 168; theological class, 168; persecution, 169, 170; arrival of missionaries, 221
Antioch, 36, 41, 123; arrival of Mr. and Mrs. Morgan, 156, 228–30, 316; encouragement at Bitias, 229; ordination at Kessab, 229; vicinity of Kessab, 230; visits to Kessab and Bitias, 316; climate of Antioch, 317
Anderson, Rev. Dr., letters from, 33–41
Annual survey of missions, 1–13
Arabkir station, 4, 117, 265–7, 295–8, 375–6; progress at, 117; persecution at, 177; annual report, 265–7; labors among and account of the Kuzzel-bash, 296–8; promise at Shehuk, 375
Arcot mission, 8, 221; annual survey, 8; churches, 8; schools, 8; arrival of missionaries, 221
Armenian mission, 4, 14–16, 46–7, 60, 67–80, 112–18, 123, 134–40, 177–9, 188–9, 206–9, 227–32, 252, 257–73, 282, 289–98, 316–18, 333–38; annual survey, 4; schools, 4; printing, 4; churches, 4; arrival of Mr. and Mrs. Allen, 60; of Mr. and Mrs. Pollard, Mr. Trowbridge, and Misses Tenney and West, 123; controversy among the Armenians, 138; annual meeting, 252. 257–73; changes in location of missionaries, 257; review of the field, 257–8.
Ascension Island. 10, 42, 58–9, 161–3, 193–5, 225–7, 279–82, 376–8; small-pox. 10; labor, 42 161; peace at, 43; arrival of Mr. Doane, 59; prospects for the future, 163; visit to Strong's Island, 193; McAskill Islands, 193–4; urgent call for help, 194; other parts of Micronesia, 194–5, 227; annual report, 225; preaching, 225; education, tours, and medical labors, 226; opposition of foreigners, 226; journal of Dr. Gulick, 279; Bonabe religion, 280; death of the King, 280; visits from chiefs, 281–2; want of a vessel, 377
Assyrian mission, 6, 16, 47–8, 60, 80, 118–20, 140–2, 176, 205–6, 331–3; annual survey, 6; arrival of missionaries for, 60; annual report, 140; trials of a convert, 118; Mardin, 119; Geolle, 120; the war, 142; movement in Jebel Tour, 176; Protestant community formed, 176; gospel in Koordish, native helpers, cases of interest, &c., 332

Baptist Missionary Society, English, 25–6
Baptist Missionary Society, General, 25
Baptist Missionary Union, 213–17
Basle Missionary Society, 25
Batticotta—see Ceylon
Bebek—see Constantinople
Beirût station, 5, 179, 379; annual report, 179 church schools, &c., 179
Bengal Missionary Conference, 147–56
Bennington—see Choctaws
B'hamdûn, 5, 179; annual report, 179
Bhingar—see Ahmednuggur
Bibliographical notices, 20–4, 88–91
Bombay mission, 7, 171–2; annual survey, 7; annual report, 171–2; need of the gospel felt, 172; need of more laborers, 172
Broosa—see Constantinople
Boxes, &c., to missionaries, 58
Baptist Free Mission Society, 217
Baghchejûk, 73–4, 134–6, 259, 261, 283; Mr. Parsons's removal to, 73; Mr. Everett's visit, 73; letter from a native, 74; Turkish judge and Bible, 135; coffee shop, 136; annual report, 261; accessions to the congregation and spread of the truth, 293–4

Canton mission, 9, 124, 307–10, 316, 322; annual survey, 9; improvement, 124; annual report, 307–10; tour of Mr. Vrooman to the interior, 316; translation of a Chinese placard, 323
Chinese Evangelization Society, 220
Cesarea station, 4, 47, 113, 208, 268, 282; church at, 47, 113; Moslem inquirers, 47; inquirers,

114; Nigda, 114; the work in other villages, 115; advance of the reformation, 208, 232; annual report, 268
Ceylon mission, 9, 60–1, 124, 156, 170–1, 236–8, 253, 275–7, 283, 306, 349; annual survey, 9; churches, 9, 275; schools, 9, 277; annual meeting of, 60–1; native pastor ordained, 61; labors, 124; encouragement, 156; obstacles and results, 170–1; dedication, 236; a storm, 236; memory of Mr. Poor, 237; forty years since, 237; labors at Chavagacherry, 237; report of Panditeripo station, 253; annual report, 275–7; Batticotta seminary, 277; additions to the church, 283, 349; dispensary, 283; Oodooville boarding school, list of pupils, 306; small pox, 349
Cherokees, mission to, 12, 27, 220; annual survey, 12; annual report, 220; church, 12, 27, 220; schools, 12, 220; press, 12
Choctaws, mission to, 11, 220–1, 238, 252; annual survey, 11; churches, 11; schools, 11; interest manifested and call for help, 221; death of Miss Aiken, 238; additions to the church, 252
Constantinople station, 4, 14, 72–4, 134–8, 317; new church organized, 14; Bible and Moslems, 15; the future of Constantinople, 51; Nicomedia, 72, 259, 262; Bebek, 259, 260; Pera, 259; Adabazar, 259, 262, 294; Broosa, 259; review of the year, 137; fruit of the gospel, 138; annual report, 258; progress of the work, 317
Correspondence with missionaries, 57
Church Missionary Society, 245–8
Church of Scotland, schools and preaching in India, 346–8
China, missions in, statistics of each city, 19

Dakotas, mission to, 12; annual survey, 12; church, 12
Demirdesh—see Constantinople
Departure of missionaries, 28, 189, 318
Deputation to India, report of special committee on, 365
Diarbekir station, 6, 47–8, 118–20, 205; change at, 6; climate, 47; additions to church, 47; Hainee, 48, 206; annual report, 205; schools, 206
Divrik—see Kharpoot and Tocat
Duff, Rev. Dr., address of, 49–50
Donations, 29, 61, 92, 125, 157, 189, 221, 253, 285, 318, 349, 382
Dwight—see Cherokees
Deir-el-Kummer station, 5

Egin—see Arabkir
Erzroom station, 4, 76–80, 264, 295; visit to Khanoos, 76–9; life of the villagers, 77; Baron Harootun, 78; fall of Kars, 79; annual report, 264; another church formed, 295
English Bible and Missionary Societies, contributions to, 243
Episcopal Prot. church, U. S. Board of missions of, 55

Fairfield—see Choctaws
Freewill Baptist mission, 27, 55
Fuh-chau mission, 9, 34–5, 166–7, 277, 283, 349; annual survey, 9; preaching, 9; schools, 9; education and preaching, 166; books, 10; a pretended revelation, 34; Chinese views of Christianity, 35; distribution of tracts, 166; chapels, 167; new location, 277; opposition and abuse, 278; first convert baptized, 283; death of Mr. Cummings, 284; death of Mrs. Doolittle, 349

Gaboon mission, 2, 43–4, 91, 108–9, 156, 209–12, 284, 339–40, 371–5; annual survey, 2; death of Mrs. Herrick, 2; preaching, 2, 210; annual report, 209–10; school, 2, 156, 210, 284; Pangwes, 3, 44, 108, 211, 212, 340; visit to Shikani towns, 43; climate of, 91; slavery among the Pangwes, 108; superstition of the natives, 109; robbery of Messrs. Adams and Preston, 211; state of the work, 339; reinforcements wanted, 340; arrival of Dr. Ford, 340; death of Mr. Adams, 371
Gawar station, 6, 143, 175, 303; trouble from the Koords, 175; school, 175; changes, 303; prospect in the mountains, 303
Greece, mission to, 3, 252; annual survey, 3; attendance on Sabbath, 3; theological class, 3, 252; printing, 3, 252; unquiet state of the kingdom, 252

Hainee—see Diarbekir
Hawaiian Missionary Society, 341–4.
Hasbeiya station, 5, 111
Hass-keuy—see Constantinople
Homs station, 5, 112
Hatti-sherif of the Sultan of Turkey, 181

Ifumi—see Zulus
Inanda—see Zulus
Irish mission, 27

Jews, mission to, 3, 272; annual survey, 3; Thessalonica, 3, 272; discontinuance of the mission, 272
Jews, British Society for Propagating the Gospel among the, 220; London Society for the same, 344.

Kessab—see Aintab and Antioch
Khanoos—see Erzroom
Kuzzel-bash, the, 296–8
Kharpoot station, 41, 267; annual report, 267; disturbance at the funeral of a child, 334; calls from new places, 335; visit to the mountains, 336; Choonkoosh, 337
Killis—see Aintab
Kolapoor mission, 7, 124, 143–4; annual survey, 7; schools and books, 7, 144; annual report, 143; preaching, 143
Koomkapoo—see Constantinople

Lenox—see Choctaws
London Missionary Society, 248–52
Leipsic Missionary Society, 25
Lutheran Missionary Society, (U. S.) 55
London Society for promoting Christianity among Jews, 341
Letters to missionaries, 57

Missions in China, statistics of, 19
Madras mission, 3, 252; annual survey, 8; churches, 8; schools, 8; press, 8; additions to the church, 252; account of the converts, 252–3
Marquesas mission, 315, 341–4
Madura mission, 8, 124, 144–7, 235, 316, 325–30; annual survey, 8; churches, 8, 124, 144, 325; schools, 8, 145–6; annual report, 144–7; changes in the mission, 145; seminary, 235; distribution of tracts and translation of books, 236; deaths of catechists, 316; admissions to church, 325; new churches to be formed, 325; labors in the villages and tours, 327; an old papal church, 328; salt pans, 329
Moravian missions, 51–3, 85–8; in Jamaica, 187, 219
Mandahasalie—see Madura
Manepy—see Ceylon
Marash station, 4, 67–70, 189, 269–70, 289; disturbances and robberies at, 67–70; visit of Mr. Schneider, 70–2; admissions to the church, 71, 290; additions to the Protestants, 189; annual report, 270; church officers elected, &c. 289; inquiry and progress, 290–1

Marsovan station, 4, 262
Moosh—see Erzroom
Mosul station, 6, 16, 80, 140–2, 176; progress at, 16, 80; annual report, 140; Protestant community formed, 176
"Morning Star," 284, 380
Missionaries, letters, boxes, &c. to, 57–8
Micronesia mission, 10, 42, 58–9, 161–3, 193–5, 225–7, 279–82, 313–15; annual survey, 10; labors, 161; prospects for the future, 163; McAskill Islands, 193–5; annual report Ascension Island, 225; journal of Dr. Gulick, 279; arrival of Dr. Pierson, 313

Nestorian mission, 6, 28, 81–3, 121–2, 142–3, 156, 174–5, 203–5, 232–4, 298–303, 331; annual survey, 6; education, 6; additions to the church, 7, 28, 203, 299; relations to Persian government, 28; annoyance from officers of, 81, 142; letters from officers of, 121; labors, 82; do. of the native helpers, 83; prospects for the future, 121, 300, 302; press, 122; dispute between Persian government and English ambassador, 156, 301; continued hostility of Persian government, 174; revivals in villages and seminaries, 203–4, 234; conversion of a papal missionary priest, 331; visit of English embassy, 233; a family poisoned, 233, 300 memoir of Dea. Gewergis, 239–43; visit to Tergawer, 298; war with Affghans, 331
Nicomedia—see Constantinople
Norwegian mission, 27
Nova Scotia mission, 27
Netherlands Missionary Society, 53

Ojibwas, mission to, 12; annual survey, 12; treaty with U. S. 12
Oroomiah—see Nestorian mission

Presbyterian Board of Foreign Missions, 213
Paris Missionary Society, 252
Pera—see Constantinople
Pergamos—see Smyrna
Postal arrangements in Turkey, 56; postage to missionaries, 58

Rodosto—see Constantinople
Rhenish Missionary Society, 54
Reformed Presbyterian mission, (Scotland,) 55

Sandwich Islands, 11, 59, 157, 310–12, 315; annual survey, 11; progress, 11; churches, 11; new house of worship at Kohala, 59; contributions at Waimea, 157; volcanic eruption, 59; annual report, statistics, &c., 310–12; Marquesas mission, 315, 341–4
Satara mission, 7, 196–7, 283; annual survey, 7; annual report, 196–7; native helpers and inquirers, 197; death of Mrs. Munger, 283
Scutari—see Constantinople
Senecas, mission to, 13, 18, 27; annual survey, 13; churches, 13; contributions, 13; schools, 13; orphan asylum, 13; account of three aged Indians, 18; religious interest among, 27
Seroor station, 7, 202; encouragement in the villages, 202
Shanghai mission, 10, 17, 157, 164–6, 195–6, 221, 321–2; annual survey, 10; admissions to the church, 17, 322; account of Mrs. Wong, 17; review of the year, 157; annual report, 164; itinerating labors of Mr. Aitchison, 165; manner in which preaching is received, 165, 195; preaching places and services, 195; arrival of Mrs. Blodget, 221; visit of Mr. Bridgman to Fuh-chau, 321
Sidon station, 109
Sivas station, 4, 74, 116, 264, 337–8; reception of Messrs. Parsons and Plumer, 74; inquirers, 75; labors, 76; character of the people, 116; of the priests, 116; church, 117; annual report, 264; Sabbath services, inquirers, and neighboring towns, 338
Smyrna (Armenian) station, 4, 46, 188, 227, 291–3, 378; Thyatira, 46, 227; Pergamos, 46; additions to the church, 188; trials of converts, 228; persecution of a Greek protestant, 291–3
Strong's Island, 10, 193, 313–15; visit of Ascension Island missionaries, 193; arrival of Dr. Pierson, 313; a converted sailor, 314
Syrian mission, 5, 28, 45, 60, 65–7, 109–12, 124, 129–34, 179–81, 282; annual survey, 5; death of Mr. Whiting, 28, 45, 67; obituary notice of, 129–33; press, 5; schools, 5, 124; seminary, 133–4; arrival of Mr. and Mrs. Aiken, 60; protestants at Aleppo, 66; annual report, 109–12; persecution at Alma, 110; arrival of missionaries, 124; death of Mrs. Aiken, 282

Thessalonica—see Jews
Tillipally—see Ceylon
Tocat station, 4, 60, 123, 138, 232, 263, 338–9, 379; Dr. Jewett robbed, 60; theological students, 138; happy death, 139; additions to the church, 60; labors, 123; Zile, 123, 232; work in the city, 232; annual report, 263; the present contrasted with nine years since, by Mr. Powers, 338
Trebizond station, 4, 15, 178, 206–7, 265, 317, 379; changes and removals, 15; efficacy of divine grace, 16; signs of progress, 178; bookstore opened, 178; attempt to prevent a wedding and its results, 206–7; annual report, 265; tours by Mr. Powers, 317
Tripoli station, 5, 111.
Turkish Missions Aid Society
Thyatira—see Smyrna
Tuscaroras, mission to, 13; annual survey, 13; church, 13; schools, 13

Umtwalumi—see Zulus
United Presbyterian Missions, (Scotland,) 217

Wudaley—see Ahmednuggur
Wesleyan Missionary Society, (English,) 24; missions in Canada, 185, 348

Yuzgat—see Cesarea

Zulus, mission to, 3, 28, 103–8, 124, 156; annual survey, 3; preaching, 3; churches, 3; additions to, 28, 104, 124; schools, 3, 104; annual report, 103; seminary, 104; an unblest marriage, 107; arrival of Mr. and Mrs. Pixley, 156

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

Abraham, Andrew, 3
Abraham, Mrs., 3
Adams, H. M., 2, 3, 43, 44, 91, 109, 209, 211, 339, 371
Adams, Mrs. Sarah C., 3
Agnew, Miss Eliza, 9
Aiken, Edward, 5, 60, 180
Aiken, Mrs., 5, 60, 282
Aiken, Miss L. M., 11, 238
Aitchison, William, 10, 18, 164
Alexander, W. P., 10
Alexander, Mrs. 10
Allen, O. P., 4, 60, 257, 379
Allen, Mrs., 4, 60, 379
Andrews, C. B., 10
Andrews, Mrs. 11
Arms, Miss Maria P., 11

Bailey, Edward, 10
Bailey, Mrs., 10
Baldwin, C. C., 9, 84, 85, 166, 283
Baldwin, Mrs., 9
Baldwin, Dwight, 10
Baldwin, Mrs., 10
Baldwin, William O., 10
Baldwin, Mrs., 10
Ball, Dyer, 9
Ball, Mrs., 9
Ball, J. N., 4, 46, 113, 208, 268. 269, 282
Ball, Mrs., 4
Ballantine, H., 7, 28, 172, 173. 188, 198, 199, 202, 234, 273, 303, 330
Ballantine, Mrs., 7, 330
Barker, W. P., 7, 122, 172
Barker, Mrs., 7, 122
Beebee, A. G., 4, 37, 71, 72, 189, 269
Beebee, Mrs., 4
Beckwith, E. G., 11
Beckwith, Mrs., 11
Benjamin, Nathan, 4
Benjamin, Mrs., 4
Bennet, Miss Hannah, 11
Benton, W. A., 5, 34, 35, 179
Benton, Mrs., 5
Best, Jacob, 2, 108.
Best, Mrs., 2
Bird, William, 5, 34, 133
Bird, Mrs., 5
Bishop, Artemas, 11
Bishop, Mrs., 11
Bissell, Lemuel, 7, 28, 83, 172, 174, 202
Bissell, Mrs., 7
Bliss, Asher, 13
Bliss, Mrs., 13
Bliss, Daniel, 5, 28, 124, 282
Bliss, Mrs., 5, 28, 124
Bliss, E E., 4, 257, 262, 293
Bliss, Mrs., 4
Bliss, Isaac G., 4, 99
Bliss, Mrs., 4
Blodgett, H., 10, 18. 164, 195
Blodgett, Mrs., 10, 221
Boing, E. L., 12
Boing, Mrs., 12.
Bond, Elias, 10
Bond, Mrs., 10.
Bonney, Samuel W., 9, 318
Bonney, Mrs., 318
Bowen, George, 7, 171
Breath, Edward, 6, 82, 156, 174, 331
Breath, Mrs., 6
Brewster, Mrs. Mary G., 9
Bridgman, Elijah C., 10, 17, 157, 164, 321
Bridgman, Mrs., 10, 17, 164
Brown, Miss Lydia, 11
Burgess, Ebenezer, 7
Burnell, T. S., 9, 60, 276, 277
Burnell, Mrs., 9
Bushnell, Albert, 2, 43, 91, 108, 210, 339, 371
Bushnell, Mrs., 2
Byington, Cyrus, 11
Byington, Mrs., 11

Calhoun, S. H., 5, 33, 34, 37, 38, 39, 67, 129, 133, 180, 181
Calhoun, Mrs., 5
Chamberlain, J. D., 11
Chamberlain, Mrs., 11
Chamberlain, Mrs. M. P., 11
Chandler, J. E., 8, 144
Chandler, Mrs., 8
Cheney, Miss Sarah, 5
Child, Miss P. G., 11
Clark, E. W., 11, 221
Clark, Mrs., 11
Clark, William, 4, 117, 118, 177, 257, 260, 266, 296
Clark, Mrs., 4
Coan, G. W., 6, 81, 82, 232, 243, 303
Coan, Mrs., 6
Coan, Titus, 10, 59
Coan, Mrs. 10
Cochran, J. G., 6, 28, 203, 300, 302
Cochran, Mrs., 6
Conde, Daniel T., 10
Conde, Mrs., 11
Copeland, C. C., 11, 220
Copeland, Mrs., 11
Copeland, H. K., 11
Copeland, Mrs., 11
Crane, Mrs. Ann E., 6, 300
Crane, Oliver, 4, 35, 39
Crane, Mrs., 4
Cummings, Seneca, 9, 167, 284
Cummings, Mrs., 9

Dada, Miss H. A., 11, 12
Dean, Samuel C., 318
Dean, Mrs., 318
DeForest, H. A., 5, 179, 181
DeForest, Mrs., 5
Denny, Miss M. E., 12
Doane, E. T., 10, 58, 193, 225, 231, 376
Doane, Mrs., 10, 225, 281
Dodd, E. M., 3, 4, 257, 261, 378
Dodd, Mrs., 3, 4
Döhne, J. L., 3
Döhne, Mrs., 3
Dole, Daniel, 11
Dole, Mrs., 11
Doolittle, Justus, 9, 166, 284, 321
Doolittle, Mrs., 9, 349
Doty, Elihu, 9, 167, 169
Doty, Mrs., 9
Dunmore, G. W., 4, 266, 267, 296, 331, 333
Dunmore, Mrs., 4
Dwight, H. G. O., 4, 5, 72, 73, 137, 252, 258, 317
Dwight, Mrs., 4

Eddy, W. W., 5, 33, 37, 65, 67
Eddy, Mrs., 5.
Edwards, Miss Jerusha, 13
Edwards, John, 11, 238, 252
Edwards, Mrs., 11
Emerson, J. S., 11
Emerson, Mrs., 11
Everett, J. S., 4, 14, 73, 74, 134, 137, 257, 258, 260
Everett, Mrs., 4, 258

Fairbank, Samuel B., 7, 99, 101, 171, 221, 318
Fairbank, Mrs., 318
Farnsworth, W. A., 4, 113, 115, 230, 337
Farnsworth, Mrs., 4
Farrar, Miss Cynthia, 7, 172
Fay, Miss Catharine, 11
Fisk, Miss Fidelia, 6, 82, 204, 239, 242
Foot, Horace, 5
Foot, Mrs., 5
Ford, George, 8, 99

Ford, Mrs., 8.
Ford, H. A., 2, 99, 189, 340
Ford, Mrs., 2, 189
Ford, J. E., 5, 33, 34, 35, 37, 65, 66, 67, 179, 379
Ford, Mrs., 5
Fox, Miss Caroline A., 13

Gaston, Miss C. A., 11, 12
Gleason, Anson, 13
Gleason, Mrs., 13
Goodell, William, 4, 15, 137, 259
Goodell, Mrs., 4
Goodell, Edwin, 4
Goodell, Mrs., 4
Goodell, Miss Isabella H., 4
Goodell, Miss M. E , 4
Goulding, Miss Harriet, 11
Graves, Mrs. M. L., 7
Green, S. F., 8, 60, 283
Grout, Aldin, 3, 105
Grout, Mrs., 3
Grout, Lewis, 3, 103, 124
Grout, Mrs., 3
Gulick, L. H., 10, 42, 161, 226, 279, 313, 376
Gulick, Mrs., 10, 161, 226, 281
Gulick, Peter J., 11
Gulick, Mrs., 11

Harding, Charles, 318
Harding, Mrs., 318
Hall, Benjamin F., 13
Hall, Mrs., 13
Hall, Miss Lois W., 12
Hamlin, C., 4, 74, 257, 259, 260
Hamlin, Mrs., 4
Hancock, Miss E. Y., 12
Hartwell, Charles, 9, 167
Hartwell, Mrs., 9
Haskell, H. B., 6, 60, 332
Hastings, E. P., 8, 60, 61, 156, 237, 276, 277
Hastings, Mrs., 8
Haynes, Miss Melvina, 4, 258
Hazen, Allen, 7, 171, 172, 202
Hazen, Mrs., 7
Herrick, H. P., 2, 3, 209
Herrick, Mrs., 2
Herrick, James, 8, 124, 144
Herrick, Mrs., 8
Hinsdale, Mrs. Sarah C., 4
Hitchcock, H. R., 11, 310
Hitchcock, Mrs., 11
Hobbs, S. L., 11, 221
Hobbs, Mrs , 11
Hotchkin, E., 11
Hotchkin, Mrs., 11
Hotchkin, John J., 11
Howland, W. W., 8, 60, 61, 124, 157, 236, 276, 277
Howland, Mrs., 8
Hume, R. W., 7
Hume, Mrs., 7
Hunt, P. R., 8
Hunt, Mrs., 8
Hurd, Isaac N., 8, 252
Hurter, G. C., 5, 33, 124
Hurter, Mrs., 5
Hough, Miss E. J., 13

Ireland, W., 3, 28
Ireland, Mrs., 3

Jessup, H. H., 5, 28, 124
Jewett, Fayette, 4, 60, 232, 263, 264, 337
Jewett, Mrs., 4, 263
Johnson, Edward, 11, 28
Johnson, Mrs , 11
Johnston, T. P., 4, 39, 40
Johnston, Mrs., 4
Joralmon, J. S., 9, 221
Joralmon, Mrs , 9, 221

Kent, Miss Mary, 13
Ker, Miss Sarah, 12
King, Jonas, 3, 4, 252
King, Mrs , 3
Kingsbury, Cyrus, 11
Kingsbury, Mrs., 11
Kinney, Mrs. M. L., 11
Knapp, George C., 6, 60, 332
Knapp, Mrs., 6, 60, 332

Ladd, Daniel, 4, 35, 46, 188, 227 261, 291
Ladd, Mrs., 4, 46
Lansing, A. G., 11
Lansing, Mrs., 11
Lathrop, Edwin, 11, 12
Lathrop, Mrs., 11, 12
Lathrop, Mrs. L. E., 13
Libby, Samuel T., 11
Lindley, Daniel, 3
Lindley, Mrs., 3
Little, Charles, 8, 144, 327
Little, Mrs., 8
Lobdell, Henry, 6, 140, 141
Lobdell. Mrs., 6
Lord, Miss L. H., 12
Lord, N. L., 9, 61, 170, 277, 349
Lord, Mrs , 9
Lyman, D. B., 10
Lyman, Mrs., 10
Lyons, J. L., 5, 34
Lyons, Mrs., 5
Lyons, Lorenzo, 10, 59, 157
Lyons, Mrs., 10

Macy, William A., 9, 124, 308. 322
Marsh, D. W., 6, 16, 140, 332
Marsh, Mrs., 6
McKinney, Silas, 3, 318
McKinney, Mrs., 3, 318
McMillan, G. W., 8
McMillan, Mrs., 8
Meigs, B. C., 8. 60, 61, 236, 276
Mellen, William, 3, 107
Mellen, Mrs., 3
Mills, C. T., 9, 99
Mills, Mrs., 9
Morgan, H. B., 3, 46, 123, 156 228, 229, 257, 316
Morgan, Mrs., 3, 123, 156
Munger, S. B,, 7, 172, 196
Munger, Mrs., 7, 283
Muzzy, C. F.. 8, 144
Muzzy, Mrs., 8

Noyes, J. T., 8, 144, 325
Noyes, Mrs., 8
Nutting, David H., 6, 47, 206, 332
Nutting, Mrs., 6, 332
Nutting, G. B., 4. 39, 318
Nutting, Mrs., 318

Osunkhirhine, P. P., 13
Orr, James, 12
Orr, Mrs., 12

Paris, John D., 10
Paris, Mrs., 10
Parker, B. W., 11
Parker, Mrs., 11
Parsons, Benjamin, 4, 74, 75, 76, 116, 263. 264
Parsons, Mrs., 4, 74, 76, 263
Parsons, J. W., 3, 73, 257, 261, 273, 283, 293
Parsons, Mrs , 3, 261. 273
Peabody, Josiah, 4, 265, 295
Peabody, Mrs., 4
Peck, Miss Abigail, 13
Peet, Lyman B., 9, 166, 167, 277, 283
Peet, Mrs., 9
Perkins, G. A., 4, 67, 68, 70, 72, 189, 269, 289
Perkins, Mrs., 4
Perkins, Justin, 6, 82, 121, 122, 203, 239, 298, 302
Perkins, Mrs., 6
Pettibone, Ira F., 4, 137
Pierce, E. J., 2
Pierce, Mrs., 2
Pierson, George, 10, 313, 315
Pierson, Mrs., 10, 313, 315
Pixley, Stephen C., 3, 156
Pixley, Mrs., 3, 156
Plumer, Alexander R., 4, 74, 263, 264, 379
Plumer, Mrs., 4, 74, 76, 263
Pogue, John F., 10
Pogue, Mrs., 10
Pollard, G. A. 4, 28, 123, 257, 295
Pollard, Mrs., 4, 28, 123
Poor, Daniel, 9, 100, 236, 275, 276
Poor, Mrs., 9, 275
Potter, Joshua. 13
Potter, Mrs , 13
Powers, P. O , 4, 15, 178, 206, 317, 337, 338
Powers, Mrs., 4
Pratt, A. T., 4, 35, 37. 38, 39, 41, 67. 112, 113, 289. 290
Pratt, Mrs., 4, 38, 289, 290
Preston, Ira M., 2, 3, 44, 91, 209, 211
Preston, Mrs., 2, 91, 339
Pruden, Miss H. E., 11
Pulsifer, Charles, 12
Pulsifer, Mrs., 12

Ranney, T. E , 12
Ranney, Mrs., 12
Rendall, John, 8, 124, 144, 316, 325
Rendall, Mrs., 8
Rhea, S. A., 6, 82, 143, 175, 203, 233, 300, 302, 303, 331
Rhea, Mrs , 6, 143, 175, 300, 302, 303
Rice, Miss Mary S., 6, 82, 204, 242, 298, 302
Richardson, Sanford, 4, 76, 77, 78, 79, 257, 265, 295, 375
Richardson, Mrs., 4
Riggs, Elias, 4, 257, 258, 260
Riggs, Mrs., 4
Riggs, Stephen R., 12
Riggs, Mrs., 12
Rockwood, Gilbert, 13
Rockwood, Mrs. 13
Rogers, Mrs. Mary W., 11
Rood, David, 3, 104
Rood, Mrs., 3
Rowell, G. B. 11
Rowell, Mrs., 11

Sanders, M. D., 9, 61, 276, 277
Sanders, Mrs., 9

Schauffler, W. G., 3, 184, 257, 272
Schauffler, Mrs., 3
Schermerhorn, H. R., 11
Schneider, B., 4, 35, 37, 41, 70, 71, 72, 113, 208, 229, 230, 269, 290
Schneider, Mrs., 4, 35, 38, 39, 40, 72
Scudder, E. C., 8, 221
Scudder, Mrs., 8, 221
Scudder, H. M., 8
Scudder, Mrs., 8
Scudder, J. W., 8, 221
Scudder, Mrs., 8, 221
Scudder, John, 8, 100
Scudder, Joseph, 8
Scudder, Mrs., 8
Scudder, William W., 8
Scudder, Mrs., 100
Scudder, Miss Louisa, 8, 221
Shearer, Miss Jane T., 13
Shelton, Charles S., 8, 147
Shelton, Mrs., 8
Shipman, W. C., 10
Shipman, Mrs., 10
Smith, Mrs. Corinth J. 4
Smith, Eli, 5, 33, 45, 179
Smith, Mrs., 5
Smith, James W., 11
Smith, Mrs., 11
Smith, J. C., 9, 60, 61, 253, 276
Smith, Mrs, 9
Smith, Lowell, 11, 312, 315, 341
Smith, Mrs, 11
Snow, B. G, 10, 313
Snow, Mrs., 10, 313
Spaulding, Levi, 9, 60, 61, 236, 276, 283, 306
Spaulding, Mrs., 9
Spooner, W. A. 11
Spooner, Mrs., 11
Spooner, Miss Abby, 12
Stark, O. P., 11
Stark, Mrs., 11
Stevens, Miss Martha L., 13
Stocking, W. R., 81, 82, 239
Stocking, Mrs., 6
Stoddard, D. T., 6, 81, 82, 122, 203, 233
Stoddard, Mrs., 6
Stone, S. B. 3
Stone, Mrs., 3
Sturges, A. A., 10, 43, 161, 163, 193, 225, 226
Sturges, Mrs., 10, 226
Swain, Miss Jerusha E., 12

Talmage, J. V. N., 9, 167
Talmage, Mrs., 9
Taylor, H. S., 8, 144
Taylor, Mrs., 8
Teele, Edwin. 12
Teele, Mrs., 12
Tenney, Miss M. E., 4, 28, 123
Thomson, W. M., 5, 34, 39, 109, 110, 181
Thomson, Mrs., 5
Thurston, Asa, 10
Thurston, Mrs., 10
Torrey, C. C., 11, 12
Torrey, Mrs., 11, 12
Tracy, William, 8, 144, 235, 325
Tracy, Mrs., 8
Trowbridge, T. C., 4, 28, 123, 257
Tyler, Josiah, 3, 106, 107
Tyler, Mrs., 3

Van Dyck, C. V. A., 5, 34, 109, 110, 132
Van Dyck, Mrs., 5
Van Lennep, H. J., 4, 28, 39, 60, 123, 138, 232, 264
Van Lennep, Mrs., 4
Vrooman, Daniel, 9, 307, 308, 309, 316

Walker, Augustus, 6, 47, 118, 119, 205, 331
Walker, Mrs., 6, 205
Walker, William, 2, 156, 284, 372
Walker, Mrs., 2
Webb, Edward, 8, 144, 325
Webb, Mrs, 8
Wellman, Mrs. S. M., 13
Wentz, H. A., 12
West, Miss Maria A., 4
West, Miss Sarah, E., 4, 28, 123, 261
Wetmore, C. H., 10
Wetmore, Mrs., 10
Wheeler, L. H., 12
Wheeler, Mrs., 12
Whitcomb, Miss Mercy, 11
Whiting, G. B., 5, 28, 33, 45, 67, 129, 133, 179
Whiting, Mrs., 5, 132
Whitney, Mrs. M. P., 11
Whittlesey, Eliphalet, 11, 99
Whittlesey, Mrs., 11
Wilcox, Abner, 11, 310
Wilcox, Mrs., 11
Wilder, H. A., 3, 104
Wilder, Mrs., 3
Wilder, R. G., 7, 124, 143, 144
Wilder, Mrs., 7, 144
Willey, Worcester, 12
Willey, Mrs., 12
Williams, S. W., 9, 19, 307, 308, 309, 322
Williams, Mrs., 9, 140
Williams, W. F., 6, 30, 176
Williamson, T. S., 12
Williamson, Mrs., 12
Williamson, Miss Jane S., 12
Wilson, D. M., 5, 34, 65, 111, 112
Wilson, Mrs., 5
Winslow, Miron, 8, 99, 101, 221, 252
Wise, Miss Eunice, 13
Wood, William, 7, 99, 318
Wood, Mrs., 318
Woodward, Miss H. E., 11
Worcester, S. A., 12, 27
Worcester, Mrs., 12
Wright, Mrs. H. B., 12
Wright, Asher, 13, 18, 27, 99
Wright, Mrs., 13
Wright, A. H., 6, 81, 121, 142, 175, 233, 300
Wright, Mrs., 6

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

ANOTHER year has passed. However long our lives may prove to be, this is no inconsiderable fraction of the period which is given to us for labor and usefulness. Our stewardship is fast running out. "The night cometh in which no man can work." Each successive year, moreover, makes many changes; its close, therefore, brings with it the admonition, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Since the last "annual survey" was prepared, intelligence has been received of the death of six ordained missionaries. Some of these were fathers in the missionary work; and nearly all had been faithfully engaged in it for many years. Poor, Scudder, Hitchcock, Benjamin, Hume, Lobdell! We shall see them no more; but their memory will be precious. Four female helpers have also finished their course. Mrs. Conde, Mrs. Everett, Mrs. Foot, and Mrs. Pierce are not, for the Lord hath taken them! Others, on account of failing health for the most part, have ceased from their connection with the work. In our own country, moreover, very many who were endeavoring one year ago to send the bread of life to all lands, now "rest from their labors; and their works do follow them." For our friends abroad, therefore, and for us at home, the warning is ever heard, "Be ye also ready."

Something has been done to supply the places of those who are "not suffered to continue by reason of death," and to meet other calls from different mission fields. Seventeen males, fifteen of them ordained, and twenty-one females, have gone forth to the heathen for the first time; and six persons have returned, after a visit to the United States, to give themselves anew to their work. But how little can such reinforcements accomplish among hundreds of millions!

The laborers change, but the work goes on. The success of the past year proves it. With the different churches under the care of the Board, about fifteen hundred persons have united themselves by profession; and in many places it is apparent that cheering progress has been made, through the workings of God's providence and grace, towards the promised day when the knowledge of the Lord shall fill the earth. God has purposes of mercy for a lost world; we cannot doubt it.

How grateful it is to turn from the counsels of changing man to the eternal plans of the immutable Jehovah! He has been carrying forward his redeeming work ever since the fall; and he will carry it forward to the end. He has at his command all power, all wisdom, all time. He has no occasion to be impatient or in haste. With him "a thousand years are as one day." His plans are formed; his instruments are predetermined; the consummation is sure. What to him are hosts of opposers? What to him are the strongest barriers? The heathen may rage, the rulers may take counsel together; but "He that sitteth in the heavens, shall laugh." It may be that he will yet take time; he may have chosen a broader scale of measurement than we have supposed; but he will show, at the appointed hour, "the exceeding riches" of his power, his wisdom, and his love; this is certain. He will give the kingdom to his Son, who "shall see of the travail of his soul, and shall be satisfied."

And many are the indications which encourage us to hope that "his purposes shall ripen fast." How great the privilege of the believer! For a few years we may be "laborers together with him" in a work in which he has been engaged for six thousand years. "Let us not be weary in well doing." In this life we shall not see the end; but in the life to come we shall find that "all the promises of God in" Christ "are yea, and in him Amen."

AFRICA.

GABOON.

BARAKA.—William Walker, Ira M. Preston, *Missionaries;* Mrs. Catharine H. Walker, Mrs. Jane S. Preston.—One native helper.

OLANDEBENK.—(Ikai station.) Jacob Best, Epaminondas J. Pierce, *Missionaries.*—One native helper.

NENGENENGE.—Albert Bushnell, Hubert P. Herrick, *Missionaries;* Mrs. Lucina J. Bushnell, Mrs. Julia Herrick.

OUT-STATION.—*Nomba.*—One native helper.

Station not known.—Henry M. Adams, *Missionary.*

In this country.—Henry A. Ford, M. D.; Mrs. Olivia S. Ford, Mrs. Gertrude Best.

In February, 1855, this mission was called to mourn the sudden death of Mrs. Pierce. There have been other cases of sickness; but the health of the mission, as a whole, seems to have been good. The people in this part of Africa have generally heard the gospel to some extent; and many are comparatively well instructed in the truth. The Word is now regularly preached at six places on the Sabbath, and irregularly at more than twenty other places during the week, in connection with the Nĕngenĕnge station alone. But few, however, give evidence of having experienced its saving power, or show any disposition to be influenced by it; though at the latest dates there was an unusual degree of religious interest in the boarding-school at Nĕngenĕnge.

The best Mpongwe assistant of the mission, who taught the school at Baraka, and acted as interpreter, died on the 25th of May. He was an active, intelligent and consistent member of the church; and he gave much promise of usefulness. The missionaries are anxious to carry the gospel to the tribes in the interior, and preach among the mountains which they

see "in the regions beyond." That they may be enabled to form a line of stations extending to these regions, they earnestly desire the presence of more laborers. Messrs. Preston, Herrick and Adams have been appointed by the mission to form a station as soon as practicable among the Pangwes.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*: Mrs. Charlotte Grout.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—David Rood, *Missionary*; Mrs. Alzina V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.—One native helper.

AMAHLONGWA.—Vacant.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, William Mellen, *Missionaries*; Mrs. Abby T. Wilder, Mrs. Lurana W. Mellen.

In this country.—Silas McKinney, *Missionary*; Mrs. Fanny M. McKinney, Mrs. Sarah C. Adams.

On their way to the mission.—Stephen C. Pixley, *Missionary*; Mrs. Louisa H. Pixley.

The faith of the brethren connected with this mission is still severely tried. They do not see the work of the Lord prospering, according to their hopes. Most of the people are either hostile, or indifferent to their highest good; and there is a strong aversion to religious services, springing from opposition to the pure teachings of the gospel, and from prejudice against anything which may displace the customs of their fathers. But some of the old superstitions are yielding; light and knowledge are slowly spreading; a general friendliness is manifested to the missionaries personally; and there are some "regular hearers on the Sabbath." The average Sabbath congregations at the ten stations which have been occupied during the year, have varied from thirty-five to one hundred and seventy; and there are also seven out-stations at which the gospel is preached. Seven churches have in all one hundred and seventy-two members, fourteen having been admitted within the year. In seven family schools, sustained mostly for the instruction of persons connected with the mission, as few others can be induced to attend, the whole number of pupils is one hundred and fourteen. A seminary for lads was established at Umlazi two years since, under the care of Mr. Rood, where it is hoped that some will be prepared for usefulness as teachers and preachers. There are twenty pupils in this infant institution, most of whom manifest much interest in their studies. Mr. and Mrs. Pixley sailed from Boston, on the 25th of October, to join the mission.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Mr. King is unmolested, and fully occupied in labors which are not without promise. The number of persons attending his public service on the Sabbath has increased to about sixty; and "they seem to come from a desire to hear, and not for the purpose of finding fault." Four young Greeks, sent from Constantinople to be instructed by him, have been joined by a few others in Greece; so that he has a theological class of seven, who, it is hoped, will become faithful preachers of the gospel. He is also printing corrected copies, in Modern Greek, of a series of volumes published by the American Tract Society.

JEWS.

CONSTANTINOPLE.—William G. Schauffler, D. D., *Missionary*; Mrs. Mary G. Schauffler.

THESSALONICA.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan.

SMYRNA.—Edward M. Dodd, Justin W. Parsons, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine J. Parsons.

Such seemed to be the importance of again occupying Thessalonica, that Mr. and Mrs. Morgan went thither alone, in the autumn of 1854, leaving Mr. and Mrs. Parsons in Smyrna. They propose to spend only nine months of the year in the city, leaving it during the unhealthy season. They have been encouraged by finding an apparent advance in the missionary work. The spirit of inquiry has spread; and there is greater boldness on the part of a few. But none openly acknowledge Christ. In Smyrna there is also more encouragement in regard to education, especially for females. Mr. and Mrs. Parsons have been unexpectedly cheered by the apparent conversion

of two or three persons, as also by the successful establishment of a thoroughly Christian school. At no former time has the work among the Jews been so hopeful in appearance. The mission ask for two new missionaries, with two teachers, one male and one female. Mr. and Mrs. Dodd sailed from New York with improved health, September 1, on their return to the mission, and arrived at Smyrna, September 28.

WESTERN ASIA.

ARMENIANS.

BEBEK.—(Constantinople.)—Cyrus Hamlin, D. D., Elias Riggs, D. D., *Missionaries;* Mrs. Harriet M. Hamlin, Mrs. Martha J. Riggs.

PERA.—(Constantinople.)

HASS-KEUY.—(Constantinople.)—William Goodell, D. D., Joel S. Everett, *Missionaries;* Mrs. Abigail P. Goodell, Miss Maria A. West, Miss Melvina Haynes, Miss Mary E. Goodell.

KOOM-KAPOO. — (Constantinople.) — H. G. O. Dwight, D. D., *Missionary;* Mrs. Mary L. Dwight. There are three native preachers and ten assistants at the above stations in Constantinople and its vicinity.

SMYRNA.—Daniel Ladd, *Missionary;* Mrs. Charlotte H. Ladd.—Two native helpers.

MARSOVAN.—Edwin E. Bliss, *Missionary;* Mrs. Isabella H. Bliss.—One native helper.

TOCAT.—Henry J. Van Lennep, *Missionary;* Fayette Jewett, M. D., *Physician;* Mrs. Emily A. Van Lennep, Mrs. Mary Ann Jewett.—One native helper.

SIVAS.—Benjamin Parsons, Alexander R. Plumer, *Missionaries;* Mrs. Sarah W. Parsons, Mrs. Elizabeth M. Plumer.—One native helper.

CESAREA.—Wilson A. Farnsworth, Jasper N. Ball, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Caroline W. Ball.—One native helper.

TREBIZOND.—Philander O. Powers, *Missionary;* Mrs. Sarah L. Powers.—One native assistant.

ERZROOM.—Josiah Peabody, Sanford Richardson, *Missionaries;* Mrs. Mary L. Peabody, Mrs. Rhoda Ann Richardson.

ARABKIR.—William Clark, *Missionary;* Mrs. Elizabeth W. Clark.—Two native assistants.

KHARPOOT.—George W. Dunmore, *Missionary;* Mrs. Susan Dunmore.—Two native assistants.

AINTAB.—Benjamin Schneider, Andrew T. Pratt, M. D., *Missionaries;* Mrs. Eliza C. Schneider, Mrs. Sarah P. Pratt.—One native preacher and ten assistants.

MARASH.—Albert G. Beebee, George A. Perkins, *Missionaries;* Mrs. Sarah J. Beebee, Mrs. Sarah E. Perkins.—One native helper.

OUT-STATIONS.—*Brousa*, one native preacher and two helpers. *Nicomedia*, one native preacher and four helpers. *Ada-bazar*, one native preacher and three helpers. *Rodosto*, one native preacher and two helpers. *Adrianople*, one native preacher and one helper. *Baghchejuk*, two native assistants. *Demirdesh*, one native assistant. *Thyatira*, one native assistant. *Khanoos*, one native preacher. *Haji-keuy*, one native helper. *Kessab*, one native preacher. *Adana*, one native helper. *Birejik*, one native helper. *Oorfa*, one native helper. *Bitias*, one native helper. *Divrik*, one native assistant. *Mashkir*, one native helper. *Maden*, one native assistant. *Chemishgezek*, one native helper. *Egin*, one native helper. *Malatia*, one native helper.

Stations not reported.—Ira F. Pettibone, Orson P. Allen, *Missionaries;* Mrs. Caroline R. Allen, Miss Isabella H. Goodell.

In this country.—Thomas P. Johnston, Isaac G. Bliss, Edwin Goodell, George B. Nutting, *Missionaries;* Mrs. Marianne C. Johnston, Mrs. Eunice B. Bliss, Mrs. Catharine Goodell, Mrs. Mary G. Benjamin, Mrs. Sarah C. Hinsdale, Mrs. Corinth J. Smith.

On their way to the mission.—Tillman C. Trowbridge, George A. Pollard, *Missionaries;* Mrs. Mary H. Pollard, Miss Mary E. Tenny, Miss Sarah E. West.

This mission has not been exempt from trials the past year. Two very valuable members, Mrs. Everett and Mr. Benjamin, are removed by death. Mr. and Mrs. Edwin Goodell have been constrained, by the failure of health, to come to the United States; Mr. and Mrs. Crane, having no reasonable prospect of being able to join the mission again, are released from their connection with the Board; and others who are now in this country, are not expected to return to Western Asia. Within the year, Mr. and Mrs. Plumer, Mr. Pettibone, and Miss Isabella H. Goodell, have joined the mission; and also, as is supposed, Mr. and Mrs. Allen, who sailed in October. Mr. Trowbridge, Mr. and Mrs. Pollard, Miss West and Miss Tenny embarked in December.

The past year has been one of healthful prosperity. The apprehensions entertained at the outbreak of the war between Turkey and Russia, that the operations of the mission would be endangered, have not been realized. The conflict of physical force goes on. The judgments of God are poured out upon the nations in the most awful forms, carnage, pestilence, conflagrations, tempests, earthquakes; but in the midst of these woes, God is working, manifestly and wonderfully, for the advancement of the kingdom of his Son. "Whatever else God has taken from us," say the missionaries at Constantinople, "his Holy Spirit he has not taken." The female boarding school on the Golden Horn, and the seminary on the Bosphorus, have been visited with refreshings from on high. A necessary reduction has been made temporarily in the number of pupils; and four of the Greek students from the latter have gone to Athens to study theology with Mr. King. At Tocat and Aintab classes receive instruction for the work of an evangelist; and at Arabkir and Erzroom an earnest desire is felt for the employment of a similar instrumentality.

The undisturbed residence of Mr. Dwight in the city proper, the publication of a bi-monthly religious newspaper and the printing of the mission done there, the erection of a Protestant church at Aintab, (the first edifice built for Christian worship since the beginning of the Ottoman empire, with the sanction of the government, on ground not so occupied before,) with numerous other facts of interest, denote the commencement of a new era in Turkey. Many thousands of copies of the Scriptures, or portions thereof, have gone into circulation in the Armenian, Greek, Turkish, Hebrew-Spanish, French, Italian, English, Russian, and other languages. From the depository of the mission more of its publications were sent forth in four months, than during any previous twelve months; and among the Mohammedans more were issued during 1855 than in all the previous years of its existence. A wide-spread spiritual reformation is in progress. Regular out-stations are multiplying. Sixteen churches were reported in 1854; now we have to speak of others in Tocat, Thyatira, Arabkir, Divrik, Mashkir, Marash, Adana, Baghchejùk, making the present number twenty-four; and materials exist for such organizations in other places.

The spread of evangelical light and influence among the Koords east of the Euphrates is among the striking features of this advancing reformation. The disposition of the Kuz-zel-bash, a heretical sect of Mohammedans in Mesopotamia, to receive the gospel of Christ, is a fact bright with promise. The friendliness of Turks, their readiness to read the Christian Scriptures, their inquiry into the grounds of our faith, the knowledge of the truth which they are gaining, and the fruits of the Spirit manifested in certain cases, are also facts full of significance. It is not for the Armenians, nor for other nominal Christians and Jews only, that we must now care in Western Asia. Many signs indicate that religious liberty may soon be secured for all the subjects of the Turkish government, and that doors will be opened which will add an almost appalling weight to our present responsibilities.

SYRIA.

Beirut.—Eli Smith, D. D., J. Edwards Ford, *Missionaries*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Mary P. Ford, Mrs. Elizabeth Hurter, Miss Sarah Cheney.—One native helper.

Abeih.—Simeon H. Calhoun, George B. Whiting, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Matilda S. Whiting.—Two native helpers.

B'hamdun.—William A. Benton, *Missionary*; Mrs. Loanza G. Benton.

Hasbeiya and Sidon.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—One native preacher and one assistant.

Tripoli.—Jerre L. Lyons, *Missionary*; Mrs. Catharine N. Lyons.

Deir-el-Kummer.—William Bird, *Missionary*; Mrs. Sarah F. Bird.

Homs.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.

Out-stations.—*Kefr-Shima, Sûk el Ghûrb, Rashaiya, Alma, Ibel, Khizem.*

Stations unknown.—William W. Eddy, Edward Aiken, *Missionaries*; Mrs. Hannah M. Eddy, Mrs. Susan D. Aiken.

In this country.—Horace Foot, *Missionary*; Henry A. DeForest, M. D., *Physician*; Mrs. Catharine S. DeForest.

On their way to the mission.—Henry H. Jessup, Daniel Bliss, *Missionaries*; Mrs. Abby M. Bliss.

Several changes have been made of late in the stations of this mission, and in the location of the missionaries. The country north of Lebanon is to be relinquished to the Armenian brethren. The present arrangement, so far as it is known, is indicated above. Within the year, Mrs. Foot has closed her labors, much regretted by her associates. Mr. and Mrs. Lyons joined the mission in February; and Mr. and Mrs. Aiken followed last autumn. Mr. Jessup and Mr. and Mrs. Bliss are now on their way, having sailed from Boston in December.

The press at Beirût is doing, as heretofore, a great work for the Arabic-speaking population of the world. The male seminary, and twenty-one free schools, are well sustained; but the girls' boarding school is temporarily suspended. The character of the free schools is improving, under the instruction of a superior class of teachers. A strong desire is expressed, particularly by the Druzes, for the multiplication of schools; but the opposition of the Maronite Patriarch is unceasing. He cannot, however, prevent the spread of light among his people. The leaven of the gospel pervades the mass of society more and more. In Hasbeiya, anarchy and persecution have given place to peace and order; in Sidon, a more active opposition has arisen; but in the district of these associated stations the movement, reported last year as one of remarkable promise, is still making progress. B'hamdûn, Deir-el-Kummer, and Homs, are now distinct stations. The degree of political quiet in Syria, during the Turko-Russian

war, has been far greater than was expected.

ASSYRIA.

MOSUL.—W. Frederic Williams, Dwight W. Marsh, *Missionaries;* Mrs. Julia W. Marsh, Mrs. Lucy C. Lobdell.—Two native preachers and two assistants.

DIARBEKIR.—Augustus Walker, *Missionary;* David H. Nutting, M. D., *Physician;* Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher and three assistants.

OUT-STATION.—*Hainee.*—One native preacher.

On their way to the mission.—George C. Knapp, *Missionary;* Henri B. Haskell, M. D., *Physician;* Mrs. Alzina M. Knapp.

The hand of God has again fallen heavily on this mission, and particularly the Mosul station. Dr. Lobdell sleeps by the side of Dr. Grant and other devoted laborers, who have laid down their lives for the testimony of Jesus. Others, however, are found willing and ready to take their places. Three new laborers, Mr. and Mrs. Knapp and Dr. Haskell, are on their way to join the mission, having sailed from Boston, October 27.

A gratifying change has taken place at Diarbekir. Instead of constant outrages, with no real redress from the civil authorities, the missionaries dwell in quietness, and have favor with the people. Next to Aintab, this is regarded as the most important post in Western Asia. No where else are such congregations regularly convened; no where else is so great and promising a work in progress. At Mosul the year has been one of alarm from rumored conspiracies for the massacre of the Christians, and of real peril from the hands of lawless and bloody men. But in the midst of all, the work of the missionaries has gone forward. Moslems frequently visit the houses of the missionaries; and the essential truths of salvation are pressed upon them with clearness and earnestness. Many of them are Mollahs; and prolonged and rather exciting discussions occasionally occur. At least four of the native brethren preach to Moslems as boldly and freely as to Christians; and one of them has proclaimed Christ crucified as our only hope, in the Pasha's palace, to his chief men.

The time for the occupancy of Mardin, near which is the residence of the Patriarch of the Syrian church, seems to have come. A health retreat has been secured in the mountains, about seventy miles from the exhausting heat of Mosul; and the sending of two missionary families to reside there, for the purpose of laboring among the Nestorians and Koords, is strongly urged. For these proposed stations, and the strengthening of Mosul and Diarbekir, three additional missionaries, of whom at least one should be a physician, are urgently needed.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries;* Edward Breath, *Printer;* Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary S. Rice.

SEIR.—Justin Perkins, D. D., David T. Stoddard, Joseph G. Cochran, *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard, Mrs. Deborah W. Cochran, Mrs. Ann Eliza Crane.

GAWAR.—Samuel A. Rhea, *Missionary;* Mrs. Martha A. Rhea.

OUT-STATIONS.—*Geog Tapa, Ardeshai, Supergan, Dizza Takha;* a native preacher at each.

In this country.—Mrs. Jerusha E. Stocking.

The war has occasioned no serious injury to the work which our brethren have in charge, the disturbance of their communication with Erzroom and the West, through the kindness of the Russian Consul at Tabreez and the commander of the Russian forces on the road, having proved only temporary. It should also be noticed with gratitude, that repeated efforts to drive the missionaries from the mountains have failed. But persecution and outrage, even to attempted murder, have attested the rage of the enemy at the progress of light and truth. Under a "golden influence," and with powerful political support, the Persian government has been led to turn back into the path of intolerance; and a firman has been promulgated to repress proselytism, and to restrain the American missionaries in Oroomiah from going elsewhere to discuss religious topics. Askar Khan, the individual appointed by the Persian government to investigate certain charges mentioned in the firman, has shown that he is prejudiced against the mission and favorable to the French Lazarists. Indeed, the indications are such that our brethren will not be "much surprised" to find more obstacles hereafter in their work, "at least of a political kind," than they have encountered for many years.

There is much, however, to encourage. Native helpers are diffusing the gospel, with increasing success, through the villages of Bootan. On the plain of Oroomiah the work of evangelization goes steadily forward. A new enthusiasm is awakened in behalf of education, the benefits of which are becoming rapidly extended, though it is now feared

that serious obstacles may be thrown in the way of the schools by Mussulman masters, if not directly by the government. About one hundred of the pious Nestorians have united with the missionaries in partaking of the Lord's supper, apart from others, in the mission chapel at Oroomiah. Desirable changes are likewise taking place in the usages of the Nestorian church.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.

In this country.—Samuel B. Fairbank, *Missionary*; Mrs. Hannah D. Hume.

Mr. Hume, who had been for fifteen years a faithful and much respected member of this mission, has been called to his reward; and his widow has returned, with her fatherless children, to the United States. Mr. Fairbank is also in this country, with the approbation of the Committee. Mr. Bowen, at his own request, has been released from his connection with the Board. In view of the wants of this field, Mr. Hazen, formerly of Ahmednuggur, was induced to transfer his relations to the Bombay mission, which he joined in January last. According to his ability, this brother has endeavored to carry forward the plans and labors of the mission; and the encouragement which he finds in his work, is much the same as it has been in past years.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, William P. Barker, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Lucelia N. Barker, Miss Cynthia Farrar.—Harripunt, Ramkrishnapunt, native preachers.

SEROOR.—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.

BHINGAR.—One or more native helpers.

OUT-STATIONS.—*Wadála, Khukar, Dedgawn, Chánda, Shingva*, with a native helper at each.

Fourteen native catechists are employed in connection with this mission; but the Committee are unable to say how they are distributed.

At Ahmednuggur the number of laborers has been diminished by the transfer of Mr. Hazen to Bombay, and of Mr. Munger to Satara, rendered necessary by the circumstances of those missions. A new and progressive movement has begun in this field, in the formation of more churches, and the ordination of native pastors. The general church at Ahmednuggur is divided, and a second church is planted in a distinct section of the city. Two natives, Harripunt and Ramkrishnapunt, have been regularly set apart and ordained as pastors respectively of the first and second churches. Two new churches were also organized last February in the villages northeast of Ahmednuggur. In that region, a large harvest seems to be waiting for laborers; and it is hoped that more churches will be formed at an early day. Respecting the deportment of native preachers and helpers, and the results of their labors, encouraging statements are made. "God is giving us young men," Mr. Ballantine says, "whom we hope to prepare to be pastors of the churches which we have formed, and of others which we hope to form, and who, we believe, will be faithful servants of the Lord Jesus Christ."

SATARA.

SATARA.—Sendol B. Munger, *Missionary*; Mrs. Mary E. Munger.—One native helper.

MALCOLM PETH.—Mrs. Mary L. Graves.

In this country.—William Wood, *Missionary*.

Mr. Burgess, at his own request, has been released from his connection with the Board. Mr. Wood is now on a visit to his native land, rendered necessary by his impaired health. Mr. Munger, formerly of the Ahmednuggur mission, has been transferred to Satara. He considers this a good field for "the business of preaching the gospel;" but he says also, "There will be required much of patient, persevering, self-denying toil, before any considerable congregations of regular and interested hearers can be gained." Mrs. Graves is in feeble health. "The girls still gather around her for instruction, which she imparts, as far as her strength will permit."

KOLAPOOR.

KOLAPOOR.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.

Mr. Wilder is still alone at Kolapoor. His labors have been somewhat interrupted by sickness and a necessary visit to Ahmednuggur. He has erected a small chapel; many tracts and portions of the Scriptures have been distributed; and at the close of the last year which has been reported, seven schools were in operation, five for boys and two for girls, with four hundred pupils in all. The increasing regard of the natives for Christian books is spoken of as an encouraging fact; and the schools, Mr. Wilder thinks, are doing an important work.

MADRAS.

ROYAPOORAM.—Isaac N. Hurd, *Missionary.*—One native helper.

CHINTADREPETTAH.—Miron Winslow, *Missionary.*—Two native helpers.

BLACK TOWN.—Phinehas R. Hunt, *Printer.*—One native helper.

In this country.—Mrs. Abigail N. Hunt.

This mission, too much enfeebled before, was still further reduced in numbers and strength in January, 1855, by the lamented death of Dr. Scudder. Messrs. Winslow and Hurd, the only brethren on the ground during most of the year, have done what they could. Several persons have joined the churches by profession; twelve free schools report five hundred pupils; while the grammar school has had two hundred and fifty. Though Mr. Hunt has been absent for a part of the time, more than 14,000,000 of pages have issued from the press. Mr. Hunt left New York in June, on his return to this field, where his labors are much needed, as the Christian press is becoming more and more efficient for good in India.

ARCOT.

VELLORE.—Henry M. Scudder, *Missionary and Physician;* Mrs. Fanny L. Scudder.—Three native helpers.

CHITTOOR.—William W. Scudder, *Missionary.*—Two native helpers.

ARNEE.—Joseph Scudder, *Missionary;* Mrs. Sarah Ann Scudder.—Two native helpers.

OUT-STATION.—*Arcot.*—One native helper.

On their way to the mission.—Ezekiel C. Scudder, Jared W. Scudder, *Missionaries;* Mrs. Sarah R. Scudder, Mrs. Julia C. Scudder, Miss Louisa Scudder.

In connection with this mission, two churches have been organized, each with thirteen members. Another would have been formed, but for the temporary absence of the brethren stationed at Arnee. The congregation at Vellore numbers about seventy; and the one at Chittoor has more than one hundred. Christian schools are reported at each of the stations, and one also at Arcot, "now made an out-station." A preparandi class of thirteen promising lads has been formed at Vellore. Rev. Messrs. E. C. and J. W. Scudder, with their wives, and Miss Louisa Scudder, sailed from Boston in October to join this mission.

MADURA.

MADURA EAST.—John Rendall, *Missionary;* Chas. S. Shelton, *Physician;* Mrs. Jane B Rendall, Mrs. Henrietta M. Shelton.—Nine native helpers.

MADURA FORT.—Clarendon F. Muzzy, *Missionary;* Mrs. Mary Ann Muzzy.—Nine native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary;* Mrs. Nancy A. Webb.—Four native helpers.

DINDIGUL WEST.—John E. Chandler, *Missionary;* Mrs. Charlotte M. Chandler.—Five native helpers.

PERIACOOLUM.—Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes.—Eight native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick.—One native preacher; six native helpers.

PASUMALIE.—William Tracy, *Missionary;* Mrs. Emily F. Tracy.—One native helper.

MANDAHASALIE.—Horace S. Taylor, *Missionary;* Mrs. Martha E. Taylor.—One native preacher; eight native helpers.

TIRUPOOVANUM.—Charles Little, *Missionary;* Mrs. Susan R. Little.—Five native helpers.

SIVAGUNGA.—In charge of Mr. Little.—Three native helpers.

In this country.—George Ford, George W. McMillan, *Missionaries;* Mrs. Ann Jennett Ford, Mrs. Rebecca N. McMillan.

The missionaries at Madura find increasing evidence that theirs is "a field which the Lord hath blessed." There are obstacles and hinderances, indeed, sufficiently formidable to render the work emphatically one of faith and patience; but seldom have the servants of Christ greater encouragement. The number of "persons under instruction," now connected with the village congregations, is nearly five thousand, the net gain for the last year having been nearly five hundred. To the churches connected with the ten stations there were added, within the year last reported, 135, making the number of members in good standing 571. Since the close of the reported year, different letters have mentioned the addition of some fifty others.

Thirty of the pupils in the seminary at Pasumalie are professing Christians; and they seem to be walking in the fear of God, manifesting withal a pleasing interest in the spiritual welfare of their associates. The character and standing of the native helpers is improving every year, as better educated and more enterprising men take the place of their older brethren. In March last, a church was organized at one of the villages within the limits of the Tirumungalum station; and Mr. Winfred, a native preacher, was ordained as its pastor. Steps have since been taken towards the formation of village churches in Mr. Taylor's field.

CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary.*—Six native helpers.

BATTICOTTA.—William W. Howland, Eurotas P. Hastings, *Missionaries;* Samuel F. Green, *Physician;* Mrs. Susan R. Howland, Mrs. Anna C. Hastings.—

Nathaniel Niles, *Native Preacher*; and seven native helpers.

ODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—Four native helpers.

MANEPY.—Thomas S. Burnell, *Printer*; Mrs. Anna K. Poor, Mrs. Martha S. Burnell.—Five native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Four native helpers.

CHAVAGACHERRY.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana K. Sanders.—Four native helpers.

ODOOPITTY.—Nathan L. Lord, *Missionary*; Mrs. Laura W. Lord.—Seth Payson, *Native Preacher*; and two native helpers.

VARANY.—One native helper.

OUT-STATIONS.—*Caradive, Valany, Poongerdive, Kaits, Atchowaly, Sulipooram, Alavertty, Moolai, Changany.*

In this country.—Cyrus T. Mills, *Missionary*; Mrs. Susan L. Mills.

This mission has also been called to mourn the death of a venerated father and friend. Mr. Poor passed away in February last. The schools connected with the mission were mostly broken up during a large part of the year, and the various labors of the missionaries were much interrupted, by the cholera and small-pox; but there are not wanting indications that the way of the Lord is being more fully prepared. Thirty-one persons have been added to the churches, which now report three hundred and seventy-nine members. There are forty-seven places for stated preaching, and the average attendance on the Sabbath amounts to 2,756 in all.

EASTERN ASIA.

CANTON.

CANTON.—Daniel Vrooman, William A. Macy, *Missionaries*; S. Wells Williams, LL. D., *Printer*; Mrs. Sarah W. Williams.

In this country.—Dyer Ball, M. D., *Missionary*; Samuel W. Bonney, *Licensed Preacher*; Mrs. Isabella Ball.

The storm of civil war has raged around the walls of Canton; bands of insurgents have threatened the city; and, as the people had little confidence either in the government or in each other, a state of anarchy and confusion, unfavorable to missionary operations, has existed. Still the labors of the brethren have been continued; and some indications of a cheering character are perceived. There is an increasing desire for Christian books and tracts; and the "foreign teachers" are more respected and esteemed.

Mrs. Brewster has been married to Mr. Preston, of the Presbyterian Board, and her connection with the mission has ceased. Mr. Bonney, with the approbation of the Prudential Committee, is now on a visit to the United States. This field should be more fully occupied by the Board.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Eleanor A. Doty, Mrs. Abby F. Talmage.—Three native helpers.

OUT-STATION.—*Chiòh-bê.*

On the way to join the mission.—John S. Joralmon, *Missionary*; Mrs. Martha C. Joralmon.

This mission has continued to enjoy the favor of Zion's King. Not only in the city of Amoy, but also in its vicinity, God has been manifesting his power to bless and to save, in a manner which may well excite fervent gratitude, and call forth earnest prayer in behalf of the whole Chinese empire. During the year 1854, forty-two persons were added to the church at Amoy; and at two other places nineteen were received into Christian fellowship. About twenty have been reported as received since that time.

The brethren of the mission feel themselves greatly burdened by reason of the labor which comes upon them, in connection with the blessing which attends their efforts, and call earnestly for help. The Sabbath congregation in the mission church, Mr. Doty writes, will probably average two hundred and fifty; and in the chapel connected with the dwelling of Mr. Talmage there is an audience, each Lord's day, varying from sixty to one hundred. Nearly one-third of those who assemble in both places, are women.

Mr. and Mrs. Joralmon sailed from New York, October 25, to join the mission. This reinforcement will be welcomed with great satisfaction by the brethren now at Amoy. Others, however, should follow at an early day.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Caleb C. Baldwin Justus Doolittle, Charles Hartwell, *Missionaries* Mrs. Rebecca C. Peet, Mrs. Harriet F. Baldwin Mrs. Sophia A. Doolittle, Mrs. Lucy E. Hartwell.

In this country.—Seneca Cummings, *Missionary*; Mrs. Abby M. Cummings.

The labors of this mission have undergone no material modification. There are "five chapels, two school-houses, and the basement story of a dwelling-house, in which the gospel is preached more or less regularly;" but the congregations are not large. Three schools are reported, with sixty pupils. Genesis, the

Gospels of Mark, Luke and John,, and some Christian tracts, have been published in the Chinese colloquial; and about twenty-one thousand books and tracts were distributed during the year. Several missionary tours have been performed.

Mr. Doolittle has been unable, during most of the year, to use his voice for preaching; and Mr. Cummings has found it necessary to return to the United States with his wife, on account of her ill health. But the former of these brethren is laboring assiduously at the present time.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., William Aitchison, Henry Blodget, *Missionaries;* Mrs. Eliza J. Bridgman.

On the way to the mission.—Mrs. Sarah F. R. Blodget.

Mrs. Blodget sailed in October to join her husband at Shanghai. Messrs. Aitchison and Blodget have been engaged in the study of the language; and both commenced preaching in Chinese on the first Sabbath in September, just one year from the time of their arrival. Mr. Bridgman still devotes himself mainly to the work of translating the Scriptures, and Mrs Bridgman is going quietly forward with her school. Three females, two of them pupils in this school, have been received into the church. During a part of the year, Shanghai was held by insurgents; but the foreign community were as secure as they had been before; and missionaries "suffered little during all these troubles."

NORTH PACIFIC OCEAN.

MICRONESIA.

RONO KITTIB.—(Ascension Island.)—Albert A. Sturges, *Missionary;* Mrs. Susan Mary Sturges.—Kaaikaula, Hawaiian helper.

SHALONG POINT.—(Ascension Island.)—Luther H. Gulick, M. D., *Missionary;* Mrs. Louisa L. Gulick.

STRONG'S ISLAND.—Benjamin G. Snow, *Missionary;* Mrs. Lydia V. Snow.

Stations not known.—Edward T. Doane, George Pierson, *Missionaries;* Mrs. Sarah W. Doane, Mrs. Nancy A. Pierson.—Kamakahiki, Kanoa, Hawaiian helpers.

Mr. and Mrs. Shipman, who were reported as connected with this mission last year, decided, with the approbation of their brethren, to remain at the Sandwich Islands, to take the place of Mr. Kinney at Kau. Mr. and Mrs. Doane arrived at Ascension Island in February last; and Mr. and Mrs. Pierson, who sailed from Boston in November to join Mr. Snow, unexpectedly found a most favorable opportunity to go from the Sandwich Islands with a friendly captain, who was to cruise for some months in groups which it was very desirable to explore, and where there is some reason to hope that a wide door may be opened for missionary operations.

At Ascension Island the small-pox was a wasting pestilence from May to September, 1854, hurrying the people by hundreds to the grave. The population was reduced about one-half. On the 9th of October, the house of Mr. Sturges was destroyed by fire, with nearly all its contents. The great difficulty of obtaining labor, in the house or out of doors, the constant wars between different tribes, and a settled feeling among the people that they are to waste away, have added to the trials of the missionaries. They write, however, with a trustful spirit.

Strong's Island, at the latest dates, had not been visited by the small-pox; but Mr. and Mrs. Snow, in their loneliness, have been much afflicted by the death of King George, who had always been very friendly, and whose influence did much to aid them in their efforts to do good. Unexpected trials have since befallen them; but their confidence in the Lord is still unshaken.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Rev. Asa Thurston;† Mrs. Lucy G. Thurston.

KEALAKEKUA.—Rev. John D. Paris;† Mrs. Mary G. Paris.

HILO.—Rev. Titus Coan,‡ Rev. David B. Lyman;* Charles H. Wetmore,† *Physician;* Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

KOHALA.—Rev. Elias Bond;‡ Mrs. Ellen M. Bond.

WAIMEA.—Rev. Lorenzo Lyons;† Mrs. Lucia G. Lyons.

KAU.—Rev. William C Shipman;† Mrs. Jane S. Shipman.

MAUI.

LAHAINA.—Rev. Dwight Baldwin,‡ M. D.; Mrs. Charlotte F. Baldwin.

LAHAINALUNA.—Rev. William P. Alexander,‡ Rev. John F. Pogue,‡ *Teachers in the Seminary;* Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

WAILUKU.—Rev. Daniel T. Conde;† Edward Bailey;‡ Mrs. Caroline H. Bailey.

HANA.—Rev. William O. Baldwin;† Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAAHA.—Rev. Claudius B. Andrews; Mrs.

Rebecca H. Hitchcock,† Mrs. Anna S. Andrews, Miss Lydia Brown.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark,‡ Rev. Lowell Smith:† Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary W. Rogers.

PUNAHOU.—E. G. Beckwith, *President of Oahu College;* William A. Spooner,* *Secular Assistant;* Mrs. Beckwith, Mrs. Eliza Ann Spooner, Mrs. Maria L. Kinney.

EWA.—Rev. Artemas Bishop;‡ Mrs. Delia S. Bishop.

WAIALUA.—Rev. John S. Emerson,† Rev. Peter J. Gulick;‡ Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KANEOHE.—Rev. Benjamin W. Parker;† Mrs. Mary E. Parker.

KAUAI.

WAIMEA.—Rev. George B. Rowell;† Mrs. Mercy P. Whitney,† Mrs. Melvina J. Rowell.

KOLOA.—James W. Smith,‡ *Physician;* Mrs. Millicent K. Smith.

WAIOLI.—Abner Wilcox,* *Teacher;* Mrs. Lois S. Johnson,† Mrs. Lucy E. Wilcox.

Station not known.—Daniel Dole,* Mrs. Charlotte C. Dole.

In the United States.—Rev. Eliphalet Whittlesey, Mrs. Elizabeth K. Whittlesey.

On his return to the Islands.—Rev. Edward Johnson.†

The prominent event of the year at the Sandwich Islands was the death of the king, Kamehameha III. During his reign, changes have occurred in the civil, social and religious institutions, and in the whole condition of his people, which will constitute this a most important period in their history. He was the decided friend and benefactor of his subjects; and under him "Hawaii received her Magna Charta."

Two missionary laborers, Mr. Hitchcock, of Kaluaaha, and Mrs Conde, of Wailuku, have ceased from the toils and cares of earth. Eight persons from the United States, four males and four females, have joined the company of laborers at the islands. Mr. Johnson has visited this country for his health, but has recently sailed on his return.

Indications of progress are still visible. The people are gradually advancing to a higher state of civilization; and they are attaining to the possession of more comforts and more intelligence. The churches have not been favored, as in some former years, with the special influences of the Holy Spirit; but the members are generally reported as "stable and orderly" in their walk. Eight hundred and fifty-two persons have been added by profession within the year.

* Supported entirely by the Board.
† Supported in part by the Board.
‡ Supported entirely by the natives.

There have been comparatively few cases of discipline; and the deaths are less numerous than heretofore. The people are much interested in missions; and the importance of making these Islands a centre of operations for the Pacific is beginning to be deeply felt.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary;* Jason D. Chamberlain, *Steward of the Boarding School;* Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Miss Mercy Whitcomb, Miss Charity A. Gaston; Miss Priscilla G. Child, *Teacher.*

YAZOO CREEK.—Charles C. Torrey, *Missionary;* Mrs. Adelaide L. Torrey.

WHEELOCK.—John Edwards, *Missionary;* Samuel T. Libby, *Steward of the Boarding School;* Mrs. Rosanna H. Edwards, Miss Laura M. Aiken, Miss Helen E. Woodward, Miss Hannah E. Pruden.—Joseph Dukes, *Native Preacher.*

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary;* Edwin Lathrop, *Steward of the Boarding School;* Mrs. Electa M. Kingsbury, Mrs. Cornelia C. F. Lathrop, Miss Hannah Bennett; Miss Harriet Goulding, *Teacher.*

GOOD LAND.—Oliver P. Stark, *Missionary;* Harvey R. Schermerhorn, *Assistant;* Mrs. Harriet Stark.

BENNINGTON.—Abraham G. Lansing, *Licentiate;* Mrs. Sarah Maria Lansing.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary;* Mrs. Cornelia L. Copeland.

LENOX.—S. L. Hobbs, M. D., *Licentiate;* Mrs. Mary C. Hobbs, Miss Harriet A. Dada.

OUT-STATIONS.—*Mount Zion,* Pliny Fisk, *Native Preacher. Bok Chito,* Jonathan E. Dwight, *Native Preacher.*

Absent.—Miss Catharine Fay, Miss Maria P. Arms.

Station not known.—Ebenezer Hotchkin, *Missionary;* HenryK. Copeland, John J. Hotchkin, *Assistant Missionaries;* Mrs. Philena T. Hotchkin, Mrs. Abigail H. Copeland.

The favor of the Lord, as in past years, has rested on this mission. One hundred and forty persons are reported as having made a profession of their faith in the gospel. The contributions of the churches were lessened by the severe drought of 1854; still our brethren report four hundred and forty-eight dollars as given to foreign missions, and five hundred and thirty-one dollars as having passed into other channels of benevolence.

The boarding schools at Stockbridge, Wheelock and Pine Ridge are still in successful operation. At Pine Ridge there have been special manifestations of the divine presence, seven of the pupils having joined the church. The school at Good Water has been offered to the Presbyterian Board of Missions, and accepted by the same, with the cordial

assent of the Prudential Committee. The reports from the four day schools are gratifying.

There seems to be a manifest advance in the general habits of the people. The disappointments of the farmers last year have stimulated industry, and promoted economy. Strenuous efforts are still made to arrest the evils of intemperance, and not without success. The law prohibiting the sale of intoxicating liquors is highly prized, and generally enforced.

Mrs H. B. Wright, Miss Sarah Ker, with Mr. and Mrs. Boing, have been released, at their own request, from their connection with the Board. Mr. and Mrs. Torrey, Miss Gaston and Miss Dada, have recently joined the mission. Mr. and Mrs. Lathrop, formerly in connection therewith, have recently gone to Pine Ridge.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary;* Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher.* —One native assistant.

LEE'S CREEEK.—Timothy E. Ranney, *Missionary;* Mrs. Charlotte T. Ranney; Miss Elizabeth Y. Hancock, *Teacher.*—One native assistant.

FAIRFIELD.—James Orr, *Assistant Missionary;* Mrs. Julia F. Orr.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary;* Edwin Archer, *Printer;* Mrs. Ermina N. Worcester. —One native assistant.

OUT-STATION.—*Honey Creek.*—John Huss, *Native Preacher.*

Absent.—Miss Lois W. Hall.

Mr. and Mrs. Hitchcock, with the consent of the Prudential Committee, have retired from the post which they have so long occupied. Mr. and Mrs. Teele, with Miss Denny and Miss Lord, are also released from their connection with the Board. Quite recently Mr. Wentz has requested a dismission, that he may devote himself to the educational and spiritual interests of the Creeks; and the Committee have yielded to his wishes. Miss Hancock has recently gone to take charge of the school at Lee's Creek.

A number of persons have been received into Christian fellowship; but the aggregate membership has undergone hardly any change. The liberality of the churches has received a partial check from the scantiness of the harvests in 1854. The school at Park Hill is suspended, by reason of the ill health of the teacher; and the one at Fairfield has not been in operation since the release of Miss Denny. In the absence of a teacher at Lee's Creek, the wife of the missionary has taught during a part of the year. The school at Dwight has no important change to report. The issues of the press, under the direction of Mr. Worcester, have exceeded a million of pages. A part of Matthew has been printed in the language of the Creeks, and this large tribe of Indians have access for the first time to the word of God in their own tongue.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary;* Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher.*

NEW HOPE.—Stephen R. Riggs, *Missionary;* Mrs. Mary Ann C. Riggs.

The brethren among the Dakotas have continued their labors in faith and hope. They have not such results to report as they could wish; still they believe that the Lord approves their efforts; and they trust that according to his good pleasure he will set his seal thereto. Two Indians have been received into Christian fellowship, making the whole number of Dakota church members in regular standing forty-two. The attendance on the services of the Sabbath appears to be increasing. The school at Yellow Medicine makes some progress; but indifference to education continues to be a serious hinderance. It is hoped that the boarding-school at the new station will awaken more interest in this department of labor. There are some signs of an advancing civilization.

OJIBWAS.

BAD RIVER.—Leonard H. Wheeler, *Missionary;* Charles Pulsifer, *Assistant;* Mrs. Harriet W. Wheeler, Mrs. Hannah Pulsifer; Miss Abby Spooner, *Teacher.*—Henry Blatchford, native catechist.

The Ojibwas on the shores of Lake Superior, with those in the interior of Wisconsin, have ceded some six millions of acres to the United States, a portion of which is supposed to be rich in mineral treasures. They reserve, however, six large tracts for their future occupancy, one of which embraces the station at Bad River. Mr. Wheeler regards the treaty as wise and humane; and if its stipulations for the aid and encouragement of the Indians shall be faithfully carried into effect, he looks for gratifying results. The missionary operations of the past year have been as successful, perhaps, as was to be expected in the circumstances. There is an increasing desire among the people to engage in agricultural pursuits; and intemperance is diminishing. The hearers of the Word are more numerous than ever; and a few have shown an honest

desire to know and obey the gospel. One woman has professed her faith in the Lord Jesus Christ; and a chief appears to be a sincere inquirer after the way of life. There has been a secession, moreover, from the ranks of heathenism, and a number of persons have joined the Christian party.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary;* Mrs. Laura M. Wright; Miss Jane T. Shearer, Miss Martha L. Stevens, *Teachers.*—One native assistant.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary;* Mrs. Bethia W. Gleason; Miss Mary Kent, Miss Caroline A. Fox, *Teachers.*—Two native assistants.

UPPER ALLEGHANY.—Joshua Potter, *Missionary;* Mrs. Jane Potter, Mrs. Laura E. Lathrop; Miss Jerusha Edwards, Miss Elizabeth J. Hough, *Teachers.*—One other teacher; and one native assistant.

LOWER ALLEGHANY.—Benjamin F. Hall, *Steward of the Boarding School;* James Pierce, *Native Preacher;* Mrs. Mary E. Hall.—One teacher.

OUT-STATION.—*Old Town.*—Mrs. Sophia M. Wellman.

Absent.—Miss Eunice Wise.

To the brethren among the Senecas, the past year has been one of trial. Twenty Indians have taken their place among the followers of Christ; but fifty-one have gone out, in a disorderly manner, and united with other denominations. That our missions have suffered so little in this way hitherto, should excite our gratitude. Some have died, whose memory will be sacredly cherished. More than three hundred dollars are supposed to have been given for benevolent objects.

The number of schools remains unchanged; and their success, on the whole, is undiminished. Many of the Senecas attach very great importance to the education of their children. An Orphan Asylum was chartered last spring, to be supported and managed independently of the Board, in which the Committee feel a deep interest. The signs of an advancing civilization, especially on the Cattaraugus Reservation, are manifold. The passage of a law by the legislature of New York, prohibiting the sale of intoxicating liquors, has operated favorably. Mr. Bliss has received an invitation to the pastoral office in Chautauque county, and his labors on the Alleghany Reservation will be discontinued.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary;* Mrs. Avis H. Rockwood.

MOUNT HOPE.—Miss Abigail Peck, *Teacher.*

Though nothing of special significance has occured among the Tuscaroras, the results of the year are gratifying. The church has received an accession of four by profession; five of its members, however, have died. The boarding school at Mount Hope is still in successful operation. A day school is sustained without expense to the Board. The Indians have paid their missionary nearly one hundred dollars towards his support; and their offerings at the monthly concert amount to sixteen dollars. In other respects, they are conforming more and more to the demands of a Christian civilization.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher.*

One person has been admitted to the church on examination; and three suspended members have been restored. The number of the Protestants at St. Francis, as also of the Roman Catholics, is materially reduced by journeys and removals occasioned by a desire to obtain more lucrative employments.

SUMMARY.

Missions.

Missions,	29
Stations,	120
Out-stations,	60

Laborers Employed.

Ordained Missionaries (7 being Physicians),	165	
Licentiates,	3	
Physicians not ordained,	8	
Other Male Assistants,	15	
Female Assistants,	220	
Total laborers sent from this country,		411
Native Preachers,	65	
Native Helpers,	227	
Whole number of Native Assistants,		292
Total laborers connected with the missions,		699

The Press.

Printing Establishments,	11
Pages printed last year, (in part,)	25,822,780

The Churches

Churches, (including all at the Sandwich Islands,)	115
Church Members, (do. do. last year,)	26,809
Added during the year, (including those at the Sandwich Islands.)	1,487

Educational Department.

Seminaries,		11
Other Boarding Schools,		19
Free Schools, (412 supported by Hawaiian Government,		787
Pupils in the Seminaries, (80 do.)	429	
" " Boarding Schools,	594	
" " Free Schools, (10,705 do.)	20,555	
" in all the Seminaries and Schools,		21,578

INTELLIGENCE FROM THE MISSIONS.

Constantinople.

LETTER FROM MR. EVERETT, OCTOBER 19, 1855.

A new Church Organized.

ANOTHER church is to be added to the long list which our brethren of the Armenian mission have in charge. A few weeks since, Mr. Everett made a visit to Baghche ük, a village near Nicomedia, on the opposite side of the gulf; and the result of his interviews with the little band of disciples there is stated in the following extract.

My reception was in striking contrast with that of July, 1852. Then I was obliged to go there in the night, and depart before morning, lest my stay should unduly excite the rage of the enemies of the truth against our friends. The village has been visited since by missionaries, and by the pastor of the Nicomedia church, and by colporters; for a long time, however, they could not go there without being stoned and insulted in the streets. Now there is nothing of the kind, except the singing of derisive songs, or the calling out, "Protestant," "Protestant."

On the Sabbath, September 23, the little flock assembled at the chapel, to the number of about fifty; and I preached to them twice. The Word was listened to with attention, and not without tearful eyes on the part of some. In the evening, they assembled at my room for prayer. Twenty-five were present; and with great simplicity and humility they united in supplicating the divine blessing upon themselves and their village. Two hours passed away in this service, as if they had been but half an hour. The native preacher, Baron Hohannes, now of Rodosto, last year of Adrianople, remarked that there were but few such places this side of heaven.

Next day, Pastor Hohannes having come over from Nicomedia, where I left him to minister to that destitute church on the Sabbath, we commenced inquiring for those who, in the judgment of charity and the light of the Scriptures, should give evidence of a change of heart, that we might, by the authority given us by the Head of the church, bring them within the visible fold of Christ. We found six men whom we regarded as giving evidence of having been born of the Spirit. Others there are, both men and women, who may soon be united with them. Upon learning the manner in which these believers in the new way first received the truth, and how they forsook all for the Savior, having been compelled to suffer shame, reproach and poverty for his name, we felt constrained to say, "Who are we that we should keep them from enjoying all the ordinances of the gospel?" We found a very gratifying spirit of humility, a preferring of one above another, with a knowledge and experience of the vital truths of the gospel far beyond the privileges which they have enjoyed.

On the following day, we assembled in the chapel for the organization of the church, and for the administration of the Lord's supper. Many came, who had never before heard the gospel preached. Indeed, about two hundred were present; and, having listened to the sermon, and attended to the services which followed, they beheld for the first time the celebration of the Lord's supper, according to the simplicity of our forms.

This is a small church; but it is destined to grow, we think. The inhabitants of the village are noted for their zeal in religion; multitudes are already convinced of their errors, and they say that the truth is altogether with the Protestants. The adherents of the old church have despaired of resisting the evangelical movement by argument; and their great hope has been that Russia would conquer the Allies, in which case there would be a speedy end to all inroads upon their national faith. Now that Sebastopol has fallen, I am informed, their last hope is gone.

Interest of the Moslems in the Bible.

Another extract from the same letter will be read with deep interest. Are the churches in the United States looking and praying for the coming of the Son of Man in the Turkish empire?

There is a wide door open among the Turks of Constantinople for the sale of the Scriptures. I was interested some months ago in the fact that the Turks, more frequently than usual, were calling at our book magazine to purchase the Bible in the Turkish language and char-

acter. A man has been employed to sell Turkish Scriptures on the bridge between Galata and the city, where there is a ceaseless throng of individuals passing to and fro. His success is beyond all our expectations. He keeps no other books but Turkish in sight; and he cries out to Moslems passing by, "Holy book! Take it; take it." They often turn around, and look at the book; always with respect. I encouraged another colporter to take along with him Turkish Testaments in the Turkish character; and he soon found that he could do better with these than with any other books. For two months past he has sold scarcely anything else. A Moslem, moreover, came and requested that he might be allowed to open a stall for the sale of Turkish Scriptures in the great bazar of the city. Leave was granted; but he has not succeeded so well. Whilst the Testament is given to the allied troops, the Turks support two men by their purchases; and a book sold is worth dozens received without compensation.

Many other incidents show that there is a waking up of the Turkish mind. No one can appreciate the change, except those who have known Turkey for years. Even when I first came here, in 1845, nominal Christians trembled before the Moslem race, and with fear alluded to their religion; now discussion is quite free. The other day, as a Turk asked a brother what he thought of the Koran, the latter frankly answered that it was false. This was said to a noble-looking, tall, white-turbaned, grey-bearded Turk! He first came to the magazine, and inquired for the Testament that the English priests were selling all over Constantinople. I gave him a New Testament. "Ah," he said, "that is it" He put it under the folds of his garments, saying that he should read it carefully. He then inquired for a "philosoph," or learned man, not taking me for such an one, owing perhaps to my imperfect knowledge of his language. He then took out his Testament, and read from the first chapter of Matthew, respecting the conception and birth of Christ, which he received as truth; but that the virgin was afterwards married he could not believe; and the narrative of the fact, he thought, should be erased from the Testament. I directed him to Mr. Goodell as the "philosoph" he wanted to see. He afterwards politely, and somewhat urgently, invited me to his house, giving me the direction, near such a mosque. He has called often since in my absence.

It is an interesting and most significant fact, that the only opposition to the sale of Bibles, on the bridge between Galata and the city, has come from a Roman Catholic!

Trebizond.

LETTER FROM MR. POWERS, OCTOBER 18, 1855.

THE course of events at Trebizond does not seem to be particularly favorable to the progress of spiritual religion in that important city. But the weakening of the Protestant community there, so far as it is the consequence of removals, may tend to the furtherance of the gospel elsewhere Hereafter it may be said, "They that were scattered abroad, went every where preaching the Word."

Frequent Removals.

Since my last letter we have passed through trying scenes. The judgments of God, war and pestilence, begin to press upon our people, and their number is diminished by removals and deaths. The difficulty of obtaining the necessaries of life, occasioned by the war, has compelled several of our brethren to seek employment elsewhere The prices of almost all articles needed in a family are two or three times what they were formerly; and it so happens that the increase is greatest on those articles which are most necessary for the lower classes. Merchants and farmers are making large profits; but our people are generally humble artisans.

One brother with his family, and four without their families, have gone to Samsoun and Sinope. One of them had been in our employment nine years, either as school teacher or native helper, and had rendered very important services; so that his absence is seriously felt by us all. But his influence will not be lost, as he conducts religious services on the Sabbath for the benefit of the other brethren; and he exercises over them a sort of pastoral watch. Besides these, one brother is laboring in Yuzgat as a native helper; and another spends his Sabbaths in a village nine miles distant, where a few have become interested in the truth. The removal of so many members of the church sensibly diminishes our congregation, and affects the general aspect of things among us. We hope, however, that the cause of truth at large will not suffer; and that in the end other places will gain more than we shall lose. In fact, public services on the Sabbath are

conducted by members of this church at three different points away from Trebizond.

Unusual Mortality.

The Trebizond station has other disappointments to chronicle. "Death has been busy among us," Mr. Powers says. "On the 8th of September, one of the most prominent and influential members of this church was suddenly smitten down by the cholera. Eight days afterwards, his eldest child, and the youngest child of his brother, were called hence in the same way. And after another eight days, his only surviving child followed; and the poor stricken wife and mother, in the short space of sixteen days, was made a childless widow. Three other Protestant children have also died of other diseases than cholera." The church member whose case is mentioned in the preceding extract, is regarded as "a signal illustration of the efficacy of divine grace." In confirmation of this statement, Mr. Powers writes as follows:

A few years ago his conduct gave us immense trouble and grief. His unsubdued will and irascible temper, connected with great power to influence other minds, occasioned serious difficulty in our church and community; and for a long time we could scarcely find any ground to hope that he was a Christian. Twice he absented himself from us altogether for a considerable period, and cherished anything but a Christian spirit, and twice he came back again, made his confession, and was kindly received.

But for the last two or three years there had been a gradual yet striking improvement in his character. He had manifested the most sincere and cordial attachment for those whom he formerly treated with abuse. He had in a good measure subdued his will, controlled his passions, exhibited the graces of the Christian, and had become very active and zealous in promoting the cause of truth. He was a tin worker by trade; and great numbers of all sects and nations, residents of the city and of the nearer villages, have heard the gospel from him. He never was in too much haste to converse with people, so long as they would hear; and by treating them to pipes and coffee even priests and primates were induced to sit and converse with him by the hour together. But he is gone! Never again will he plead the cause of truth, and urge dying men to enter the way of life. May the seed which he has sown yet spring up and bear an abundant harvest!

Mosul.

LETTER FROM MR. MARSH, OCTOBER 12, 1855.

THE history of this station, during the past summer, shows that the extreme heat has failed to reduce the attendance on the services conducted by our brethren, whether upon the Sabbath, or on week-days. The number of those who were receiving instruction in school, also increased, till the average became one hundred and fifty. Mr. Marsh says nothing as to the health of his associates; we may hope, therefore, that all have passed through the warm months without injury.

Signs of Progress.

At no time heretofore have we had such free access to the people in their houses, or found them so willing to frequent our houses, where they expect to hear the gospel at every call. As many as thirty or forty women have sometimes come together, to visit our ladies and receive instruction from them; and this change is so marked as to attract the attention of our native friends.

Never before in Mosul has the gospel been declared, especially by our native brethren, with such boldness to Moslems. In illustration of this remark I will state, that in the palace the Pasha's prime agent, Kihya Bey, (who, as well as his Excellency, now appears very friendly to our work,) recently asked the Protestant Wakil, "What will you do when you have made all the Jacobites and papists Protestants?" He replied, "Then we must convert the Moslems." A long dialogue ensued, during which the Protestant Wakil clearly presented the doctrine of the cross, and called upon the Jacobite Wakil, who was present, to assist him in upholding the Christian religion before the Mohammedan dignitary; but the worldly Ibn-Abd-In-Noor (Son of the Servant of Light) utterly declined. At a later date the same Kihya Bey asked the papal agent, Priest Butrus, "Do you wish to proselyte the Moslems?" The artful Jesuit, with the expressive oriental sign, shook his garments clean of any such imputation, and asked, "Have you not the book of God?" But the Moslems appear more friendly to the frank truth-speaker than to the smooth disciple of Rome.

The difficulty in regard to the cemetery has been adjusted, and our brethren are now in quiet possession of the place. They have been obliged

to rebuild the wall, however. The American Minister at the Porte recommends this course.

Shanghai.

LETTER FROM MR. BRIDGMAN, SEPTEMBER 3, 1855.

THERE are indications that the gospel is to make more rapid advances at Shanghai, than at some of the other points which are occupied by missionaries Its history, in this respect, may resemble that of Amoy. This letter of Mr. Bridgman must be regarded as a favorable sign; and other missions have "greater things than these" to report.

Baptisms.

Two persons were admitted to the church on the second Sabbath in September. One of these was a girl of fifteen, a distant relative of Kingmeh. The other was a married woman, of more than fifty years. Having described the case of the girl, Mr. Bridgman proceeds as follows:

The other whom we baptized yesterday, is called Wong-ka-mama, which in plain English is "Mrs. Yellow." Wong is the name of her husband's family; and we may write, therefore, instead of Wong-ka-mama, the more simple equivalent of Mrs. Wong. Her husband is a seafaring man, aged fifty-four. They have but one child, a son, thirty-one years of age, who follows the business of his father. They have one grandson, a lad about thirteen years old. When the rebellion broke out here two years ago, this whole family, with one of the grandparents, resided in this city, not very far from the house of one of the missionaries. One day Mrs. Wong was passing the door of his house, when he was preaching, and heard him speak of Jesus, and of his dying to save men from sin and misery. That sermon seems to have led to the subsequent change in her mode of life.

The family, like many others, was driven from the city by the civil war. In order to carry on his operations, Mr. Wong, who appears to have been absent when the rebellion broke out in Shanghai, hired a house in a neighboring town, on the river below this city; but his son and his aged father were both confined within the walls. As women were allowed some freedom of ingress and egress for a season, Mrs. Wong often, in passing from the house in the city to the one in the neighboring town, came to our house; sometimes she would tarry two or three days and nights, taking lodgings with Kingmeh and her mother. In this way she came to learn more of the plan of salvation. There were others, during the troubles, going and coming; but she was found to be exceedingly attentive, and always deeply interested at the hour of worship. About this time Rev. Mr. Wight, then living with us, at her solicitation, succeeded in rescuing her son from the city; but not long afterwards, in one of the hostile engagements, or by some accident, the house was set on fire, and the infirm old man, more than eighty years of age, perished in the flames.

No longer having any one in the city to care for, and her husband and son being much abroad, Mrs. Wong became a more constant attendant on the means of grace. At my first conversation with her, more than a year ago, I found her apparently a decided Christian. Her purpose to follow Christ and serve the true God has continued unshaken. As is often the case with Chinese women, she has a great deal of character; but she is exceedingly illiterate. Her ignorance is surpassed only by her determination to live and die a disciple of the Lord Jesus.

Since the recovery of the city by the imperialists, the family has commenced rebuilding; and this has brought Wong-ka-mama back again to Shanghai. She superintends the building. Her husband allows her to act as she pleases in religious matters; but her son opposes and ridicules her, as do some of her other relatives. This opposition brings out more fully her Christian character.

The son, who provides the money for rebuilding, insists on having all idolatrous rites and usages preserved in his part of the house; she, however, succeeds in having her part cleared of all these vanities. I have repeatedly been at her new home. Mrs. Bridgman and Kingmeh have also been there twice, and have arranged for a weekly visit. These visits have been made, partly in order to bring her neighbors and friends to some knowledge of the gospel, but chiefly for the purpose of instructing and encouraging this resolute believer.

Her deportment yesterday, and her answers to all the questions put to her, were perfectly satisfactory. She seems readily to comprehend the nature and force of the Christian doctrines; but it is almost impossible for her to commit to memory even the whole of the Lord's prayer. In her way, however, she seems

constant at her devotions; and for that purpose she has had prepared a "closet" in her new house. Her little grandson, who is now sick of a fever, has learned by her example to say, in his own tongue, "Tien long ko ya," or "Father in heaven."

It is gratifying to know that Messrs. Aitchison and Blodgett have begun to preach in the Chinese language. Their first effort of the kind was made on the 2d of September, 1855. They arrived at Shanghai, September 1, 1854.

Senecas.

LETTER FROM MR. WRIGHT, NOVEMBER 29, 1855.

A DEATH occurred on the Cattaraugus Reservation, just before the date of this letter, which deserves a place in the annals of missions; for it illustrates in a very striking manner the efficacy of divine truth. This narrative of Mr. Wright shows that a very limited amount of instruction may be blessed to the saving of the soul.

An Interesting Couple.

When we came to this station, there were three very aged persons living within a bow-shot of the mission premises. They were pleasant, companionable old people, strongly attached to each other, and appearing more intelligent and considerate than the majority of the pagans around them. They had heard but little on the subject of Christianity; but they seemed to be willing to converse upon it, and to listen to the reading of the Scriptures.

After a short time, old Big John's wife was taken sick with a very lingering disease; and I was often summoned to prescribe for her. The remedies for the bodily ailment were accompanied by such exhibitions of divine truth as she appeared to be able to comprehend. Her husband, full of tenderness and anxiety for her, also became a deeply interested listener. After months of suffering, she departed in apparent peace, sustained by her confidence in the Redeemer. From that time, the bereaved old man seemed to find great consolation in listening to the word of life, until he followed his companion about two years later, as we hope, to the rest of heaven.

A converted Paralytic.

The third, old widow Pine-brush, was now left alone, the sole survivor in our neighborhood of a past generation. She had shared occasionally in the instructions bestowed upon her aged companions; but her mind was exceedingly benighted. Now, however, we discovered a new interest in the gospel of Christ. Her powers of thought and attention were evidently aroused. I seem to see her now, as she approached our dwelling, bowed down by the weight of almost ninety years, and steadying her feeble steps by leaning on her worn pine staff. Her look of earnestness, the glistening of her eye, as some new text of Scripture shed a gleam of light upon her understanding, her utterances of gratitude, as from a full heart, for every effort in her behalf, recur to me as I write, and bring the tears into my eyes.

But we thought her lost. While in that hopeful state of mind, and before we had any satisfactory evidence of her conversion, she was striken down by a severe attack of paralysis. Her limbs were permanently contracted; her voice became inarticulate; and we feared her reason had been irrecoverably shattered. I called on her one day, however, after she had lain nearly two years in that condition, when I discovered that her power of speech had so far improved that it was possible to hold a little conversation with her; and I ascertained to my great joy that her mind was not only clear, but still deeply interested in religion.

I embraced the earliest opportunity to spend an hour with her; and I read and explained to her, as well as I was able in Seneca, John vi. 1–58. Gladness beamed from her countenance; and her whole frame seemed to shake with emotion, as she struggled to raise her shrunk and withered hand towards heaven. She thanked me for coming to read to her those blessed words, and said that that Bread which came down from heaven, was, indeed, the "living" of her soul. She could not talk much. But she said enough to convince me that, while we had supposed her in a state of imbecility bordering upon idiocy, her mind had been active, and active upon the great question of salvation; and that, though cut off by disease from communion with her fellow-men, she had enjoyed communion with the Holy Spirit, and through his blessed influences had been led to the fountain of the water of life, and regaled with the heavenly manna.

I left her bedside more deeply impressed than ever with the wonderful workings of divine grace. How little

men knew of the processes God was carrying forward in that soul! How dreary, how perfectly bare of all external comfort, was that poor old woman's life, during those tedious months of isolation and suffering! And yet how rich the consolations of that faith in Christ, which she was there learning to exercise! The kingdom of God cometh not with observation. How often is he carrying it forward, accomplishing the full work of the gospel in the heart, where worldly men, and sometimes even Christians, do not dream that he is doing anything! How inconsiderable an amount of labor he may cause to be followed with the most glorious results!

These three aged persons were never known to the world as Christians. Their names never found a place in any human church records; yet were they written, we have good reason to believe, in the Lamb's book of life. Many shall come from the east and the west, and the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God; but the children of the kingdom shall be cast out.

Miscellanies.

MISSIONS IN CHINA.

Statistics of each City.

The following table was prepared by Mr. S. Wells Williams. It endeavors to represent the state of the various missions in the Chinese empire at the commencement of 1855. Though imperfect in some respects, it is still valuable. It shows that the Protestant churches have made a beginning in this immense field; and that is all that can be said.

STATIONS.	Societies.	No. of laborers sent.	No. remaining.	No. of church members.	No. of schools.	No. of boys in schools.	No. of girls in schools.
Hongkong and vicinty,	Am. Bap. Miss. Union,	2	2	35	6	60	29
	Morrison Ed. Society,	1	0				
	London Miss. Society,	4	2	30	3	85	9
	Evang. Miss. Society, Basle,	3	2	175	2	27	
	Rhenish Miss. Society,	3	2	85	2	12	5
	Chinese Evan. Society,	2	2	12	1		4
	Church Miss. Society,	1	0				
	Cassel Miss. Society,	1	0				
	Berlin Miss. Union,	3	2				
	Independent,	1	0				
Canton,	Am. B. C. F. M.	9	5	1			
	London Miss. Society,	4	1	7			
	Am. Bap. Miss. Union,	1	0				
	Am. Pres. Board,	5	4	1			
	Southern Bap. Convention,	4	1	2	3	67	
	Eng. Wesleyan Society,	6	6	0	2	29	10
Amoy,	London Miss. Society,	6	4	92	4	28	28
	Am. B. C. F. M.	4	2	90	1	21	10
	Am. Pres. Board,	4	0				
	Soc. Pres. Ch. in England,	3	2	18	2	58	0
	Independent,	1	0				
Fuhchau,	Am. B. C. F. M.	7	5		3	54	6
	Am. Meth. Ep. Miss.	7	2				
	Swedish Miss. Society,	2	0				
	Church Miss. Society,	3	3		1	30	8
Ningpo,	Am. Bap. Miss. Union,	4	3	13	1	50	
	Am. Pres. Board,	10	7	26	4	90	28
	Gen Bap. Miss. Society,	2	1				
	Church Miss. Society,	4	3	20	4	68	20
Shanghai,	London Miss. Society,	7	4	31	1	17	
	Am. B. C. F. M.	3	3	2	1		20
	Southern Bap. Convention,	9	5				
	Am. Ep. B. F. M.	8	4	46	12	152	129
	Am. Pres. Board,	4	2				
	Church Miss. Society,	6	2	6	3	90	
	Seventh day Bap. Miss. Society,	2	2	6			
	Meth. Ep. Ch. South,	6	4				
	Chinese Evan. Society,	2	2		1	16	5
	Netherlands Evan. Society,	1	1				

Statistics of each Society.

The subjoined table has been constructed from the preceding. It shows the relations of each missionary society to the work of Chinese evangelization with greater definiteness.

SOCIETIES.	Present No. of missions.	Laborers sent.	Laborers remaining.	Church members.	No. of schools.	Boys in school.	Girls in school.
London Missionary Society,	4	21	11	160	8	130	37
Netherlands Missionary Society,	1	1	1				
American Board,	4	23	15	93	5	75	36
American Baptist Missionary Union,	2	7	5	48	7	110	29
American Episcopal Board of Missions,	1	8	4	46	12	152	129
Church Missionary Society,	3	14	8	26	8	188	28
American Presbyterian Board of Missions,	3	23	13	27	4	90	28
Morrison Education Society,		1					
General Baptist Missionary Society,	1	2	1				
Evangelical Missionary Society at Basle,	1	3	2	175	2	27	
Rhenish Missionary Society,	1	3	2	85	2	12	5
Southern Baptist Board of Missions,	2	13	6	2	3	67	
Seventh-day Baptist Missionary Society,	1	2	2	6			
American Methodist (North) Missionary Society,	1	7	2				
English Presbyterian Mission Scheme,	1	3	2	18	2	58	
American Methodist (South) Missionary Society,	1	6	4				
Swedish Missionary Society,		3					
Cassel Missionary Society,		1					
Berlin Missionary Union for China,	1	3	2				
English Wesleyan Missionary Society,	1	6	6		2	29	10
English Chinese Evangelization Society,	2	4	4	12	2	16	9
Independent,		2					

BIBLIOGRAPHICAL NOTICE.

India, Ancient and Modern, Geographical, Historical, Political, Social and Religious, with a particular Account of the State and Prospects of Christianity. By DAVID O. ALLEN, D. D. Boston, John P. Jewett & Co.; Cleveland, Jewett, Proctor & Worthington; New York, Sheldon, Lamport & Blakeman; London, Trübner & Co. 1856. pp. 630.

THE need of a comprehensive and trustworthy volume on India has been felt and acknowledged for many years. Much has been published, indeed, concerning its history, its religion, its resources, its prospects; but no single volume has contained the information which so many were anxious to obtain. It was this fact which induced Dr. Allen to write his "India, Ancient and Modern." On returning to the United States, he was often asked to mention some work that would meet the wants of those who desire to know more of this remarkable country. As he could not do it, he resolved to prepare one from the abundant materials within his reach, wishing thereby to benefit his own land, as also the one which had been his home for so many years. "In 1827," he says, "the writer went to India, expecting to pass his life in the missionary cause in that country. And such continued to be his purpose, till the failure of his health, in 1853, made it necessary for him, if he would reserve himself for any thing more in life, to return to his native country. Compelled thus to relinquish his purpose of spending his life in the foreign missionary field, he has prepared this work in the hope of exciting feelings of more interest in the foreign missionary cause, and an increasing spirit of prayer and effort for the propagation of Christianity in India, and the other countries in the south part of Asia." This hope will not be disappointed.

The qualifications of Dr. Allen for writing such a book are of a high order. His long residence in one of the chief cities of India, his access to the best sources of information, his impartiality and independence, attest his fitness for the task which he has undertaken. As we go from chapter to chapter, we feel that we are in the company of one who is quite familiar with the topics which he discusses, and does not fear to say what he thinks. Of the policy of England in Asia, past, present, and future, he speaks with entire frankness; and in respect to certain questions, connected with the missionary work, he gives his opinion without pausing to inquire whether the Christian public will agree with him or not. The views which he has expressed concerning the reception of polygamists into the churches of India, may be cited in confirmation of this statement.

Native Princes.

A few extracts will give the reader some idea of the value of Dr. Allen's book. His remarks upon the Native Princes of India cannot fail to interest and instruct Christians in this country. After saying that they are divided into two classes, those who receive pensions for themselves and their families, and those who still retain some degree of territorial dominion, he speaks of the former as follows:

Some are required to reside in certain specified cities or districts, and not to go out of them. They are not permitted to have

any personal intercourse nor correspondence with other pensioned princes, nor with any princes still retaining power and territory in India or out of India. They are not permitted to have any personal intercourse or correspondence with any European, except the English agents of the government. In short, these fallen and deposed princes, though retaining their titles, and living in pageantry and luxury, are yet kept in circumstances which are painful and humiliating. Among these pensioners upon the East India Company are the titular Emperor of Delhi, the Great Mogul, the Nabobs of Bengal and the Carnatic, the Rajas of Burdwan, Benares, Tanjore, and Malabar, the families of the late Peishwa, and of Tippoo Sultan, and many others. The amount of pensions and annuities, given to persons and families of this class and character, amount to about seven millions of dollars annually. These are generally continued to their descendants; but as such families often become extinct, and some of them forfeit their claims by improper conduct, the number of pensioners and the amount paid on their account are yearly diminishing. The very liberal manner in which the English in India have provided for this class of people, has contributed much to facilitate their conquest of the country, and to consolidate their power.

In regard to those princes who retain a part of their territorial sway, he says:

They are to be found in nearly all parts of the country; and their territories vary from a few villages to provinces containing several millions of inhabitants. These scattered remains of former kingdoms and governments were lately estimated to contain nearly one third of the population of India, or fifty millions of people, and rather more than one third of the whole territory of India. Some of these princes retain but little power, their territories being chiefly managed by English agents, while others are nearly independent in their own dominions. But none of them are permitted to hold any political intercourse with each other, nor with any nation or power out of India. Their relations to the East India Company, now the paramount power in the country, vary according to treaties and agreements made at different times. Their armies, so far as they are permitted to keep any, are commonly more or less under the command of English officers; and a certain amount of English force is generally stationed in their territories. An accredited English agent generally resides in or near their capital. In this way their policy and the state of their territory are always well known to the English, who have the means of restraining or deposing them, should there at any time appear to be reasons for doing it. The courts of these princes have the usual amount of intrigue, treachery, feuds, and profligacy found in oriental governments. Hence there is frequent occasion for the interference of the English agents, and such interference generally results in loss to the native princes, and the increase of the English power.

Formerly it was the opinion of the leading English statesmen in India, that these scattered remains of the former sovereigns and princes increased the stability of the English, and so were to be perpetuated. But for some years past, it has been the policy of the English governors and agents to annex all such territories to their own dominions, as soon as the failure of male descendants, or political disturbances, or misgovernment, should furnish occasion or excuse for doing it. Formerly it was an established usage or law among Hindoos and Mohammedans, that if any prince had not any male issue, he could adopt a son; and if such adoption was made in the prescribed form, and accompanied by certain religious rites, then such a son became the legal heir of the honors, titles, and possessions of the family. In this way the dynasties of the native princes were perpetuated. The English formerly allowed the native princes dependent upon them to transmit their power and perpetuate their family honors and possessions by adoption. But for some years past they have generally refused to allow this right; and when princes and noble families have become extinct in the direct male line, they have annexed their possessions to their own dominions. In this way, within a few years past, the English have taken possession of the dominions of several deceased princes, as of the late Raja of Berar, estimated to contain four millions of inhabitants, of the late Raja of Satara, estimated to contain one million, and some others. The remaining princes and their families have reason also to expect the loss of their honors, possessions, and wealth, whenever male heirs in the direct line shall fail.

This change of policy in the English, of annexing and absorbing the territories of the native princes, instead of sustaining, protecting, and perpetuating them, which they formerly did, and to which these princes and their families have claimed a right, has produced strong excitement in India, and called forth earnest memorials, appeals and protests. These princes and their families must contemplate this course of policy, and the consequent prospect before them, with feelings of deep anxiety. And many others have similar feelings, who have looked upon these princes and their possessions as remaining witnesses of their former nationality, and who have cherished some vague hope that they might in some way recover their former power and dignity. But when they see these dynasties annihilated, or the representatives of them reduced to the state of the common people, and no native powers remaining to raise a banner, and no territory on which it could be raised and which could be made a basis for any political organization, their hopes of any future national government vanish, and they feel an increasing sense of

their conquered, humbled, and dependent state. There are far more and stronger feelings of this nature among the middling and higher classes of both Hindoos and Mohammedans, than Europeans generally suppose. It is not likely there will be any change in the present policy, which has been deliberately adopted in India and in England. The prospect is that all the territories now in the power of the native princes, will be gradually brought under the direct government of the English, and that the descendants and representatives of the emperors, kings, nabobs and nobles of India, will decrease in number and power, until they eventually become extinct, or their posterity, if any remain, will have no social or civil distinction among the common people.

England's Hold on India.

The subjoined paragraph contains Dr. Allen's opinion in reference to the continuance of British supremacy in India.

The question is often asked in this country, How long will India continue to be subject to England? To this inquiry no answer can be given. The native kings and princes of India having been subdued—some dynasties annihilated and all prostrated—the withdrawal of the English power would leave the country in a state of anarchy. But England has yet made no adequate return for the immense wealth she has drawn from India, and it remains to be seen whether she will ever make any such return. At each renewal of the charter of the East India Company, (as in 1813, 1833, and 1853,) some changes were made in it, which were expected to have an important influence on the well-being of the country. At such times pledges were given and promises were made; but complaints soon followed that the former were not redeemed, and the latter were not fulfilled. Still, considerable progress or improvement in the government has been made; and there is now reason for expecting that this progress will be greater during the period of the present charter, (which is to continue till 1874,) than all that has been hitherto made since the English obtained possession of the country. These changes, if made, will greatly strengthen the connection between the two countries. As no English colonies have been or are likely to be formed in India, there can be no people there of European origin, who will desire a separation from England. For the mixed classes, partly of European and partly of native origin, are not likely to be sufficiently numerous to be of any considerable political weight and importance; and what influence they have, will be in favor of the English government. The army, though consisting chiefly of natives, yet is not likely to prove unfaithful, if constituted of the same classes which now compose it, and treated in future as they have hitherto been. The difference in language, religion, and caste, will long be an obstacle to any organization or co-operation among the native population against the English government. The native kings, princes and nobility are diminishing in number and power; and there will soon be none of them remaining to raise the standard of war, or to make his territory the rallying ground for conflict or for attack. There will be no party which will have the pecuniary means or the confidence of their own people enough to originate and sustain any efficient and permanent opposition. The diffusion of knowledge and the progress of Christianity will not produce those changes in the character of the inhabitants, at least not for a long time, which some people confidently expect. Considering all these facts and circumstances, and that England may be expected to be as determined in using all her possible policy and power to retain India in permanent subjection, as she formerly was to sustain her power over her North American colonies, now the United States—considering all these things, it appears probable that India will be subject to England for some generations yet to come.

The Future of Eastern Asia.

Another extract will be read with even greater interest than the preceding.

The question is also sometimes asked, Where will be the limit of British conquest and power in the East? The answer to this inquiry is yet more in the future—more in the future providence of God—than the previous one. A century ago, the English possessions in India consisted of only five or six forts for the protection of their trade, and a few square miles of territory around them. Now, they are masters of the country; their territory contains one hundred millions of inhabitants, and they control indirectly, but effectually, fifty millions more, who live upon the scattered fragments of the kingdoms of the former sovereigns of the country. Nor is the English power limited to India properly so called. They have acquired a large part of what was formerly the Burmese empire. And yet further east they have Singapore, Penang, Malacca, and Hongkong, which are surrounded with nations and tribes who are likely soon and often to furnish occasions for the English to interfere to secure their own rights, or to preserve the balance of power among their neighbors, as is said of their interference in the present war between the Turks and Russians. Looking at the history of the British power in the southern countries of Asia, and to the present state and prospects of those nations, we believe their power has not yet there reached its limits. In 1852, they engaged in a second war with the Burmese, in the course of which the Governor-general, unable to effect a satisfactory treaty with the Court of Ava, took possession of Pegu, and by proclamation annexed it to the British pos-

sessions, with such declarations as were expected to bring the war to a close, by inducing the Burmese to cease from further hostilities, if they wished to preserve their national existence.

This proclamation, with the reasons for it and the policy that dictated it, was the subject of numerous articles in the English papers of India. These articles doubtless indicated the general sentiment of the English in that country, which was that the annexation of Pegu was only one step in their progress eastward, and that extension of territory, by conquest or annexation or treaty, would continue till the Pacific had become their eastern boundary; that their reaching that boundary was merely a question of time, depending upon the policy of their governors, and the revolutions and changes which were taking place in the intermediate countries. The Friend of India, which has always been supposed to indicate the English sentiment in India more than any other paper in the country, in its remarks concerning the proclamation annexing Pegu, said, "Every one out of England is now ready to acknowledge that the whole of Asia, from the Indus to the sea of Ochotsk, is destined to become the patrimony of that race which the Normans thought, six centuries ago, they had finally crushed, but which now stands at the head of European civilization. We are placed, it is said, by the mysterious design of Providence, in command of Asia, and the people of England must not lay the flattering unction to their souls, that they can escape the responsibility of this lofty and important position by simply denouncing the means by which England has attained it." Whether England is thus to include among her foreign possessions "the whole of Asia from the Indus to the sea of Ochotsk," comprehending India, China, and all the intermediate countries, and containing more than half of the human race, remains to be seen. But the present state of England, and her achievements in India, indicate that she possesses the pecuniary and physical means thus to extend her possessions, and also the moral and intellectual power then to govern them. And it does not now appear so improbable that before the close of this century her power will extend over all these countries and nations, as it appeared at the beginning of this century that her power would by this time reach its present limits.

In the mean time, another great power is beginning to take an active part in the politics of Asia. The Afghan war of 1838–42, the most severe and unhappy war in which the English were ever engaged in India, originated in Russian influence and intrigues in central Asia. The results of this policy not corresponding to her expectations, Russia withdrew her agency from the scene, but, as was then believed and has since become evident, only to renew it in more favorable circumstances. The war in which Russia, Turkey, France, and England, are now engaged, originated in the aggressive attack made by Russia upon Turkey. But no one can doubt that other motives than the defence of Turkey have induced England to engage in this conflict. England wishes to check the aggressive spirit of Russia, as it is likely to affect her possessions in southern Asia. Papers recently from India contain accounts of Russian agency, pecuniary and political, again at work in central Asia. And the same papers contain accounts of her interference in the affairs of China, of her having obtained a large territory from its northern part, and it appears not unlikely she will take the advantage of the present distracted state of that empire to extend her power over a considerable part of it. It now appears likely that at no distant day the greater part of Asia will be divided between Russia and England, each power extending its border till they meet; and no one can now say where this will be, or what Asiatic nations will receive their laws from London, and what nations will receive them from St. Petersburg.

The Polygamy Question.

It is doubtless known to the readers of the Herald, that the propriety of admitting polygamists to the ordinances of the gospel has been much discussed in India, and that missionaries have differed among themselves as to the course which should be pursued with this class of applicants. The Calcutta Missionary Conference, consisting of missionaries sustained by different societies, has given much attention to the subject; and it has unanimously expressed the following opinion: "If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is polygamy to be tolerated among Christians." From this view of the subject Dr. Allen does not intimate his dissent. No case, indeed, occurred in his missionary experience; but the propriety of receiving polygamists into Christian fellowship he does not call in question. His opinion as to the general practice, moreover, which will prevail in India, is indicated in the following extract: "When any man who has more than one wife, to whom he has been legally married, wishes to be admitted into the Christian church, he will be required to make a free and full statement of his domestic relations. He will be permitted to retain his marital connection with all his wives, and his parental relation to all his children, subject to the discipline of the church for the proper government of his household. Whether he may, or may not, cohabit with his different wives, will be left, I believe, entirely to him and to them to act according to their views of duty. At the same time the nature of the married relation,

according to the Christian dispensation and the usage of the church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted, while a polygamist, can be ordained a Christian teacher. In this way polygamy will have the testimony of the church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted." Rev. William Brown, M. D., discusses this subject in the Appendix to the last edition of his History of the Propagation of Christianity among the Heathen; and he seems to coincide with the Calcutta Missionary Conference.

But the missions of the Board in India have never admitted polygamists to the church; and they will not admit them in future years. This subject was taken into consideration, while the Deputation was in the country; and in regard to it there seems to be but one opinion. The report adopted by the Mahratta missionaries, for instance, has the following language: "The only cases of real difficulty which present themselves to our minds, are those when a legal divorce cannot be effected. We believe, however, that it is not expedient to admit any one to the church, even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife, and that he will also, if necessary, support the wife thus put away, so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, and hence a proper candidate for admission to the church." Similar opinions were expressed by other missionaries.

Proceedings of other Societies.

Foreign.

ENGLISH WESLEYAN MISSIONS.

The last annual report of the Wesleyan Missionary Society contains the following table. It embraces, the reader will notice, not only the missions of this society among the heathen, but those which it sustains in Ireland, in the British colonies, and on the continent of Europe.

DISTRICTS.	Number of circuits.	Chapels.	Other preaching places.	Missionaries and Assistant Mis.	Catechists, &c.	Church members.	Increase.	Decrease.	On trial for membership.	Day schools.	Day scholars.
Germany,	1	*	48		2	962		138	*	*	*
Spain,	1	1	1	2	1	73	13		6	3	234
South Ceylon, (Cingalese,)	14	*	*	15	12	1,435		21	448	64	2,238
North Ceylon, (Tamil,)	5	6	24	7	2	281	76		42	18	1,032
Madras, (Tamil,)	3	9	13	8	*	242	31		6	8	519
Mysore, (Canarese,)	5	5	1	9	3	166	23		8	6	1,136
China,	1		1	6		1				1	6
Cape of Good Hope,	9	17	14	11	9	1,281	78		205	20	1,530
Albany, Kaffraria, and Bechuana,	27	46	110	24	14	2,809	98		387	33	1,789
Port Natal and Amazulu,	5	13	34	5	9	452			135	7	376
Sierra Leone,	4	31	3	7	5	6,461	62		367	24	2,897
Gambia,	2	6	2	3	1	787	7		127	3	489
Gold Coast and Ashanti,	7	13	19	9	5	1,308	184		114	35	1,312
Antigua District,	8	46	9	16		11,436		60	1,044	24	2,063
St. Vincent's and Demerara,	8	59	85	24	4	13,716	489		1,475	52	4,326
Jamaica and Honduras,	21	79	48	23	4	18,666		503	647	30	2,386
Bahama District,	7	27	6	9		3,245		55	81	2	170
Hayti District,	4	4	7	5		226		15	5	5	403
Nova Scotia West,	15	52	85	25		3,226	61		118		
Nova Scotia East,	11	38	91	15		2,515		50	229		
New Brunswick,	24	80	145	35		4,557	335		25		
Newfoundland,	14	37	40	13	1	2,166		108	3	15	903
Irish Missions,	19	57	129	27	2	1,920	2		87	61	2,803
France and Switzerland,	12	130		25		1,099	215		167		
Australia and Van Diemen's Land,	38	172	194	67	4	6,678	1,356		549	53	4,497
New Zealand,	17	83	142	22	5	3,578		515	*	88	2,618
Friendly Islands,	5	105		11	5	6,687		147	80	202	7,111
Feejee Islands,	6	82	53	11	80	2,954	247		1,085	151	6,628
Western Canada,	61	50	440	71	9	8,539		495	*	12	*
Eastern Canada,	20	43	136	25	1	3,959	257		*		
Hudson's Bay,	4	1	*	4	2	170			*	1	74
Totals,	378	1,292	1,880	534	180	111,655	3,534	2,107	7,440	918	47,540

* No Returns.

BASLE MISSIONARY SOCIETY.

THE Heidenbote for November contains the report of the Basle Missionary Society, which was submitted to the annual meeting held in June last. The ordinary income, from all sources, amounted to 332,722 fr.; of which sum, 150,540 fr. were contributed in Switzerland, 37,689 fr. in Hindostan, and 125,921 fr. in other parts of the world. The ordinary expenditures amounted to 361,165 fr.; of which sum, 70,933 fr. were paid for the West Africa mission, 135,124 fr. for the East India mission, 25,915 fr. for the Chinese mission, and 50,024 fr. for the two departments of the missionary seminary.

The Society has also three special funds, one for the aid of industrial establishments, another for the education of the children of missionaries, and still another for the support of invalids and widows. The receipts for the first of these funds were 9,082 fr., the payments having been 6,052; for the second, 36,382 fr., the payments having been 26,699 fr; for the third, 2,375 fr., the payments having been 319 fr. The fund for invalids, &c. now amounts to 42,055 fr.

The missions of this Society are found in West Africa, China and India. The West Africa mission has passed through many trials; but it is making undoubted progress. In all the villages of the Aquapim district, the Word has been preached during the year under review; and the Akropong congregation has increased to sixty-one. In the Accra district, less has been accomplished, owing to the war in which the people have been involved. Parts of the Bible are already translated into the Odschi, as also a few hymns and prayers; and this department of labor is to receive due attention hereafter.

The Chinese mission is represented as quite prosperous, notwithstanding the commotions in the empire. Indeed, it reports a larger number of converts than any other Society. On the 1st of January, 1855, it had one hundred and seventy-five church members; namely, nineteen at Pukak, eighty-seven in Lilong, thirty-one in neighboring villages, and thirty-eight at Hongkong, &c.

The efforts of the Basle Missionary Society, however, are expended mainly in India. Something has been attempted for the inhabitants of the Nielgherry Mountains, but without any marked results hitherto. "Progress" is reported, however; and there seems to be no disposition to abandon the field. The brethren who are laboring in Malabar, are permitted to speak of one hundred and twenty new converts. At an out-station of Calicut, twenty-three were baptized at one time. In other respects, there is much to encourage the friends of missions. From the Tulu district, the report is favorable. To the congregation at Mulki thirty-nine were added during 1854; and at Beilur, Kallianpur, Killendji, there is a harvest in prospect. The church at Mangalore has received considerable accessions. The intelligence from the South Mahratta country is of the same general character. Two stations have been recently commenced in another field; but they have no special success to record.

The institution for the training of missionaries had fifty-five pupils at the date of the annual meeting, in its two departments, not including twenty who had just been admitted thereto. Seven have recently gone forth to different parts of the world, having finished their course of study. A part of them, however, will be sustained by other missionary societies.

LEIPSIC MISSIONARY SOCIETY.

THE following table exhibits the state of the mission sustained by this society in Hindostan, according to the last report.

STATIONS.	Missionaries.	Catechists.	Readers.	Teachers.	Heathen baptized.	Persons confirmed.	Received from other confession.	Whole number of communicants.	Scholars.
Tranquebar, . .	1	3		10	43	13	3	477*	186
Tirumenjanam, .	1	2	3	2	107	1	2	70	59
Vorreiar, . . .	1	3	2	12	429	12	8	668	287
Mayaveram, . .	2	1	5	1	96			230	30
Madras, ...	2	6		4	45	14	31	475	65
Puducottah, . .	1	1	3	5	1		12	28	37
Trichinopoly, . .	1	2	2	2	2		21	86	17
Tanjore, ...		3	1	3			17	77	25

* Including Europeans.

GENERAL BAPTIST MISSIONS.

THE last report of the General Baptist Missionary Society mentions the death of its late Secretary, Rev John G. Pike, so favorably and extensively known in this country, and also the appointment of his son, Rev. James C. Pike, as his successor. The income of the year was £1,994. 18s. 7d., of which £1,511. 12s. 6d. were the ordinary income.

This society has had a small mission in China; but its operations in that field are suspended for the present. The report speaks of four laborers in India, disease and death having reduced the mission to that number; but others have since gone from England to reinforce them. A few additions have been made to the church during the period reviewed in this report; and the prospects of the mission appear to be encouraging.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE following table presents the statistics of the churches under the care of the English Baptist Missionary Society. It is derived from the last annual report.

NAMES OF STATIONS.	Increase during the year.			Decrease during the year.			Total number of members.		Candidates.	Attendance at public worship
	Baptized.	Restored.	Received by dismission.	Died.	Dismissed and withdrawn.	Excluded.	Europeans.	Natives.		
CALCUTTA.										
Circular Road,	2		7	1			102			
Lal Bazar,	1		2	2	6		120			
Haurah,								17		
Colingah, South,	3							73		
Intally, South Rd.								24		
Narsigdarchoke and Bishtopore,	1	4			1	3		43		
Khari,								39		
Lakhyantipore,								67		
Dum Dum,	1			1			14			
Malayapur,								9		
BENGAL.										
Serampore,	15	3	3	3	6	5		134		
Cutwa,						1		25	4	
Jessore,		6	3	3		9	7	161	20	
Dinajpore,	3	2		1				20	3	
Dacca,	15	1	3	2	1	1	9	58	9	122
Sewry,	1		1		5		4	34		50
Barisal,	25	9		4	7	8	4	241	12	740
Chittagong,	4			4	22	4		40	4	35
NORTHERN INDIA.										
Monghir,	4			1		1	46	28	4	106
Benares,	5		6	1	2	2	8	19	1	30
Agra—Native church,								15		
Muttra,										
Chitoura,	8				1			45		
Cawnpore,										
BOMBAY.										
Poonah,		1			5		7	2		312
CEYLON.										
Colombo, Pettah,	3			2	1		12	37	2	200
Matakooly,										20
Grand Pass,				1				52	12	60
Gonawelle,				3				35		45
Kottigahawatte,		2		6	2	1		71	4	80
Thombowilla,						3		12	5	45
Weilgama,				1				20		35
Hanwelle,						4		18		30
Byamville,				8	1	1		64	15	80
Kaluwalgoda,		1		1				31	1	30
Hendella,				1				15	8	50
Lepers' Hospital,				2				4	4	20
Hoonoopitiya,								9	10	70
Kandy,	5	4		1			4	39	6	45
Matelle,				2				22	7	35
TRINIDAD.										
Port of Spain,	6		1	3			6	34	4	100
Mount Pleasant and Mt. Bethel,	31			5				71	10	100
Sherring Ville and Montserrat,	25			3				46	10	100
Mount Elven and New Grant,	22							34	20	80
Couva,	11			2				23	5	39
Dry River,										30
NEW PROVIDENCE.										
Nassau,	24	25	13	7	3	26	4	640	82	860
Rum Cay,	10	5		2	4	4		232	9	300
Long Island,	1	3		1	6	5		220	10	300
Exuma,		2		3	10	11		207	4	350
Ragged Island,		2		1	2	2		80	12	130
Crooked Island,		1		1		3		60	4	120
Eleuthera,		3		2		3		110	6	150
San Salvador,	4	14	18	2	7	17		217	23	400
Andros Island,		5		2	5	8		97	16	150
Grand Bahama,	4	5		1		13		140	12	270
TURK'S ISLAND, &c.										
Grand Turk,	9	12		3		10		182	58	450
Salt Cay,	1	3		2		6		40	14	150
Caicos,		13				4		217	24	400
Inagua,	7	2	9	2		3		63	11	200
HAYTI.										
Jacmel,	12						2	41		100
St. Domingo, Puerto Plata,							2	12	3	32
Cabaret, &c.				2				16		40
WEST AFRICA.										
Cameroons, (no returns,)										
Clarence,	29	5		1		3	1	100		400

IRISH MISSION.

THE mission of the Irish Presbyterian Church at Damascus reports an increasing body of communicants. Ten were admitted thereto in former years; five more were received in November, 1854; and on the first Sabbath in January, 1855, the son of a Jewish Rabbi professed the faith of the gospel. In the schools there are fifty-five boys and fifty-six girls, forty of the latter being Jewesses. The missionaries have abandoned the indiscriminate donation of religious books; and they have been able to increase their sales very materially.

NORWEGIAN MISSION.

THE Norwegian Missionary Society was formed in 1841. The seat of its operations is Stavanger; and its annual income is about thirty-four hundred dollars. It has one mission in South Africa, consisting of seven men, only one of whom, however, is ordained. Their names are Rev. H P. S Schreuder, L. Larsen, O. Oftebro, Z. Udland, P. Olsen, Lamuelsen and Zönnesen. All are married, except the first and the last. Messrs. Larsen and Oftebro desire to be ordained; but their wishes could not be gratified in Norway, inasmuch as they had received their education in the missionary institute, and not in a university. They may apply hereafter to an English Bishop for ordination.

The number of stations occupied by the Norwegian mission is three. One of these was commenced in the Natal Colony, about five miles from Mapumulo, in 1850; it is called Umpumulo. Messrs. Larsen and Lamuelsen reside at this place. Another station was commenced at Empangesni three or four years since, Umpanda having invited Mr. Schreuder to take up his abode in the Zulu country, on account of his medical knowledge. In 1854, Entumeni was made a station, as being more healthy than Empangeni. Messrs. Oftebro and Udland reside at the latter, which is near the sea, while Messrs. Schreuder, Olsen and Zönnesen carry on the operations of the society at the former, which is twenty-five or thirty miles from the coast.

It is not known that any conversions have taken place, in connection with the labors of these brethren. Their plans have special reference to Umpanda's country; for the present, however, they can do but little among his people. Indeed, they are not allowed to employ his subjects to do their necessary work; but they are obliged to resort to the Natal Colony for all such assistance. The sway of this African prince is tyrannical in the extreme. "His people," says Mr. Abraham, "know no other master. They are his, soul and body, with all that they possess. He is their god" This same brother adds, however, "We hope that the day is not very far distant, when his country will be open, and that those who are in bondage, will be set free We trust that the seed sown by our Norwegian brethren will yet bring forth much fruit."

NOVA SCOTIA MISSION.

THE Presbyterian Church of Nova Scotia has one missionary at Aneiteum, Rev John Geddie; and it has just sent another, Rev. George N. Gordon, to be associated with him The church at Aneiteum was formed in May, 1852, with twelve members. Others have been admitted since; so that the present number is supposed to be about sixty. "The conduct of those who belong to the church," Mr. Geddie says, "is on the whole all that we could reasonably expect; and in several instances it has been very exemplary. Like most heathen converts, they are children in knowledge and religious attainments; but God seems to proportion his grace to their weakness."

Domestic.

FREE-WILL BAPTIST MISSION.

THE twenty-second annual meeting of the Free-will Baptist Foreign Mission Society was held in Berwick, Maine, November 7, 1855. From the Treasurer's report it appeared that the receipts of the society during the year ending October 1, 1855, amounted to $3,909 94; but there was a balance on hand at the beginning of the year, which made the resources of the society, with other items, $6 042 05. The expenditures amounted to $5,122 24; and $889 60 were loaned to missionaries. The balance in the hands of the Treasurer at the commencement of the year was $30 21.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHEROKEES.—A letter from Mr. Worcester, dated October 24, states that five pupils of the national female seminary have been lately admitted to Christian fellowship, four at Park Hill and one at Dwight. A married woman was also admitted to the Park Hill church in the month of October.

SENECAS.—Mr. Wright, in a recent letter, makes the following statement: "There has been a little reviving of religious interest among our people, manifested by deeper solemnity and ten-

derness in the congregation, and by more activity and prayerfulness on the part of the church Backsliders have been restored; and there are two or three candidates for admission to church fellowship whom we expect to receive at our next communion."

ZULUS.—Mr. Ireland writes from Ifumi in hopeful terms. His language is as follows: "There are now eleven men, each the husband of one wife, residing at the station. Nine of these men, with eight of the wives, are members of my church. During the year, our little band has been increased by the addition of five members, making in all twenty-six who are now in good standing. Of these, three have been admitted by baptism on profession of their faith, and two by letter from the Umlazi church." The congregation has increased, the average attendance being nearly one hundred. The monthly concert contributions for the year amounted to about thirty dollars. "On the whole," Mr. Ireland thinks, "there is real and steady progress in this little community."

AHMEDNUGGUR.—A recent letter from Mr. Ballantine announces the licensure of Sidoo Bapoojee. Messrs. Ballantine and Bissell, with the two native pastors at Ahmednuggur, met at the mission chapel on the 18th of September, according to his wish. "After a careful examination in regard to his Christian experience, his motives for engaging in the gospel ministry, his knowledge of Scripture doctrines and his capacity for giving religious instruction, and having heard a sermon which he had prepared on the text assigned him, it was voted unanimously that his examination be sustained; and he was accordingly licensed to preach the gospel."

NESTORIANS.—A recent letter from Mr. Cochran has the following statement: "Our mission has just enjoyed another refreshing season, in connection with the little band of hopefully pious Nestorians. About eighty came around the table of our common Lord, and apparently, with more than ordinary self-examination and prayer, united in commemorating his dying love. It was a memorable occasion; and we trust that the savor of its influence will long remain with us. Notice was given that hereafter, instead of our issuing personal or select invitations, the door would be thrown open for all who may consider themselves worthy, and may choose to present themselves as candidates. Thus the responsibility will be thrown where it belongs; and the uniting with us will have more of the character of a voluntary and public profession of religion. The adoption of the usual covenant and vows in public has not as yet been deemed expedient; but the careful examination of the candidates in private is intended as the best available substitute."

The relations of the mission to the Persian government have not improved. Askar Khan, the Nestorian agent, has intimated to the native assistants that he has orders from those above him, which must be enforced against our brethren, unless they shall be revoked. The precise character of these orders is not known. It is not to be supposed, however, that He who has watched over this mission so tenderly in past years, will now suffer its work to be materially injured. We may find that a certain amount of trial will operate for its furtherance.

SYRIA.—A letter from Dr. Anderson, dated Steamer Leonidas, November 12, contains the following painful announcement: "Just as we left Skanderoon, a letter from Beirût was put into my hands, notifying me of the death of Mr. Whiting on the 8th instant." This intelligence will be received with universal sorrow.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 12th of December, the following persons sailed from Boston in the Sultana, Captain Watson, for Smyrna:—Rev. Daniel Bliss, of Geneva, Ohio, and Mrs. Abby Maria Bliss, of Amherst, Massachusetts; Rev. Henry Harris Jessup, of Montrose, Pennsylvania; Rev. George Adams Pollard, of Salem, Massachusetts, and Mrs. Mary Helen Pollard, also of Salem; Rev. Tillman Conkling Trowbridge, of Troy, Michigan; Miss Mary Eliza Tenney, of Washington, District of Columbia; and Miss Sarah Elizabeth West, of Palmyra, New York.

The first three are expecting to join the Syria mission; the others are destined to the Armenians. Mr. Jessup will probably be stationed at Tripoli; Miss Tenney is to reside with Mr. Van Lennep at Tocat; Miss West is to aid her sister in the female boarding-school at Constantinople.

Mr. Bliss received his education at Amherst and Andover; Mr. Jessup is a graduate of Yale College and Union Theological Seminary; Mr. Pollard went through the usual course of study at Brunswick and Bangor; Mr. Trowbridge was educated at Michigan University and Union Theological Seminary.

The friends of missions will be glad to know that a grandchild of Dr. Worcester, the first Secretary of the Board, and also a grandchild of one of his deacons, are in this company.

On the 17th of December, Rev. Edward Johnson sailed in the Humboldt, Captain Newell, for Honolulu. Mr. Johnson has resided for many years at Waioli, Sandwich Islands; and, having come to the United States on account of his health, he now returns to his station.

FINANCES OF THE BOARD.

A BRIEF statement of the pecuniary condition of the Board, at the end of October, was published in the Journal of Missions for December. At that time there had been a falling off in the receipts, to the amount of $4,000. To this may now be added a deficiency in the receipts for November of nearly $4,000 more; thus making, for the first four months of the financial year, a diminution of income, compared with last year, of about $8,000, which, with the previously existing debt of $20,000, makes the present indebtedness of the Board not less than $28,000.

In connection with this fact it should also be stated, that since the meeting of the Board at Utica *thirty-two missionary laborers* have been sent to different parts of the world, who must be provided for; and that the unavoidable expenditures of nearly all the missions are increasing, and in some instances rapidly.

In these circumstances, the Prudential Committee feel constrained to make an appeal to the friends of the Board. If this indebtedness shall continue to increase, at the rate of two or three thousand dollars a month, till the end of July 1856, evils of a very serious nature must inevitably ensue. Expected remittances must be withheld. Schools, presses, missions, must be cut down, and in some cases, perhaps, totally abandoned. The effects of such a retrograde movement, at home and abroad, would be painful in the extreme. The current now setting toward the foreign field, in our colleges and theological seminaries, would at once be checked, and might not recover itself for many years. Lamentation and mourning would be heard at the one hundred and eighty stations and outstations of the Board. The embarrassments of their position would be greatly increased. Fresh vigor would be imparted to the hostile forces by which they are surrounded, and a deep shadow be thrown over the now hopeful and brightening prospects of the work in which they are engaged. Indeed, is there not reason to fear that it would seal the doom of thousands on whom the light is just beginning to dawn, binding them in chains of darkness never to be broken? Will the friends of missions sit still while such results are impending? Certainly they will not; they cannot.

The Committee are well aware that various causes, which they need not name, have impeded more or less the current of contributions for several months past. Those causes are yet in operation. Still the community does not seem to be smitten with poverty. The tide of luxury is daily rising higher and higher, sweeping away resources, a small fraction of which would amply supply the present wants of this enterprise. Commerce hangs out no signals of distress; the husbandman is every where gathering golden harvests; the earth also is disclosing her treasures, and scattering them far and wide; and the nation is at peace with all the world.

Is this a time, the Committee would respectfully ask, to withdraw the hand of beneficence, and turn a deaf ear to the wail of perishing millions? Are there no Christian men to whom God has intrusted wealth, whose hearts will prompt them to a speedy and generous response? Pastors, it is hoped, will bear this subject in mind in their Sabbath ministrations, at their monthly concerts, and in connection with their annual subscriptions. And will not the friends and patrons of the Board, one and all, ask counsel in this emergency of Him who was rich, and yet for our sakes became poor, and then *do what they can?*

Though they speak thus earnestly, the Committee do not for a moment doubt that He, who has all power in heaven and earth, will take care of his own cause. At his word the flinty rock pours out refreshing streams; Jordan is driven back; and the mountains skip like rams. Blessed be his glorious name forever! With him and his people they cheerfully leave the subject.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Portland, 3d cong. ch. 142; m. c. 70; to cons. PAUL HALL and Mrs. ELIZA B. DWIGHT H. M. 212 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
New Castle and Damariscotta, Cong. ch. and so. m. c. 25 00
Warren, Cong. s. s. 7 63—32 63
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 75 00
Bradford, A friend, 5 00
Garland, Cong. ch. and so. 10 00
Monson, do. m. c. 16,73; s. s. 6; 22 73—112 73

York co. conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. Cressey, 12 00
Kennebunk, Cong. ch. 10 00
Saco, Mrs. S. H. 1 00—23 00

380 36
Bucksport, m. c. 30 00
410 36

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
Rindge, P. Bowers for ed. of a Tamil girl, in Ceylon, 5 00
Grafton co. Aux. So. W. W. Russell, Tr.
Bath, Indiv. 30 00
Wentworth, Ch. 12 00—42 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Lempster, 1st cong. ch. 12 00
59 00

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Vergennes, Cong. ch. and so. to cons. Miss PHEBE YOUNG an H. M. 102 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, D. French, to cons. SAMUEL L. FRENCH of Boston an H. M. 100 00
McIndoes, Cong. ch. m. c. 11 00
St. Johnsbury, 2d do. m. c. 70 41—181 41
Chittenden co. Aux. So. E. A. Fuller, Tr.
Hinesburg, A bal. 19
Milton, S. A. F. 1 00
Williston, m. c. 2 77——3 96
Franklin co. Aux. So. C. F. Safford, Tr.
St. Albans, 1st cong. ch. 78 50
Orange co. Aux. So. L. Bacon, Tr.
Wells River, Cong. ch. and so. 30 00
Orleans co. Aux. So. H. Hastings, Tr.
Barton, m. c. 3 00
Lowell, m. c. 4 00——7 00
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 21 40
Montpelier, m. c. 10 85
Waterbury, m. c. 21 75—51 00
Windham co. Aux. So. F. Tyler, Tr.
Putney, I. G. 10 00
Windsor co. Aux. So. J. Steele, Tr.
Ludlow, Cong. ch. and so. 36 00
Woodstock, do. m. c. 16 00—52 00
518 87
Eden, C. B. 2; Lunenburg, m. c. 5; 7 00
525 87

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Sandwich, Rev. G. Pease, 10 00
Boston, S. A. Danforth, Agent, 195 25
Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, La. Ceylon so. 15 17
Essex co. South Aux. So. C. M. Richardson, Tr.
Lanesville, Cong. ch. and so. 6 00
Essex co.
Salem, Crombie st. ch. m. c. 10 25
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 2d cong. ch. 7 44
Charlemont, 1st do. gent. 12 00
Deerfield, Cong. so. 10 38
Greenfield, 1st do. 21,20; m. c. 2,50; 2d do. m. c. 50; 73 70
Montague, 1st do. 31; m. c. 6,15; 37 15
Warwick, Trin. so. 31,50; s. s. 3; 34 50—175 17
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, 100 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, 2d cong. ch. 40 00
Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. I. M. DIMOND of Windsor, Mich. an H. M. 100;) 460 00
Haydenville, Cong. ch. 35 00—535 00
Harmony Conf. of chs. W. C. Capron, Tr.
Upton, W. F. 5; Mrs. L. F. 3; 8 00
Uxbridge, Cong. ch. and so. 100 00
Webster, do. to cons. Miss HARRIET PERRY an H. M. 121 17
Whitinsville, Cong. ch. and so. wh. cons. CALEB T. CHAPIN and Mrs. ANN DUDLEY, H. M. 295 03—524 20
Middlesex North and vic. C. Lawrence, Tr.
Boxboro', 19 25
Dunstable, Cong. ch. and so. m. c. 10 83
Groton, Cong. so. wh. and prev. dona. cons. SEWELL ROCKWOOD and DANIEL LIVERMORE H. M. 74 00
Lunenburg, 18 50
Harvard, 61 25
Shirley, 7 85—191 68
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Medfield, S. A. G. (of wh. for Ojibwa m. l;) 2 00
Milton, 1st evan. ch. 67 54
Roxbury, Eliot ch. and so. m. c. 27,16; a friend, 10; 37 16
W. Roxbury, South evan. ch. and so. 49,10; m. c. 12,27; wh. cons. Rev. GEORGE C. KNAPP of Assyria an H. M.; s. s. class, 1; 62 37—169 07
Old Colony Aux. So. H. Coggeshall, Tr.
Easton, Cong. so. m. c. 22 72
New Bedford, North cong. ch. a bal. 11 00
N. Rochester, Rev. Isaac Briggs, 61 00——94 72
Palestine Miss. So. E. Alden, Tr.
North Weymouth, A friend, to cons. Mrs. HARRIET EMERY an H. M. 100 00
Randolph, Mrs. Olive Wales, dec'd, 16 95—116 95
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 2d ch. 26 13
Worcester co. North, B. Hawkes, Tr.
Athol, Gent. and la. 98 02
Hubbardston, do. 63 35
Phillipston, Gent. 74,25; la. 35,30; m. c. 40,92; 150 47
Royalston, Cong. ch. and so. 105,71; disc. 1; 104 71
Templeton, Gent. 36,55; la. 66,30; m. c. 50,34; 153 19
Winchendon, Gent. and la. 36 62
Winchendon, North, Ch. 112 64
719 00
Ded. 7 05—711 95
Worcester co. Central Asso. W. R. Hooper, Tr. 500 00
Auburn, Gent. 53,12; la. 24; m. c. 21,09; 98 21
Berlin, m. c. 36 24
Boylston, Gent. and la. 96,12; m. c. 16,72; 112 84
Clinton, 52 25
Holden, Gent. 61,22; la. 48,46; m. c. 31,21; 140 89
Leicester, Gent. (of wh. fr. a friend to cons. HIRAM H. WHEELOCK of Hartford, Wis. an H. M. 100; to cons. JOSEPHUS WOODCOCK an H. M. 100;) 210,85; la. wh. cons. Mrs ANN WOODCOCK and Miss CAROLINE NELSON H. M. 200; m. c. 33; 443 85
Northboro', m. c. 10; la. 25; 35 00
Oxford, Gent. 99,47; la. 116,26; m. c. 102,52; 318 25
Paxton, Gent. and m. c. 58,76; la. 27,65; 86 41
Shrewsbury, m. c. 16; la. 31,82; 47 82
Sterling, 21 05
W. Boylston, Gent. 43,22; la. 37,55; m. c. 34,27; wh. cons. J. S. ANDREWS an H. M. 115 04
2,007 85
Ded. prev. ack. 1,007 85-1,000 00
3,881 54
S. W. 10; Cambridge, Prof. A. Guyot, 25; Chelsea, Broadway ch. m. c. 20,92; E. Cambridge, evan. cong. ch. and so. 10; Lawrence, Lawrence st. ch. and so. 40,14; North Andover, evan. cong. ch. and so.

26; South Reading, Rev. D. C. 1; West Newton, cong. ch. and so. 107,66; 240 72

4,122 26

Legacies.—Manchester, Sarah Allen, by Louisa C. Lord, Ex'x, 1,675 00

5,797 26

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Brookfield, Cong. ch. and so. 29 80
Danbury, do. 64 78
Monroe, do. 15 00—109 58

Fairfield co. West, Aux. so. C. Marvin, Tr.
Easton, Cong. ch. 65 00
Green's Farms, do. 219 22
Greenwich, La. miss. so. 55; la. hea. sch. so. 35; 2d cong. ch. 191; 281 00
New Canaan, Gent. 59,63; la. 62,82; 122 45
North Stamford, Cong. ch. 28 00
North Greenwich, do. wh. cons. Mrs. HARRIET S. MEAD an H. M. 123 25
Ridgefield, Cong. s. s. for a boy at Gaboon, 15 00
Southport, Cong. ch. wh. cons. EDWARD A. SMITH an H. M. 100; Mrs. A. Sherwood, (wh. and prev. dona. cons. HENRY BURR OGDEN an H. M. 50;) 150 00
Stanwich, Cong. ch. and so. 95 74
Wilton, do. 104 74—1,204 40

Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Gent. 40 75
Hartford, Centre ch. 975,75; m. c. 9,18; South ch. S. Terry to cons. S. L. LOOMIS an H. M. 150; a friend, 5; Pearl st. ch. do. 1; 1,140 93—1,181 68

Hartford co. South, H. S. Ward, Tr.
Newington, m. c. 35,36; E. L. 10; H. C. 10; 55 36
Southington, 304 00—359 36

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlehem, Coll. 4 00
Goshen, Cong. ch. and so. 5 00
Harwinton, do. wh. and prev. dona. cons. Rev. RICHARD C. BRISTOL of Farmington, Ill. an H. M. 4 15
Norfolk, Cong. ch. and so. 210 00
South Cornwall, 73 80
Woodbury, South, Coll. wh. cons. ERASTUS MINOR an H. M. 114,18; m. c. 15,82; 130 00—426 95

Middlesex Asso. E. Southworth, Tr.
West Brook, Cong. ch. 27 06

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Mrs. J. Salisbury, 150; North ch. J. Brewster, 30; Centre ch. la. for Alleghany miss. 27; united m. c. 23,35; Yale coll. m. c. 12,55; Court st. ch. m. c. 9,75; South ch. 26,80; m. c. 9,35: 288 80

New Haven co. East, F. T. Jarman, Tr.
East Haven, Rev. T. Dodd, 20 00

New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
New London, J. Coit, 100; 2d cong. ch. and so. 215,75; 315 75
Norwich, A lady, 10 00—325 75

Tolland co. Aux. So. L. A. Hunt, Tr. 20 00
Columbia, Gent. 22,25; la. 35,30; 57 55
Somers, Gent. and la. (of wh. fr. C. B. Pease, wh. cons. THEODORE C. PEASE an H. M. 100;) 166 86—244 41

4,187 99

RHODE ISLAND.

Elmwood, Ch. 9; Little Compton, U. cong. ch. 30; s. s. for *Alfred Goldsmith*, Ceylon, 20; Woonsocket, cong. ch. and so. 25; 84 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Bloomingburgh, R. D. ch. 43; m. c. 13,95; s. s. 3,82; 60 77
Cairo, R. D. ch. 5 00
Chatham, do. 26 00
Flushing, do. 18 21
Greenport, do. s. s. for ed. in Amoy, 13 00
Hogaback, Dis. sch. miss. asso. 50 00
Hudson, R. D. ch. m. c. 25 00
Linlithgo, do. 14,08; Parochial sch. for Amoy m. 1,38; 15 46
Lodi, R. D. ch. to cons. Rev. G. J. VAN NESTE an H. M. 50 66
Minisink, R. D. ch. 19 10
Stuyvesant, do. 87 75
Tarrytown, 1st R. D. ch. 29,15; 2d do. 49,25; 78 40
Union Village, R. D. ch. 17 00
Walden, do. 40 50
do. 11 25—518 10

Buffalo and vic. J. Crocker, Agent.
Evans, North cong. ch. 11 00
Griffin Mills, Cong. ch. 18 00—29 00

Geneva and vic. G. P. Mowry, Agent.
Brockport, Pres. ch. wh. and prev. dona. cons. J. H. GOOLD an H. M. 94 96
Cambria, 1st cong. ch. wh. and prev. dona. cons. I. B. SCOVILL an H. M. 49 75
Geneva, A. W. L. 10 00
Lockport, 1st pres. ch. 129 51
Lyons, Pres. ch. 2,35; fem. miss. so. 27,25; 29 60
Rushville, Cong. ch. 45 00
Windsor, Rev. A. E. 4 00
Youngstown, Pres. ch. 10 00—372 82

Greene co. Aux. So. J. Doane, Tr.
Catskill, A., 50 00

Monroe co. and vic. E. Ely, Agent.
Bergen, 1st cong. ch. 19 07
Rochester, Mrs. S. Ray, 15 00—34 07

By William Alling.
Holley, Cong. ch. 36; Mrs. O. C. B. 10; 46 00
Pittsford, Pres. ch. 24; S. L. 10; 34 00
Rochester, Washington st. ch. m. c. 51,67; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 20; 71 67—151 67

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. John Slade, 100; GEORGE F. BETTS, wh. cons. him an H. M. 100; Brooklyn, 3d pres. ch. s. s. for sch. at Madura, wh. cons. Rev. WILLIAM S. KARR an H. M. 100; South pres. ch. 238,23;) 691 00

Oneida co. Aux. So. J. Dana, Tr.
Paris Hill, Cong. ch. 67 25

1,913 91

Amity, Cong. 23; Cazenovia, Mrs. S. H. 10; Chatham 4 Corners, Juv. miss. so. 3; Constantia, C. C. 10; Dansville, Mrs. E. S. 10; East Palmyra, pres. ch. 24; Elba, cong. ch. to cons. Rev. ISAAC CHICHESTER of Bennington an H. M. 50; Fishkill, Rev. William H. Kirk to cons. Mrs. CHARLOTTE F. KIRK an H. M. 100; Jefferson, 1st pres. ch. 6,01; Marion, J. B. 10; Oswego co. Mrs. M. W. H., av. of beads, 6; Saugerties, R. M. Chittenden, 30; South Wales, G. Barker, 25; Vernon Centre, Mrs. E. S. 10; Wading River, cong. ch. 11; Walton, 1st cong. ch. s. s. 23; 351 01

2,264 92

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two little sisters, 1 00
Jersey City, Youth's miss. so 28 60
Millstone, R. D. ch. 104 50
Montague, Family dona. 20; Miss M. H. J. 2; 22 00
Montville, R. D. ch. 34 43

New Brunswick, 1st do. 78,28; la. miss. so. 25;	103 28	
New Shawnick, R. D. ch.	50 00	
Paramus, Francis Wessels,	50 00	
Parsippany, R. D. ch. s. s.	1 00	
Whitehouse, R. D. ch.	20 60	—415 41
Bloomfield, Fem. sem for *Maria H. Cooke*, 2d, *Augusta Duffield*, *Mary E. Judd*, *Lizzie Honan* and *Frances Dereceaux*, Ceylon, wh. cons. Mrs. ELIZABETH M. PLUMER, of Turkey, an H. M.		100 00
		515 41

PENNSYLVANIA.

Alleghany City, C. T.	5 00	
Germantown, Chil. of Mrs. B.	2 00	
Minersville, Welsh ch.	60 00	
Philadelphia, 1st pres. ch. S. H. Perkins, 100; J. R. Neff, 100; J. A. Bayard, 100; D. Lapsley, 100; A. Fullerton, 50; T. Hill, 25; J. R. Campbell, 20; T. A. Biddle, 15; J. C. Jones, 20; T. Roney, 15; J. W. Paul, 15; S. S. 10; G. W. T. 10; L. J. 10; indiv. 44,50; la. 409; Rev. M. Meigs, 50; Cedar st. pres. ch. 15; Calvary ch. a friend, 5;	1,113 50	
West Philadelphia, Pres. ch.	45 00	-1,225 50

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.		48 99

DISTRICT OF COLUMBIA.

Georgetown, Zion's traveller, for debt,		1 00

OHIO.

By G. L. Weed, Tr.		
Berlin, A friend,	50	
Chester, H. T. Reed,	10 00	
Cincinnati, 3d pres. ch. m. c. 16; 1st ortho. cong. ch. m. c. 10,23; Franky, for c. f. 57c.	26 80	
College Hill. Ch. m c.	7 00	
Coshocton, 2d pres. ch.	35 00	
Cleves, do.	12 50	
Dayton, Cong. ch. 20; 3d st. pres. ch 104,50; m. c. 20; S. K. 5; Mrs. K. 3:	152 50	
Granville, Cong. ch. (of wh. fr. Mrs. I. for sch. in W. Africa, 2:)	96 95	
Mt. Healthy, s. s.	6 00	
Oxford, 2d pres. ch. s. s	5 92	
Twenty Mile Stand, J. Lowe's grandson,	1 50	
Walnut Hills Sem. ch. m. c.	7 87	—362 54
E. Cleveland, Rev. A. Sharp, 20; Gallipolis, 1st pres. ch. 5; Windham, Mrs. H. 10;		35 00
		397 54

INDIANA.

By Rev. O. P. Hoyt.		
Mishawaka, 23,79; South Bend, 24,15;		47 94
Boonville and Ohio, Cong. chs.		24 00
		71 94

ILLINOIS.

Ottowa, 1st cong. ch. 41; Payson, cong. ch. 15; Woodburn, cong. s s. 5;		61 00

MICHIGAN.

By Rev. O. P. Hoyt.		
Cassopolis,	10 28	
Dowagiac, 9,20; H. S. 5;	14 20	
Edwardsburgh,	51 00	
Galesburgh,	20 13	
Gun Plains,	10 00	
Kalamazoo, Pres. ch.	15 00	
Otsego,	5 79	
Richland,	29 06	—155 46
Ann Arbor, Miss E. P. 2; Hillsdale, pres. ch. m. c. 10: Lansing, T. H. 3; Paw Paw, E. W. W. 5;		20 00
		175 46

WISCONSIN.

Fort Howard, Cong. ch. m. c. 2; Sheboygan, do. m. c. 15;		17 00

IOWA.

Garnaville, 1st cong. ch. 8; Grinnell, cong. ch. m. c. 23; Yellow Spring, miss. asso. of Yellow Spring college, 12;		43 00

KENTUCKY.

Legacies.—Louisville, Mrs. Elizabeth M. Howe, by G. L. Weed,		100 00

TENNESSEE.

By Rev. W. Mack.		
Cornersville, E. P.	10 00	
Elk Ridge,	17 65	
	27 65	
Ded. disc.	42	—27 23
Jackson, S. Cooper, for miss. to the Jews,		10 00
		37 23

LOUISIANA.

New Orleans, W. A. Bartlett,		20 00

CALIFORNIA.

Grass Valley, Cong. ch. for Mr. Pierson, Strong's Island, 18,43; San Francisco, 1st cong. ch. m. c. wh. and prev. dona. cons. J. W. MCKEE, F. S. HAWLEY, S. A. CHAPIN and G. H. KELLOGG, H. M. 49,43;		67 86

IN FOREIGN LANDS, &c.

Constantinople, Dr. Sunderland,		4 64
Jaffna, Ceylon, Rev. J. C. Smith,		10 00
Nestorian miss. m. c.		75 97
Pine Ridge, Choc. na. Miss H. Goulding,		10 00
Satara, Mrs. S. B. Munger, for schs. under her charge, 25; indiv. 62;		87 00
Truro, N. S., H. S.		2 50
		190 11
Donations received in November,		14,526 44
Legacies,		1,775 00
		$16,301 44
☞ TOTAL from August 1st to November 30th,		$59,239 15

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $276 82

DONATIONS IN CLOTHING, &c.

Aurora, N. Y. Goods fr. la. for Seneca m.; provisions for do.
Evans, N. Y. do. for do.
Hamburgh, N. Y. do. for do.
Buffalo, N. Y. Bedding and crockery fr. Mrs. Fobes, for do.
Fredonia, N. Y. Bed clothing, fr. la. for do.
Gowanda, N. Y. Clothing, fr. la. for do.
Hartford, Ct. Books, fr. Mrs. Sigourney, for do.
Madison, Ohio, A box, for do.
New York city, Books, fr. D. Appleton; do. fr. C. Scribner, for do.
Providence, R. I. A box, for do.
Saratoga Springs, N. Y. Two boxes of Empire water for Mrs. Wright, Seneca m.
Versailles, N. Y. 6 pr. shoes fr. W. R. Greene, for Seneca m.
Peru, Ms. A box, fr. ladies, for Mr. Sanders, Ceylon, 41 00
Spencer, Ms. A box fr. la. char. so. for Rev. J. Potter, Seneca, 50; do. fr. do. for B. F. Hall, do. 31; 81 00

THE

MISSIONARY HERALD.

VOL. LII. FEBRUARY, 1856. No. 2.

American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 4.

ALEPPO, SYRIA, OCTOBER 15, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren:—Beirût has increased much in size since I was there, eleven years ago. The swell of land, occupied by houses and gardens, forms a large segment of a circle; and a rare scene of quiet beauty, as our vessel lay in the centre of the arch, spread out around us. The mission families had not yet returned from the mountains; but Dr. Smith was there, to receive me with the cordiality of an old acquaintance, as was Mr. Ford, from the Aleppo station, who had come in anticipation of my arrival to attend the mission meeting. The afternoon of Tuesday, September 18, saw us all on horseback, climbing the rough sides of Lebanon to B'hamdûn, some four thousand feet above the sea. It was too high and cold for me, just come from the torrid zone; and I was glad, after a day or two, to descend a thousand feet to Abeih, where our meeting was to be held. There we devoted a week to business, all the members being present except Mr. Eddy, who was too far north to come.

It was an excellent meeting. The brethren acted with entire unanimity; and the results were important. I was specially struck with the ripeness of the field, as compared with the time of my former visit. The whole of Lebanon south of Kesrowan, the Maronite country, is ready for occupation; and the mission actually divided it into seven districts, each with its metes and bounds, and each to be occupied and cultivated by a missionary, with the help of native preachers and pastors. Tripoli, north of Beirût, and Homs, between Damascus and Aleppo, form the centres of two other districts. These will each require two missionaries for the present; so that our complement of missionaries for this mission will be eleven, besides Mr. Calhoun, the principal of the seminary for preachers, Dr. Smith, whose chief responsibility is to be for the Arabic translation of the Scriptures, and Mr. Hurter, who has charge of the printing establishment.

The mission has arranged that Messrs. Ford and Eddy remove from Aleppo, the former to Beirût, for which station Providence has been long preparing him, and the latter to Kefr Shema, on the western slope of Lebanon. Mr. Whiting goes

from Beirût, for which his health is inadequate, to Abeih;* and Mr. Bird, who is making good progress in Arabic preaching, goes from Abeih to form a new station at Der el Komr, the most important geographical centre on this part of the mountains. Hasbeiya is also to have a missionary at an early day. Mr. Wilson goes to Homs, to which he was designated some time since, and where he has a hired house; and Mr. Lyons will remove to Tripoli. Messrs. Thomson and Van Dyck continue the cultivation of their extensive and promising field; and Mr. Benton will labor in and around B'hamdûn.

The seminary at Abeih is making fine progress in its appropriate work; and the new Arabic version of the Scriptures bids fair to meet the views and wants of all classes of Protestant laborers. The mission has provided that the female seminary, when resumed, shall occupy some moderate elevation on the mountains, and shall be strictly an institution for raising up missionary helpers. It is also the judgment of the mission that churches should be formed, wherever there is a suitable number of persons, and should have native pastors as soon as possible. I am much interested and encouraged by what I have seen in this mission; and I cannot but hope that the set time to favor it has come.

While in India, and afterwards at Alexandria, I received letters urging me to visit Aintab on my way home. I then felt constrained to reply that I could neither take the time, nor incur the exposure. Before leaving Beirût, however, I found reason for changing my mind; and I also concluded to take Kessab on my route. Mr. Calhoun required a journey for his health, and consented to accompany me; and we were also to have Mr. Ford with us as far as Aleppo. Every week a steamer, French or Austrian, touches both ways at the principal ports along the coast.

Our landing was at Ladakia, the port of entrance for the Nusaireyeh. At night we pitched our tent near a Nusaireyeh village, at the foot of the mountains, as degraded as any I had seen in India. Next day, among the mountains, we encountered a storm of rain; and so we did at night, in our tent, far up. This was the "former" or "early" rain, softening the ground for the plough and seed. On the third day, it was interesting to trace the ancient Antioch road across these mountains, and to see the skillful grading, in the belief that Paul, Barnabas and Peter traveled here, and admired these wild and beautiful scenes.

Mount Cassius lifted his bold summit directly between us and the sea, when we left this road for Kessab. We were then in a valley; and for an hour or more we had to climb hill after hill, seeing nothing of our village till we were just upon it. Mr. Ford had been expected by the good people for several days, and they gave him a most cordial welcome. Our worthy host, Mukdessy Hanna, though not the head-man of the Protestant community, is one of its most influential members. He appears, indeed, to have been the first one moved by the truth; and the cause stands connected with what was really the commencement of the Armenian reformation, at Beirût, some six or seven and twenty years ago. An Armenian watchmaker was then and there awakened, and removed soon after to Antioch, where he suffered persecution. He was well known to Hanna; and his Kessab friend, indignant on hearing of his new religious experience, went down to Antioch to reclaim him from his errors. "I did not succeed," said the good old man, "but was myself silenced, and became an inquirer." The impression upon him was lasting; for when the Aleppo station was formed, Hanna went to that city, and besought that

* Dr. Anderson heard of the death of Mr. Whiting about four weeks after the date of this letter.

some one would come over to Kessab and help them. Mr. Ford made the first visit in 1850, accompanied by a native brother; and he has repeated his visits a number of times. Mr. Schneider has been there twice, once accompanied by Mrs. Schneider; and Mr. Crane, Mr. Ladd, Dr. Pratt, and Mr. Benton, have each been there once. The church was formed by Mr. Ladd in the spring of 1853; and it now contains fifty members, thirty-six males and fourteen females. The Protestant community numbers fifty-five families and about two hundred and fifty individuals, which is a sixth part of the entire population. What a result! And with how little missionary labor has it been effected, the nearest missionary being eighty miles distant!

In the evening, Mr. Ford preached in Turkish, preparatory to the Lord's supper. The room, provided by the people for public worship, will hold two hundred; and it was well filled, the audience sitting on mats. The women occupied a slightly raised floor in the rear, with only a partial separation from the men. Sabbath morning the more intelligent men assembled for conversation, at the house of our native friend. Our leading object was to counteract a desponding tendency, that had come on the community from their being so much without the presence and labors of a missionary, and so long without a native pastor. They have now the prospect of an excellent pastor from Aintab in the spring. They ask also for a missionary to reside among them. This, we told them, could not be; their missionary will reside at Antioch. I was sorry to learn that some young men were growing ambitious and restive. It was even necessary for the church to suspend three of them from church privileges during this visit. As a whole, however, the church seemed to be in a healthy state; far more so than we had reason to expect. The Sabbath audiences were full to overflowing; and at the Lord's table I felt that the body of believers before me was one of the most signal trophies of divine grace, considering all the circumstances, to be found in the world. The evening was devoted to a statement of the progress of Christ's kingdom in India and elsewhere.

Our tent was spread upon the flat roof. Looking out, on Monday morning, the scene was pleasing. Kessab is at the head of a long valley, cultivated with the mulberry, fig, pear, vine, and wheat, with a large Turkish town at the further end. Beyond lies a bed of mountains, with a remoter range, the continuation of Lebanon, resting against the eastern sky. Spurs from Mount Cassius form the valley; and the bald summit of the mountain itself rises behind, conspicuous above all others. About a dozen of the native brethren accompanied us on our way, and parted from us with much apparent feeling. Our host was on his mule, and went farther; at length he left us, to meet us no more in this world. Our baggage horses missed the road; and after half an hour I sat down (to wait for them) on a hill commanding a view of Kessab, and reflected on the scene before me. There lay the village under the mountain; and there was the valley descending from it, with its fields separated by walls of stone, like some of the more favored portions of New England. No Moslem resides there; and not a few of the favored inhabitants worship the Lord Jesus in spirit and in truth. Paul perhaps preached there, while sojourning at Antioch; and there he may have planted a Christian church. Christ has a people there. None of the learned, rich, or great, are among them. Rude and simple mountaineers as they are, with nothing to commend them to our affection but the image of Christ impressed by the Holy Ghost upon their hearts, we can and do love them. Ye children of our common Father! Disciples of our common Lord, chosen in him before the foundations of the world! We welcome

you to a full and cordial fellowship in all the blessings of the glorious gospel. May the Great and Good Shepherd take care of you!

Our descent to the Orontes occupied the entire day; and we were weary when we spread our tent, after dark, near its rapid stream. We had a distinct view, in our descent, of the site of Seleucia, where the Apostle to the Gentiles embarked on his first foreign mission. Next day we passed through the ancient Daphne, with fountains bursting from the hill-sides, and clothing them with trees and verdure. The fountain nearest the city is a curiosity, from the rush of waters and the noise of cascades. It is significantly called the "house of waters."

What shall I say of Antioch? Its population is twenty thousand. Perhaps two thousand are Christians; the rest are Moslems and Nusaireyeh. The site of the ancient city south of the Orontes, where it is not occupied by houses, is covered over with gardens; and, surveying it from the hill above, I thought it the finest in Syria. It is reputed healthy; and now, as in primitive times, it ought to be a missionary centre for Kessab, Bitias and other villages, not easily looked after from Aintab, Aleppo and Homs. Indeed, following the indications of Providence in relation to Kessab, we ought perhaps to place a missionary here, before we locate one at Aleppo. In the evening we met some eighteen or twenty Protestants for conference and devotional exercises. Only four of them were residents of Antioch. What a contrast to that meeting, in this same city, when "there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrach, and Saul!"

From hence to Aleppo is a journey of two days and a half, reckoning a day's journey at about twenty miles. The whole of our first day was spent in crossing the great, rich plain of Antioch. We traveled on horses; and never since leaving home have I suffered so much from exposure to the heat; for in India we traveled usually by night. We were nearly overpowered when we reached El Hairem, on the farther side. This celebrated fortress, a lofty mound encased in hewn stone, and crowned with walls and towers, fell into Moslem hands twelve hundred years ago. What a population, to be defended, or to be awed into obedience, was there around this plain and among these hills when it was built! Northern Syria is a country of deep and painful interest, from the multitude of its ruined and utterly deserted towns. We were passing them continually during our second day. The historian of the Roman empire reckons the number of villages existing in Syria, besides walled cities, at sixty thousand, when the great Mogul destroyer carried fire and sword through the whole land, some four and a half centuries ago. You see the remains of them in every stage of decay and desolation, but often with the walls of houses standing; and the sad thought comes over you, By what process were these enduring habitations, these numerous villages, these fertile regions, stripped of their population? Some of the villages have been partially rebuilt; and there you see the wealth and durable masonry of ancient times in striking contrast with modern poverty and degradation. With protection for industry and property, the country is still capable of supporting a vast population. And this it will do, when the gospel shall have gained the ascendency.

Aleppo lies in a valley, through which there runs a small stream, brought by an artificial channel fifty or sixty miles from a river near Aintab, which flows into the Euphrates. The Aleppo gardens border on this. The city is well built for these oriental regions. The fortress, constructed like the one at El Hairem, is much larger, and has more historical importance.

The most interesting duty to be performed here was to aid in reconciling the native church to the removal of Messrs. Ford and Eddy to the southern field. The case was explained at a meeting of about twenty persons. Two evenings later, they presented their objections in a written but temperate form. Again was the case explained more fully. The result was highly creditable to their judgment and piety. They said, "The will of the Lord be done." A native preacher will be placed here immediately, one, if possible, who may become pastor of the church. The removal of the two brethren to a part of the field where they can use their Arabic, to far greater advantage, will make it easy for the Turkish-speaking portion of the Armenian mission to spread itself over this country. Already it supplies the native laborers for Killis, Bitias, Antioch, Kessab and Oorfa.

As ever, most truly yours, R. Anderson.

LETTER FROM DR. ANDERSON.—No. 5.

Aintab, Syria, October 27, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren:—Leaving Aleppo on Wednesday, October 17, I arrived here on Friday, Mr. Calhoun being still my companion. Our route, the first day, was over a broad plain, apparently a continuation of that of Antioch, though on a higher level, and extending to the Euphrates. The second day, when among the hills, we were assailed by two mounted robbers; but the brave Egyptian soldier, sent by the government for our protection, made demonstrations which led them to draw off; and we saw them no more. We were thankful for our deliverance. A little past noon, on the third day, five or six miles from Aintab at least, a score of native brethren met us on horseback, with Messrs. Schneider, Pratt and Beebee. Their cordial greetings affected us. When we set forward, our native brethren preceded us, singing the hymn in Turkish,

"How sweet the name of Jesus sounds," &c.

And sweetly it did sound from such voices, as we rode along. Just before reaching the city, they again sang,

"When I behold the wondrous cross
On which the Prince of glory died," &c.

We soon felt ourselves to be in one of the great centres of missionary influence; and every hour has strengthened this impression. Kessab is but an outpost to Aintab.

Not enduring the fatigues of traveling as I once could, Saturday was a day of comparative rest. We went up, however, to see the new Protestant church. I say "up;" for Aintab is built upon three hills, rising from a valley, and running east and west. The central hill is somewhat less elevated than the others; and our church, almost the crowning structure thereon, is seen in all directions. It is the first church of the Protestant community built in the Turkish empire under an imperial firman. This was obtained with difficulty, as you know, and not until Russian armies had entered the Turkish dominions. The building is of stone, with alternate layers of white and black, and is eighty-two feet by fifty-nine. It has a gallery on three sides, and will seat fifteen hundred persons. The gallery is not yet used. The church was opened for worship on the first Sabbath of the year, and is among the monuments of the grace of God in this city.

We went also to visit the old place of worship, not far distant, with which our

good people in America have become so well acquainted. The additions have been removed; but it required no great effort of the imagination to restore the building, in all its inconvenient proportions, and with its exposures to the summer heat and winter rains. Yet "every thing is beautiful in its time;" nor do I think it would have been best for the cause here, to have had the present edifice at an earlier day. In nothing have we been more prone to err in missions, than in building houses for public worship in advance of the real necessity. Rather, for many reasons, let the demand press upon the supply.

Sabbath was to us a great day. The bright beams of the sun were attempered by the autumnal breezes; and the surrounding stillness, owing to the absence of business from this part of the town, allowed us the full enjoyment of our hallowed privileges. First came the Sabbath school of sixty boys and seventy-six girls, superintended by a native theological student from Marash, (which is becoming a station of great promise,) and taught by six males and nine females from the native church, Mrs. Schneider and Mrs. Pratt having each a class of the older girls. The dress, order and manner of the school were all that could be expected, and even more.

Mr. Calhoun and myself next went to Dr. Pratt's Bible-class of fourteen pious women, the élite of the congregation. They met in a house adjoining the church, belonging to Vartenna, a "mother in Israel," one of the only two women in the congregation able to read when the station was commenced. She has a benevolent countenance and decided manner. She supports herself by her needle, and gives gratuitous instruction to fifty girls, in part from the old Armenians. Having no children, she has bequeathed her house to the new community. When we entered, the class was seated on mats around the small room, three with infants in their arms. "Welcome," said one of them, as we took our seats on the low divan in the corner. Dr. Pratt, interpreting the salutation, said it expressed the feeling of them all. It was a beautiful sight. Their lesson was in the eleventh chapter of Romans, beginning at the thirteenth verse; and each had a Turkish New Testament before her. Their complexions were equal to those of our own fair countrywomen; and intelligence and amiable feelings were written on their countenances. Their lesson suggested the inquiry, which they proposed, whether I had met with Jews anywhere in my travels. They felt an interest in God's ancient people. The olive tree grows in this region, and they entered into the Apostle's illustration. They described themselves as wild olive branches from the mountains, and said they had no occasion for boasting. This class is one of the jewels in this crown of glory. Most of the members have been long under instruction. Mrs. Schneider had them in her Bible-class, before visiting America. She has now another Bible-class of about the same number, which she instructs after going through with her class in the Sabbath school.

Public worship commenced at eleven. Here we saw an audience of seven hundred people, all seated upon matting on the ground floor. The lower part of the church was well filled, the women being under the gallery on the north side, and rather crowded, and the men, composing two-thirds of the audience, occupying the rest of the space. The men took off their slippers as they entered, and deposited them on shelves made in the wall under the windows; and the women did the same with their loose yellow boots. The dress was entirely oriental. With the males there was considerable variety, with a taste for strong colors; but the whole person of the female, including the head and part of the face, was covered with a well-adjusted white muslin, as large as a sheet, which is supposed to be the veil worn by

Rebecca, Ruth, and other women of ancient times in this part of the world. I found it hard to realize that the large audience before me was actually Protestant. Such, no doubt, is the fact, excepting the few strangers. Mr. Schneider preached from Rev. v. 12, "Worthy is the Lamb," etc., with animation and feeling. The aspect of the audience was eminently Christian. They also gave good attention in the afternoon, when most of my own discourse, kindly interpreted by Dr. Pratt, was composed of facts illustrating the recent progress of Christ's kingdom. That is a kingdom in whose prosperity not a few of the hearers had a deep sympathy.

On my way from church, I was interested to perceive how exactly Mr. Calhoun's feelings tallied with my own. Neither of us has heretofore realized the greatness of the work here; and now the appropriate emotions found no easy utterance. The results would have seemed great, after the labors of an age; and scarcely nine years have elapsed since the first missionary visit was made by Mr. Van Lennep, and scarcely eight since Mr. Johnston was expelled from the place with tumult and stoning. The history of the work dates back, indeed, to the year 1844, when the late Dr. Azariah Smith, a model of missionary self-consecration, returning from Mosul, met an Armenian priest on the Euphrates going to Aintab, and gave him a New Testament. The same year he sent Bedros Vartebed into the region with books. Two years later, Mr. Thomson, of the Syria mission, visited Aleppo, and had a correspondence with the Aintab inquirers. Mr. Van Lennep's visit was in the spring of 1847. Mr. Johnston came in September, and remained until he was ordered away by the government at the close of the year. Dr. Smith arrived in the same month; and, being a physician, and the cholera beginning to prevail, he was enabled to hold his ground. He left in March, 1848, and Mr. Schneider came in May, and remained till autumn. Dr. Smith took up his permanent abode here at that time, and Mr. Schneider the next spring. Mr. Crane came in December, 1850, Dr. Pratt in March, 1853, and Mr. Nutting in May. A church of eight members was formed by Dr. Smith in January, 1848. The stated congregation did not rise in that year to one hundred; and at the commencement it was less than forty.

What hath God wrought! The church now numbers one hundred and fifty-seven members, forty-nine of them females. The usual congregation is six or seven hundred. The Protestant community, which had only fifty adult members or tax-payers in 1848, now numbers 249;* and there are 203 families, with 849 persons. The adults are 473, and children 376. Intemperance, once a prevailing vice, is excluded from this community. The extravagant expenses of marriages, entailing debt and misery on families, are shut out by rule. It is becoming more and more evident that Protestantism is favorable to intelligence, honesty and thrift. Great pains have been used, and successfully I should think, to preserve the church pure. Considering its numbers, intelligence and property, it is one of the most efficient of churches. Five of its members are nearly or quite prepared for ordination as pastors; and a score of preaching members have been employed the past year in Aintab, Marash, Adana, Killis, Bitias, Antioch, Kessab, Aleppo, Oorfa, and Birijik. And this in a church so lately gathered out of the deepest spiritual darkness! How I shall be affected by my contemplated visit to Constantinople, I do not know; but with my past opportunities for observation, which have not been limited, I have seen no such manifestation of the grace of God as I find here. I feel, as Mr. Calhoun says he does, that "the half was not told me."

* There are 406 names of tax-payers on the Protestant books; but 157 are "half Protestants." Their names are there for convenience in paying taxes.

With one practice on the Sabbath, I am specially pleased. It is the reading of the Scriptures aloud in the church, by a good reader, to such as are present to hear in the interval of worship. Among the notices given from the pulpit, Sabbath afternoon, was one for a meeting of the women who have learned or are learning to read, and of the school children, to be held on Friday. This meeting presented the work in another of its phases. One hundred and fifty women were present, chiefly wives and mothers, some of them from the old Armenians; and to these were added more than two hundred children of both sexes from the schools, about one-third of whom are from the old community. I did my best to encourage the women in their upward progress to their proper place in the great Protestant family. For the special benefit of the children, I also stated some facts illustrative of idolatry in India; and an Armenian woman, not numbered with the Protestants, came to Mrs. Schneider in tears after the meeting, saying that she had never heard of such things before.

Many will be interested to know that about forty of the children who have learned to read, are employed in teaching married women, going to their houses for the purpose, and receiving a para (one-tenth of a cent) for each lesson. Some of them earn four or five paras a day in this manner, a lesson occupying about half an hour. The children complain that their pupils sometimes keep them too long. Mrs. Schneider, who has the department of women and children mainly under her care, says the money thus earned by the children is frequently bestowed in charity. She also says that very few of the female members of the church decline leading in prayer, when called upon to do so, in their female meetings.

The selectmen of the Protestant community, the officers of the church, and the advanced class in theology, called at different times; but I content myself with mentioning the fact. Calls were made by us on the present and former governors of the city, and on the leading man in the council, which were well received. Two half days in the week were devoted to an examination of five of the more advanced theological students for licensure as preachers of the gospel. It was virtually an examination of candidates for the pastoral office, each being really in view for some particular church. We all took much delight in this; for some of those churches are even now suffering for want of pastors. Each man seemed raised up by Providence for his several post. The religious experience of most of them was in some respects worthy of particular notice. Among the prevailing vices of the Armenians of this region is intemperance; and one of the most promising of these young men had been a drunkard. I have already remarked that the Protestant community, as such, is a temperance body; and the manner of this young man's recovery, by means of the gospel, furnished a thrilling narrative. Their convictions of sin, and indeed their general experience, accorded with the Calvinistic standard.

The earliest convert among them possesses a strong mind, and became an enthusiastic student of the Epistle to the Romans, under Mr. Johnston's guidance. That Epistle is now a favorite with all. They appeared to have a strong relish for the "strong meat" of the gospel, and answered well on decrees, election, redemption, and justification. When new ideas were suggested on these subjects, in the course of the examination, they seized upon them with intelligent discrimination and evident pleasure. Their education having been wholly in this inland country, they are saved from new and unsuitable habits, and their humility and good common sense give promise of long continued usefulness. They have a good foundation, in their religious experience and the direction which has been given to their minds,

for becoming sound, practical theologians and preachers. None of us doubted that the Holy Ghost required them to be separated for the work of the ministry. Their names are Kara Kricor, Polat Avadis, Nazar, Adadoor, and Nerso. The less advanced classes contain eight students, and the churches of this region may easily supply more.

Yet the horizon, even here, is not altogether without clouds. Prosperity has its dangers. The Aintab congregation is five or six times larger than the church, and it is generally regarded in the congregation as honorable to belong to it. Then there are remains of old ideas and feelings, as to the mysterious efficacy of baptism and the Lord's supper. The church, therefore, is like a dam pressed by a flood of waters; and one of the tasks and trials of missionary life here is to keep out unworthy persons; and it requires no small amount of judgment and firmness to do this. I apprehend, also, that some difficulties may arise before the rights of property in the new church edifice are finally and satisfactorily settled. Our conferences on these and other subjects were full of interest, and led to results which the brethren regarded as ample compensation for the expense of time and money occasioned by our visit.

The city of Antioch, once numbering its hundreds of thousands, was long one of the grand centres of the Christian world. For ages past, Aleppo has been the prominent city of northern Syria. But the present Christian centre of this part of Syria is Aintab. For this section of country, it is the Antioch of our day. The members of the church would perhaps be lightly esteemed by the more polished Aleppines, and still more in the great metropolis; but they are chosen of God, a royal priesthood, and are a blessing to thousands.

Affectionately yours, R. Anderson.

LETTER FROM DR. ANDERSON.—No. 6.

Aleppo, Syria, November 14, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions.

Dear Brethren:—We spent two Sabbaths at Aintab. The audience on the second Sabbath, both parts of the day, seemed to be even larger than it had been on the first. Dr. Pratt preached in the morning; and the apparent attention was as good as is often seen in our best congregations. They sing only one part; but the singing was congregational, and decidedly good. In the afternoon, we had the happiness of uniting with all our brethren here in celebrating the Lord's supper. The members of the church were seated in front, around the table. The communion service occupied the whole time, and was a season never to be forgotten.

On Monday morning, after traveling an hour from Aintab, we turned aside into a grove, near a small stream, and were commended to God in prayer by our beloved fellow-laborers of the mission, and perhaps a dozen of our Aintab brethren, who had accompanied us so far on our way. That grove, that running brook, the fervent and affectionate prayer of Mr. Schneider, and the warm adieu, gave us new strength and courage for our journey.

As ever, most truly yours, R. Anderson.

INTELLIGENCE FROM THE MISSIONS.

Ascension Island.

JOURNAL OF DR. GULICK.

Another journal has been received from Dr. Gulick. It is a record of the incidents of a single month, April 12 to May 11, 1855. A few extracts will show the nature of the work, which the Lord has called our missionaries to undertake at Ascension Island.

Perplexed, but not in Despair.

April 12. Our shipping-season has closed, to our great joy. Twenty-one vessels have entered the ports of this tribe, and twenty have visited those of Kiti; a greater number than have ever before touched here in one season of seven months. Bonatik harbor has been most resorted to, without doubt, because there is no missionary influence there to check licentiousness. The moral influence of these ships is disastrous in the extreme; it saddens our hearts inexpressibly.

18. On the 15th instant, a note was received by our Ishipau, written by some foreigner in poor English for the Nanakin of Kiti, challenging the Matalanim King and chiefs to a pitched battle at Paniau Island yesterday. The Ishipau came from Aru, the extreme north of the tribe, and immediately sent for me to read the letter. He said he did not desire any fighting; for it was useless, and only served to depopulate the island. It was arranged that I should return to my house, and immediately write a reply of peace. A messenger was to call in the course of an hour to start with it for Kiti. He soon came, saying I need not write, for certain of the high chiefs had arrived at the Ishipau's, and desired him to permit fighting. Our hearts were heavy; and we put up many prayers that evening that our influence might yet secure peace, notwithstanding all the improbabilities. The next morning I wrote a letter, more for the purpose of showing the Ishipau what I would have sent, than from an expectation that it really would be sent. I was late, and a great feast was in progress before I reached the King. I handed him the letter; and he asked me to read it. He was pleased with it, and was ready to sign his cross! I had so little expectation of this, that I had not taken pen and ink with me. We sent immediately for them; the King signed; and a messenger was dispatched to Kiti. To-day the messenger returns with a note from the Kiti Nanakin, saying there shall be no more fighting; that he and the Ishipau will be friends as long as they live! It is received with great satisfaction by the people of this tribe; and I venture to hope that it is a real peace. No ava has been sent from Kiti; for the Nanakin says it is unnecessary, as they are now adopting the white man's methods.

Daily Routine.

The subjoined extract will introduce the reader to the life of a missionary in Micronesia.

30. Before breakfast, I labored in my garden. Soon after breakfast, a chief of the Wanega tribe called, who is for a few days visiting our Ishipau. With some parade he introduced his four wives, who had come to hear Mrs. Gulick play on the melodeon. He is a man of the older stamp, and is related by marriage to the Ishipau of our tribe. During the prevalence of the small-pox, he came to the Nanakin of this tribe for permission to shoot me. I paid him some attention, showing him pictures, and making them introductory to religious conversation. He tried to turn off every thing with a smile, or an unmeaning exclamation of wonder. I particularly urged him to cease ministering to Bonabe "spirits," lest God should be angry with him. He is himself a priest. It was very difficult to keep up conversation with him; and after finding that I could not with profit continue the interview, I made him a present of ten sticks of sugar-cane; whereupon he soon left.

I then walked a mile to attend upon the Ishipau, as I do every day. He has come to live near me, that I may cure him, if possible. He ought to have done this long ago. He was so ill to-day that there was no opportunity for conversation. On my return, I found a young chief of the tribe at my house, who had brought a string of fish, and desired me to bleed him in mere anticipation of sickness. He is an intelligent man, and has none of the boyish pride of some. The subject of drunkenness became the principal topic of a prolonged conversation. It struck him forcibly to be shown the pre-

cise passages of Scripture, though he could not read them, where drunkards are excluded from heaven. It was an argument which he could appreciate, that God was the true "Spirit," his teachings being good, while the professed teachings of Bonabe "spirits" are wicked. I presented him with several sticks of cane, as I do to chiefs of any rank who call upon me.

After supper, a couple of neighbors sat on the grass near my window, and I rehearsed the conversations of the day, thus in effect re-preaching the truth. So we "preach" and "teach." Since the first novelty of our Sabbath services has worn off, the natives do not attend. In the evening I wrote in the Bonabe tongue what may hereafter assist us in preparing needful works for the people.

This is a fair specimen, Dr. Gulick says, of his present manner of life. "We are often cast down," he adds, "that we can effect no more. May we not hope, however, that even such labors will hereafter be blessed to the conversion of souls?"

Prospect of Peace.

May 11. Yesterday Mr. Sturges brought a note, signed by the Kiti Nanakin, and addressed to our Ishipau, proposing that they should meet to-morrow for peaceable conference at the confines of the two tribes. The suggestion was from Mr. Sturges; but it was adopted by the Nanakin with considerable zeal. Our Ishipau seemed to be pleased with the proposition; but he said that his sickness would prevent his acceptance for the present. He desired me to write to the Nanakin for him, saying that when he should have improved in health, they would make some such arrangement for exchanging feasts. The meeting and feasting together of the high chiefs of two tribes is regarded here as the highest possible ratification of peace. The chiefs of Kiti and Matalanim have not met, save in battle, for nearly twenty years.

Dr. Gulick has not the fullest confidence in the pacific intentions of these Bonabe chiefs; but he hopes that the Lord will keep them from the shedding of blood.

Gaboon.

VISIT OF MESSRS. BUSHNELL AND ADAMS TO SHIKANI TOWNS.

It was reported last summer that two of the leading Shikanis, Bong and Banda, were about to transfer their followers to a district seven miles below Nĕngenĕnge, where there had been previously but three Shikani towns of ordinary size. The professed object of this removal was greater security; it was strongly suspected, however, that the real object was to monopolize the trade between the mouth of the Gaboon and the interior. As there had been some dissatisfaction expressed with the course pursued by the missionaries, in visiting the Pangwes to the neglect of the intermediate towns, Messrs. Bushnell and Adams resolved to seek an interview, on the 13th of July, with the head-men whose names have just been mentioned. The last named brother has given a brief account of this excursion.

Bong was found at Okâlâ, five miles below Nĕngenĕnge, making preparations for his removal. "He is decidedly," Mr. Adams says, "the most intelligent and capable man in the region; and he also exerts a wider influence than any other, only two being named as his equals in any respect; and this is on account of their age and the reputation of their towns, rather than because of any personal abilities. The few moments which we spent in his company, showed him quite equal to his reputation. His projecting brow and steady eye indicated a degree of discernment and decision of character altogether unusual among this people."

As most of the inhabitants of Okâlâ were at their new town, our brethren soon proceeded down the river to the Ntymbi district, where Bong and Banda are intending to concentrate their followers. They were welcomed by Peto, a head-man residing there; and the gospel was proclaimed to an assembly of twenty-five or thirty. The subject of education was discussed; and Peto promised that a large number of scholars should attend school, if a teacher were sent to his district. He also promised to send a boy to the Nĕngenĕnge boarding-school, expressing some distrust, however, of the Bakĕlĕs.

Passing down the river a short distance, Messrs. Bushnell and Adams came to the lowest of the Ntymbi towns, where they found Banda "already on the ground preparing for his new residence." "He is the warrior of the river," Mr. Adams says, "our Africaner, a stout-built man of perhaps thirty years of age, evidently full of fire and love for daring adventures. He showed us a wound on his arm, received in a recent encounter; yet he condemned wars as strongly as we do, artfully laying the blame of his contests upon others. For several years he has been at the disposal of persons imagining themselves wronged, but too cowardly to risk their lives in enforcing their rights or obtaining revenge. He has recently been engaged in several expeditions to the Okâi creek, under various pretences, but in reality to carry out a

plan of these Shikanies for breaking up the trade with Pangwes in the interior. Several towns have been attacked; one has been burned; and a number of persons have fallen. The remainder of the people have fled, leaving but one town, Olandebenk. This has been a severe blow to that station."

Banda appeared to be quite friendly to the missionaries, as did the Ntymbi people generally. He also urged the establishment of a school, and promised to send a boy to Nĕngenĕnge. A place was pointed out, which Bong and Banda wish to have occupied as a station or out-station. Mr. Adams thinks that if their desires could be gratified, "the influence of the mission might be sufficient to control the turbulent elements."

This brother returned to Nĕngenĕnge, deeply impressed with the extent of the field which is accessible from that single point. He has visited thirty Bakĕlĕ towns and five Pangwe towns, all within one hour's row of the station. A single tide would carry a missionary to a far greater number. There is a great work to be done, therefore; and the blessing of the Lord is urgently needed. Many have heard the gospel; very few, however, have manifested any abiding interest in it.

VISIT OF MESSRS. PRESTON AND ADAMS TO THE PANGWES.

It is well known that our brethren of the Gaboon mission are very anxious to extend their operations to the Pangwes, a numerous and powerful tribe, that is steadily pressing onward in the hope of soon reaching the Atlantic shore. Messrs. Preston and Adams, in particular, have had their thoughts and wishes turned very much in this direction; and they are endeavoring to qualify themselves to speak to this people in their own tongue.

On the 4th of September, they went to visit a large Pangwe encampment, assembled in the neighborhood of some salt springs; and Mr. Adams has furnished a description of the journey. Having ascended the Nkâmâ about six miles, they entered Mbanga creek, "hitherto unvisited." After rowing half an hour in a northerly direction, they arrived at a small Pangwe town, which was said to be the nearest to the springs. From this point they proceeded on foot. After a walk of an hour and a half, they were gladdened by the sight of a dense smoke rising above the trees; and soon the "hum of human voices" indicated their approach to a busy multitude. Mr. Adams continues his narrative as follows.

A slight turn in the path brought us at once in view of the encampment, a sight readily reminding us of American scenes, such as the peddlers' booths and shanties at a general muster or cattle show. A space of two acres or more was densely packed, as only Africans are able to do it, with slightly built booths, generally open on all sides but one, covered with bamboo thatch, the only house-roofing material used in the region, and crowded with Pangwe beds and shallow brass pans, the latter containing boiling salt water. At once the cry of "Mintanga" was shouted through the place; and, before we could find our way a couple of rods to the nearest spring, we were completely hemmed in by the natives, each vieing with the rest in getting the best view of us. We had come intending to examine the springs and place with some care; but the thronging numbers prevented every thing beyond a hasty inspection. We found them to be merely pits, six or eight feet in depth, and one-third full of strong salt water. We willingly left them, however, to gaze at the surrounding crowd.

A few had seen Mr. Preston in his numerous excursions among the Pangwes; but probably not one in ten had ever beheld a white man before. They were gathered from towns which were thirty, forty, and fifty miles distant; and some perhaps came still further. Several were pointed out from this or that town, fifty or more miles in the interior, which we had heard of, but as yet had been unable to reach. The variety of complexion presented to us was quite an object of curiosity. Some were of a jet black. Others, with their braids of soft hair one and a half or two feet in length, might easily be mistaken for quadroons. The ordinary shade of these Africans serves to conceal in a measure their want of cleanliness; but the complexion of some whom we now saw, was so light as to expose their unwashed bodies, quite to their disadvantage.

As to the number present in the encampment, we could form but an imperfect idea. In one shanty, about twenty feet long, we counted seven beds, on some of which those who had watched the salt-boilers the night previous, were sleeping. Many were thus sleeping whom we did not see; whilst others were away, gathering wood, or bringing food from neighboring towns. From what we had learned before going there, we found that only a few of the most stirring and active men, with their women, come to the springs. In a few days they make all the salt which they need; and, re-

turning, they leave their places to others yet unsupplied. The season for boiling salt commences about the first of August, and continues some two months. During that time, we may safely conclude that thousands, from all the towns in a wide circuit, come to the springs for a week or more; and they are the most promising persons whom the towns contain.

Our emotions, as we gazed on the crowd, cannot well be appreciated, except by those standing where we stood. Here were representatives from all the wide field upon which we were just entering. A few weeks spent here will break down the heathen prejudices, not of a single town, but a whole region of country. Here the protracted labor of becoming acquainted with the people of town after town, in a wide district, is condensed into a few weeks; and it is performed in circumstances the most favorable. Here was a fountain into whose waters bread could be cast, to be returned with its increase from the whole surrounding country. What a Moorfield is before us! But where is Whitefield or Wesley to declare the words of eternal life? As yet, none professing love for the Bible can more than lisp a few words in their language.

Returning to the Pangwe town on Mbanga creek, Messrs. Preston and Adams were told by the head-man that his people and many others were to unite, and build a large town on the Nkâmâ; and he importuned the missionaries to take up their abode at this point. "Had we a score of laborers," Mr. Adams writes, "all ready to gather the harvest, abundant fields could at once be found for them."

Syria.

LETTER FROM MR. SMITH, NOVEMBER 12, 1855.

Death of Mr. Whiting.

THE present letter describes the last sickness and death of a most excellent missionary. Though brief, it is comprehensive, bringing distinctly before us the most important facts connected with his transfer to a higher service.

A pillar has fallen in our mission. Our beloved brother Whiting sleeps by the side of Fisk and other dear ones, in our little cemetery. His sainted spirit left us on the morning of the 8th, after scarcely forty-eight hours' sickness. A few weeks ago, he had a slight course of fever in the mountain, which left him a good deal enfeebled. On the 30th of October, he came down with his family, in order to remove his furniture to Abeih, to which station he had been recently transferred. The cholera had already appeared at Beirût; but it was in a mild form, carrying off not more than three or four a day, chiefly Moslems, who take few precautions, and rarely use medicines. All of us thought there was but little danger. On the 6th, however, our brother was attacked early in the morning by symptoms which, though not unusual with him, led him to use the ordinary remedies against the dreaded malady. No permanent relief was obtained; and in the evening his disease distinctly declared itself to be the cholera. Two physicians, the best that place affords, in the absence of our own medical brethren, who knew his delicate constitution so well, were called in; and every measure which their professional knowledge suggested, or which the constant attendance of kind friends could contribute, was used to save his valuable life.

God, however, had his own designs to execute, and all our efforts were unavailing. His end was calm and peaceful. During the last night, indeed, he was unconscious; but the preceding day, his heart leaned in unshaken confidence upon his Savior. With the Savior he is now at rest, all the sorrows, and perils, and temptations of this wicked world safely passed! Happy spirit! We that remain, mourn his departure, and a void has been made in our circle and in our hearts. With some of us he had long been an intimate and an endeared associate; and we weep, when we think that we shall no more see his pleasant countenance, or hear his words of kindness, always so welcome in all our families. But there is one family to which this sad event has brought desolation. Our dear sister has the sincerest and warmest sympathy of us all; but only the widow's God can comfort her. To him our prayers ascend that he would fulfill his gracious promises; and he is doing it. Within the circle of mourners are the native brethren, whose pastor he had been, and who had seen and experienced so much of his benevolence in faithful labors for themselves and their countrymen. His words of instruction, and his lovely example, will long live in their memories.

Smyrna.

LETTER FROM MR. LADD, NOVEMBER 6, 1855.

The Herald for December contained a brief notice of a visit to Thyatira made by Messrs. Ladd and Morgan, in company with Mr. Thompson, of the Deputation to India. As it seemed desirable that Mr. Ladd should devote more time to that city than he was able to spare in the circumstances, he resolved to go thither again at an early day, embracing Pergamos in his plan.

Pergamos.

He left Smyrna on the 21st of September, accompanied by Mrs. Ladd. Having spent two Sabbaths at Thyatira, he proceeded to Pergamos; after four days, however, he returned to Thyatira, where he spent another Sabbath. The following paragraph will be read with interest.

Pergamos is about eighteen hours north of Smyrna, and fourteen hours west from Thyatira, situated on the border of a large and fertile plain, through which runs the Cäicus, and at the foot of the mountain on which its ancient acropolis still exists in a ruined condition. It is about six hours from the sea-coast by the nearest route. Its population is five thousand Turks, six thousand Greeks, nearly two hundred Armenians, and a smaller number of Jews. Very little missionary labor has yet been performed there; and no professed Protestants are found in the place. There is, however, one enlightened Armenian family there, who have a promising son in our seminary at Bebek. Both Greeks and Armenians seem to have no strong prejudices against Protestants. These two communities live in close proximity, in the same part of the city; and all speak the Turkish. The antiquities of Pergamos are quite numerous, one of the most interesting of which is an ancient church of immense size, mostly in ruins; but still one part of it is occupied by the Greeks as a church, and is called St. John. I cannot here attempt to describe these ruins, or to mention all the other antiquities which I saw, all of which evince the ancient splendor of this city.

Thyatira.

Two persons were admitted to the fellowship of the church during Mr. Ladd's stay in Thyatira, one a Greek, and the other an Armenian. Respecting the latter, a young man, Mr. Ladd makes the following statement.

Happening to meet one of the Armenian primates and a Turk on business, the primate requested the Turk to rebuke our friend for his perverseness in embracing Protestantism, wishing to prejudice the Mohammedan against him. This man, according to the primate's wishes, began to speak to him in the way of reproof. The young man mildly but decidedly answered, "Do you know what you advise me to do, when you advise me to remain in the Armenian church? It is that I light candles, and make the sign of the cross before the pictures of the saints; that I offer prayer to the Virgin Mary; that I confess my sins to a priest to obtain from him forgiveness; and if I have a mother or a sister, that I send them to him also to obtain the forgiveness of their sins." "Oh," said the Turk, "that will never do; I by no means advise that." And thus the interview ended. But the Turk, instead of being prejudiced against the young man, as the primate wished, from that time became his warm friend; and he does not hesitate to ask him to sit and drink a cup of coffee with him, in the presence of every body in the market.

Mr. Ladd thinks that the field only needs the proper cultivation, in order to its yielding a plentiful harvest. It is an important fact, moreover, that the Turkish is spoken by Greeks and Armenians, as well as by Moslems, in all that region. Hence the missionary is required to learn but one language; and all classes will be gathered into a common church. It is pleasing to see, Mr Ladd says, that as soon as the people become Protestants, they immediately associate together, disregarding their national distinctions, whatever may have been their preferences or prejudices before.

Cesarea.

LETTER FROM MR. BALL, NOVEMBER 16, 1855.

Pleasant Indications.

This letter contains undoubted proofs of the presence of the Holy Spirit at Cesarea. The favor which our brethren have obtained among the people, is not of man; nor is the disposition of so many to hear the Word wrought in them by any human agency. And as the Lord has begun to manifest his power in this place, we may hope and believe that he will continue to do

it hereafter. Many chosen ones are there, not only among nominal Christians, but among the followers of Mohammed. Let us pray, that they may be revealed in God's own good time!

For the past month I have been forcibly impressed with the indirect influence which we are exerting. Men are beginning to see the difference between our people and others; and the minds of bitter opposers have been gradually softened. It is now rare to find one who will attempt to defend his church; and hardly any acknowledge "the traditions of the elders." The word of God is the only authority in religious matters. It is confessed that we are right; but men say that they cannot live as the gospel requires, especially among Moslems. They acknowledge us as Christians; but they accuse us of being illiberal, because we do not return the compliment.

Last week, much to our joy, the separation of the Protestant community was completed, in accordance with our wishes. We can now see no reason for further collision with the Armenians; and we are looking forward with strong hopes to more direct labors for their spiritual good. Even secret persecution is disappearing. In the words of a brother, "Our friends are many; but Christ's are few." Recently two families have joined us from new quarters of the city. In those places the numbers who come to listen, is an encouragement to us.

A Moslem has been accustomed to call for religious conversation and reading the gospel. He is one of the few remaining Janizaries. He seems truly interested. His great difficulty is the Trinity. "How can three be one? How can Christ be God?" This perplexes him. He often sits and reads for hours. Once he said, "This is a sweet book." At another time he remarked, "The different parts of this book all fit each other."

On the first Sabbath of October we received two young men into our church, who have since gone to Tocat. There are now four young men in that seminary from this city. Some of them, we hope, will make valuable helpers. On the first Sabbath of this month, three children were baptized, and five persons were received into the church, all of whom were women. Our present number of members is twenty-four; and one has joined the church above. The women outnumber the men. This is unusual, perhaps unprecedented, in this country; and it is very encouraging.

Hitherto our labors have been mostly confined to the city, and with good results. A year ago we could do very little in the villages; now, however, almost every village is open to us. This is owing, in a great measure, to the influence we exert in the city. Our young brother Kerope recently made a tour in several of the neighboring villages, and found many opportunities for preaching. He also received an invitation to go to the "regions beyond." A great and effectual door is opened to us. But who will come and enter?

Diarbekir.

LETTER FROM DR. NUTTING, OCTOBER 10, 1855.

DR. NUTTING describes at some length the experience of his associate and himself, during the last summer, in regard to health. Though Diarbekir cannot be pronounced a salubrious city, these brethren do not abandon the hope of spending the entire year at their station. They believe that with proper care they can live and labor there with the hope of enjoying comfortable health. It is possible, however, that this opinion may be modified by future events, and that it will be necessary to reside at some other point than Diarbekir during the hot season. Time will show.

The Missionary Work.

The following extract will exhibit the prospects of the brethren at Diarbekir, at the date of this letter, in regard to an increase of the church under their care.

Nothing of particular interest has occurred in our work, or among those for whom we labor, since Mr. Walker wrote in August. The number who attend upon the preaching of the Word, has not been as large for a few months past as it was in the winter and spring; but it is not strange that it should diminish during the heat of summer, when there is so much sickness in almost every family, and many have gone to the villages. We felt sad that there were none whom we felt willing to admit to the church at our last communion, though there are several of whom we have hope. Some of the twenty-four, examined in the spring, think we did wrong in rejecting so large a proportion of the candidates as we did. Many of the Protestants seem to think that they are real Christians, and that they ought

to be admitted to the church, and have their children baptized. But few of them give, as we believe, evidence that they have experienced the new birth, though they have renounced the errors and corruptions of their former church, and brought themselves under the influence of the gospel.

Opposition at Hainee.

Dr. Nutting describes an instance of hostility at Hainee, which has developed the friendly feelings of the Pasha.

One of the little band of Protestants, formerly a wealthy and influential member of the Armenian church, died recently. His friends, though not Protestants, wished to have the body deposited in the Armenian burying-ground; but, as it was being placed in the grave, a large number of Armenians came, and, making a great tumult, declared they would not have a Protestant buried there. Our preacher Stepan sent at length to the Mussulman Governor of the town, who gave command to the Armenians to permit the body to be buried, until he could send to Diarbekir, and obtain orders from the Pasha with regard to it. It so happened that a few days after this we called upon the Pasha. He told us that the Governor of Hainee had sent to him for instructions in regard to the burial of Protestants, and asked us what instructions he should send to him. Mr. Walker told him that it was certainly pleasant for one to be buried near the graves of fathers and relatives; and he knew not why the Armenians should eject the Protestants from their burying-ground; but that, of course, he knew what was proper in the case. The Pasha replied that he would instruct the Governor to command the Armenians to allow the burial of Protestants in their ground; which promise, we learn, he has fulfilled.

Miscellanies.

FAREWELL OF DR. DUFF.

On the 13th of October, Dr. Duff set out on his return to Calcutta, where he has labored for so many years as a devoted missionary of Christ. His health is not fully restored; but it is his purpose to proceed from Bombay to the Bengal Presidency by Poona, Satara, Surat, Nagpore; and it is hoped that the land journey, at this season of the year, will prove eminently favorable to his recovery. For this result multitudes in the United States, as well as in Europe, will present their requests to Him who delighteth in the supplications of his people.

Two days before his departure, Dr. Duff addressed the Presbytery of Edinburgh in one of those fervid appeals for which he is so remarkable He began by saying that he had long hesitated whether he should attempt to utter a single word. "In making such an attempt," he said, "there is even yet the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old." But his feelings were such that he could not be silent. Having referred to the prayer which had just been offered by Dr. Candish, he stated that "there were allusions in it, on the score of our manifold sins, failings and short comings, which went direct to the heart. It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single church in Christendom, as a whole, in any way adequately alive to the reality, the true nature and transcendent grandeur, of God's greatest work on earth, even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland."

The Aggressiveness of Missions.

Dr. Duff dwelt with great force upon the aggressive character of the missionary work; and he contrasted the conduct of the Christian church, in carrying it forward, with the zeal and determination of worldly men in executing their plans. The war in the Crimea, he claimed, had been waged on very different principles from those which prevail in the management of missions. In this connection he said,

We must charge almost all the churches of Christendom with guilt; and we must this day ask our own church, What have you been doing for your missionaries in the realms of heathendom? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory; and there they are trying not only to maintain themselves, but to push forward aggressively into the surrounding domains of the great foe. In order to this, they have been crying, Help, help; and where is the adequate help to be found? For want of it, they work on,

and labor themselves into the grave; and people begin think about doing something by way of help, when the veterans have prematurely fallen unsupported in the high places of the field. Are you then, in accordance with the divine law, to advance and make progress; or are you to stand idly still on the enemy's frontier? If you are not prepared to move forward, at whatever cost or peril, in the name of decency or consistency withdraw your petty, paltry forces altogether, abandon the field, give up the work, and no longer insult your Maker with the semblance of mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the divine command, and withdraw altogether, than go on at this stationary, oscillating, or retrogressive rate. Ah, friends and brethren, it is to be feared that you have hitherto been acting, to a great extent, as we hear it said of a certain movement that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported. But they are not so supported. For a time, with desperate heroism, they maintain their ground, until the most of them, by an unequal and overwhelming force, are laid low in the dust.

A Missionary Trial.

In passing from this topic, Dr. Duff mentioned one of the sharpest trials which the missionary is called to experience. He did it, of course, in his peculiarly bold and uncompromising manner. His language was as follows:

It does cut one's heart to the quick—and I have felt it oftener than once—when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another; when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth; and when we reported that they were ready to enter on the glorious enterprise, to find that, instead of meeting with a prompt and earnest and cordial response, rejoicing in our success, under God, and urging us to engage these voluntary recruits, and proceed onwards, and be outspreading, the cold, freezing, killing answer has too often been, that on looking into the treasury at home there are not means to employ these disciplined soldiers, and that we must not take them into our service! In short, you pray to God for success upon the labors of your missionaries, and when that success is granted you heedlessly or wantonly fling it to the winds. You tell your missionaries, in effect, You have faithfully toiled and labored, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labor shall be in vain, and your strength shall have been spent for nought. Is it not enough to raise the feeling of moral indignation in one's soul, when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice or other similar motive, could be silent in such a case as this.

Disappointment.

Dr. Duff, it is well known, has spent much of his time, for the last few years, in visiting the churches of Scotland, to the end that he might awaken therein a deeper sympathy with the missionary work. Still the result has not been altogether according to his desires.

While I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers and office-bearers and membership, I must at the same time say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things at the very time you were first engaged, in this country, in raising churches, manses, and schools; but we did expect, when these were to some good extent finished, that something mighty and worthy of her great name and noble contendings for the Reedeemer's headship, not only over the church but the nations, would be done for the world at large. When you were in the providence of God driven, as it were, out of the old Establishment for adherence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves. Was that the only end you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my address. We certainly expected that when the noble vessel that was then begun, was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas! we are waiting for that day yet. When will it come?

These faithful and earnest words have a lesson for us. If the Free Church of Scotland is under such obligations to the heathen, when only in the thirteenth year of its history, what will be said of the churches in this country, especially those in the older States?

What may be done?

Dr. Duff glanced at a few things that might be done, pointing to the necessity of fervent prayer for the effusion of the spirit of all grace, dwelling on the service which Christian mothers could render to the missionary cause in moulding the minds of their children and giving them a bent in this

direction, showing how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labor was required, and could make a great impression upon their minds by a few simple remarks, and specifying the opportunities enjoyed by ministers for creating an interest in this department of the Lord's work in their pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects, or evangelistic theology, by which means the minds of young men, studying for the ministry, would be imbued with a missionary spirit; and stated that this want had been felt in America, insomuch that last year, in a convention of ministers of various denominations at which it was his privilege to be present, it was formally discussed; and he had since learned that one of the smaller Presbyterian bodies of that country had not only taken up the idea, but in remodeling their theological hall had resolved to set apart the fifth professor for lecturing on the subject of evangelistic theology. And a nobler subject could not be found for exhibiting the virulent disease of sin, in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy; and he asked whether some might not be present there that day, who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home. These thoughts, presented in Dr. Duff's fervid manner, must have made a deep impression upon his Edinburgh friends. In this country, moreover, they deserve to be seriously and maturely considered.

Love for Scotland.

This beloved missionary, in concluding his address, spoke of his strong affection for his native land.

There are scenes here which exercise something like a magic spell over me. Though in the providence of God called to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellences of nature and art, and in connection with the surrounding country so rare a combination of the beautiful, the romantic and picturesque, that, taking it all in all, I know no other city worthy of being compared to it; and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral and spiritual scenery of Scotland that has the chiefest hold over my soul, and now almost more than ever. * * At this moment, when I cast my eyes from the most northerly of the Shetland Isles, to the furthest shores of the Solway Firth on the south, and from the Western Hebrides to the mouth of the Tweed eastward, there is not a district in which I cannot picture to myself some dearly loved Christian friends, in whose society I have found rich solace and sweet communion. Apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood, a spiritual sisterhood and brotherhood, to which, agreeably to the spirit of the Savior's remark, in many respects the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties bind me to Scotland, and exercise so potent a spell over my spirit, that at times, when I feel them in their aggregate force and weight, I am bound and chained to the spot, as if I could never leave it.

How, then, have these ties been loosened? By what process did he become willing to expatriate himself from his native land?

It was, he replied, by going into the sanctuary. I do not mean any poor, earthly sanctuary, but the upper, even the heavenly, where Jehovah peculiarly manifests his presence. It was when trying at least to rise upon the poor clipt wings of a weak faith, and in the visions of faith reaching within sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious one, who is the Lamb in the midst of the throne, a Lamb as it had been slain, red in his apparel, and with garments dyed in blood; and when the soul, lost in wonder and amaze, has tremblingly asked, Who is that mysterious one? has been led immediately to look back to eternal ages, and listen to the response, This is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man that he wrenched himself, as it were, from the very bosom of the Father, and came forth, his glory shrouded and eclipsed; aye, and descended to the depths of humiliation in the manger-cradle of Bethlehem!

The last words of Dr. Duff, his "farewell to Scotland," and his "welcome India," have been published in many of our religious newspapers, and need not be transferred to the pages of the Herald. Those who heard him say, "Fare ye well, reverend fathers, and beloved brethren and sisters in the Lord! Fare ye well in time! Fare ye well through all eternity!" must have felt that they were in the presence of a man of rare ability to excite and enchain a great assembly.

THE FUTURE OF CONSTANTINOPLE.

THE subjoined extract is from an interesting article in the August number of the New Brunswick Review, entitled, "Constantinople to its Capture by the Turks." The writer, it will be seen, takes a hopeful view of the changes which are occurring in that part of the world. The teachings of Providence appear to be with him.

Constantinople has not yet lost her importance. "The genius of the place," says Gibbon, "will ever triumph over the accidents of time and fortune." What part is she next to act? To the eye which can appreciate the power of moral instrumentalities, she appears even now the scene of a movement, the importance and the results of which cannot be overcalculated. When Rome admitted the obscure prisoner who had "appealed" from Felix "to Cæsar," she received into her bosom the element of a revolution incomparably greater and more lasting than that of her Brutus. When Constantinople, about twenty years ago, received the band of American laborers, who went thither to plant the truths of the gospel, and the free ideas of the western republic, the fulcrum was silently set up, and the lever adjusted, which is to overturn the whole system of eastern despotism and superstition. Seminaries, printing-presses, and Christian schools, these are the artillery which American hands are now plying at this new siege of Constantinople—an artillery more pacific, but infinitely more effectual than the great cannon of Mohammed.

It is remarkable enough that the capture of Constantinople by the Turks was the very event which secured it as an open field of Christian effort in the nineteenth century, and as the great base of operations for the social and moral regeneration of Asia. In the possession of a nominally Christian despotism, it would have been closed impenetrably against all such efforts and influences. Were the Greek empire and the Greek church in full and combined strength at this day, as they were before the middle of the fifteenth century, printing-presses, schools, the preaching of the gospel, and free discussion on all subjects, would be as much out of the question at Constantinople, as they now are at Vienna, Madrid, Naples, or St. Petersburg. The Greek Patriarch has actually done all that he could or dared do in opposition to the reformation; and nothing but the check of the Ottoman government has prevented him from persecuting even to death those who have forsaken that corrupt church, or protested against its errors. No power hates, resists, and persecutes the gospel like a false form of Christianity. In no city in the world is the Bible so scarce as at Rome. Nowhere is every bud of religious life nipped with so prompt and merciless a hand. The strange and incredible violence with which Dr. King has been persecuted at Athens, though an acknowledged benefactor of the Greek race, contrasted with the almost perfect liberty enjoyed by our countrymen at the centre of Ottoman power and superstition, presents this fact in the strongest light. It would not be so, of course, if the Turkish empire were such as it was four centuries ago. Turkey tolerates, not because she is humane or friendly to truth, but because she is weak. The complicated exigencies of her position compel her to consult all the Christian powers; and the joint product of her concessions is that indiscriminate toleration which makes Constantinople more open to all kinds of free and Christian agencies than any other city of continental Europe or of Asia.

At the same time, the whole world could not, perhaps, have offered a more central and commanding position for such operations. There almost all the languages of Asia may be learned, and almost all the tribes of Asia reached; thence the Eastern churches may be vivified; there terminate the great avenues of Asiatic trade and travel. Its importance will immeasurably increase, too, as the vast and fertile regions lying on the shores and penetrated by the rivers of the Black Sea are peopled and civilized, and their energies and resources freed from the incubus of Turkish and Russian tyranny. Constantinople is yet to act a more important part in history than it has ever yet acted. Wonderful it is, indeed, that its apparent loss to Christendom in the fifteenth century should have secured its possession in the nineteenth, at the very time when it is most needed, and when its occupation can be made the most effective!

"When I was very young," says Ducas, "I heard wise and venerable men say that the end of the power of the Ottomans would come at the same time with the downfall of the dynasty of the Palæologi. We, therefore, who have lived to witness this last calamity of time, and have seen this dire and unutterable disaster falling upon our race, with fervent prayers to God, who chasteneth and healeth again, wait for our redemption." Four weary centuries have passed away; and, however superstitious may have been the ground of the historian's hope, it seems now to be on the eve of a more sublime fulfillment than he, perhaps, in the bosom of a corrupt church, a falling state, and a dark age, was capable of anticipating.

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

THE following table exhibits the present state of the missions, in connection with the Brethren's Church, according to the Periodical Accounts for September, 1855.

PROVINCES AND STATIONS.		Date of commencement.	Laborers.		Number in congregation.	Communicants.
			Males.	Females.		
	GREENLAND.					
	New-Herrnhut,	1733	4	3	431	
	Lichtenfels,	1758	3	2	397	
	Lichtenau,	1774	3	2	753	
	Fredericksthal,	1824	3	2	535	
	Total,		13	9	2,116	904
	LABRADOR.					
	Nain,	1771	4	3	301	
	Okak,	1776	3	3	411	
	Hopedale,	1782	4	3	254	
	Hebron,	1830	3	2	346	
	Station unknown,		4	2		
	Total,		18	13	1,312	414
	NORTH AMERICA.					
Delawares.	New Fairfield, U. C.	1792	1	1	205	
	Westfield, Mo.	1839	2	1	77	
Cherokees.	New Spring Place,	1801	3	2	69	
	Canaan and Mount Zion,	1843	1	1	84	
	Total,		7	5	435	107
	DANISH WEST INDIES.					
St. Thomas.	New Herrnhut,	1732	1	1	918	
	Nisky,	1753	1	1	1,099	
	Town of St. Thomas,	1843	1	1	260	
St. Croix.	Friedensthal,	1751	3	2	1,893	
	Friedensberg,	1771	2	1	1,627	
	Friedensfeld,	1805	3	2	2,321	
St. Jan.	Bethany,	1754	2	1	528	
	Emmaus,	1782	2	1	1,130	
	Station unknown,		2	2		
	Total,		17	12	9,776	3,158
	ENGLISH WEST INDIES.					
Jamaica.	Fairfield,	1823	4	2	1,592	
	New Eden,	1816	1	1	858	
	Irwin Hill,	1815	1	1	662	
	New Carmel,	1827	1	1	1,520	
	New Bethlehem,	1833	1	1	702	
	New Fulneck,	1830	1	1	1,193	
	New Nazareth,	1838	1	1	716	
	Beaufort,	1834	1	1	656	
	New Hope,	1838	1	1	948	
	Lititz,	1839	1	1	1,062	
	Bethany,	1835	1	1	1,373	
	Bethabara,	1840	1	1	816	
	Springfield,		1	1	696	
	Station unknown,		2	2		
	Total,		18	16	12,794	4,160
Antigua.	St. Johns, &c.	1761	3	4	2,461	
	Gracehill,	1773	1	1	1,435	
	Gracebay,	1797	1	1	797	
	Cedar Hall,	1822	3	1	1,488	
	Newfield,	1817	1	1	611	
	Lebanon,	1838	1	1	829	
	Gracefield,	1840	1	1	606	
	Station unknown,		2	1		
	Total,		13	11	8,227	3,886
St. Kitts.	Basseterre,	1777	1	1	1,503	
	Bethesda,	1819	1	1	799	
	Estridge,	1845	1	1	498	
	Bethel,	1832	1	1	352	
	Total,		4	4	3,152	1,099
Barbadoes.	Sharon,	1767	2	2	2,155	
	Mount Tabor,	1825	1	1	586	
	Clifton Hill,	1841	1		502	
	Bridgetown,	1836	1	1	372	
	Station unknown,			1		
	Total,		5	5	3,615	1,072
Tobago.	Montgomery,	1827	2	2	1,484	
	Moriah,	1842	1	1	643	
	Total,		3	3	2,127	792

PROVINCES AND STATIONS.	Date of commencement.	Laborers. Males.	Laborers. Females.	Number in congregation.	Communicants.
SOUTH AMERICA.					
Surinam. Parimaribo,	1767	14	14	9,718	
Beckhuizen,	1843	2	2		
Rust-en-Werk,	1844	1	1	813	
Liliendal,	1848	1	1	1,410	
Charlottenburg,	1835	5	5	5,837	
Salem,	1840	1	1	872	
Catharina, Sophia, New Bambey,	1840	Vacant.	Vacant.	145	
Amazorg,	1850	1	1	1,772	
Station unknown,		3	3		
Total,		28	28	20,567	2,382
CENTRAL AMERICA.					
Musquito Coast, Bluefields,	1849	3	3	53	
SOUTH AMERICA.					
Genadendal,	1792	9	7	3,050	
Mamre,	1808	4	4	1,258	
Robben Island,	1823	1	1	44	
Elim,	1818	4	4	1,235	
Enon,	1818	3	2	281	
Clarkson,	1839	2	2	380	
Shiloh,	1828	3	3	638	
Goshen,	1850	2	2		
Station unknown,		1			
Total,		29	25	6,886	1,906
AUSTRALIA.					
Lake Boga,		3			
MONGOLIA.					
Station unknown,		2			
General total,		163	135	71,060	19,810

NETHERLANDS MISSIONARY SOCIETY.

THE last anniversary of the Netherlands Missionary Society was held at Rotterdam on the 18th of July, 1855. The President, Rev. M. A. Jentink, of Harlingen, having welcomed the members and patrons of the society in a short address, the Director of the Mission-house, Rev. H. Hiebink, presented a review of the condition and labors of the society during the preceding year. A sermon was then preached by Rev. J. J. Van Oosterzee, of Rotterdam, from 1 Cor. xvi. 9, on "the progress of the missionary cause in our days." As two pupils of the Mission-house were soon to depart for Amboyna, the President gave them a Bible, "as the bond of union between them and the society, as the guide of their journey through this life, as the only rule of faith and conduct, as the chart that was to show them the way which they were to pursue, in order that they might fulfill the high purpose of their holy calling."

From the Annual Report, which has just been received, it appears that the society had nineteen missionaries in the Malay Archipelago, according to the latest intelligence, and that there were none in other fields. Four of the nineteen were at Amboyna and Saparoa; one was at Timor; eight were in Northern Celebes; four were in Java; and two were in South-western Celebes. A large number of native assistants were connected with these missions, there being none, however, in the employment of the last.

The greatest prosperity of this society is in Northern Celebes. The missionaries in that field have eighty-eight schools under their care, the number of pupils attending regularly being nearly five thousand. The following table forms part of the report on this mission:

Missionaries.	Baptized children.	Baptized adults.
Riedel and Rooker,	365	108
Schwarz,	358	61
Hartig and Linemann,	144	116
Wilken,	197	204
Linemann,	123	109
Bossert,	4	16
Ulfers,	45	104
Graafland,	12	8
Van Cappellen,	56	95

It will be understood, of course, that persons are admitted to the ordinance of baptism by the missionaries of this society, as by others from Europe, more readily than they are by the brethren who have been sent out by the American Board. "Evidence of a sincere renunciation of heathenism, and an intelligent desire to embrace Christianity," are the conditions prescribed by the Netherlands Missionary Society. For admission to the Lord's supper something more is demanded.

The state of the missions of this society is exhibited, in the conclusion of the report, in the following words: "Amboyna gives us hope; in Menahasse (Northern Celebes) we experience trial; Timor is almost forsaken; in Java there is progress; at Macassar (Southern Celebes) the first step among the native population must yet be taken."

The finances of the society are in a prosperous condition. This Report states the income of the year to have been 89,772 guilders, (about $36,000,) the advance having been 1,122 guilders on the previous year. The expenditures amounted to 74,295 guilders, or 972 guilders less than they were the previous year.

RHENISH MISSIONARY SOCIETY.

A NUMBER of the Barmen Missions-Blatt, lately received, contains an interesting sketch of the labors and plans of the Rhenish Missionary Society. Its efforts are directed to three different fields, China, Borneo, and South Africa; its laborers, however, are by no means equally distributed. The China mission consisted of but two ordained brethren, when this survey was prepared; though a reinforcement of one missionary was soon to proceed to their relief. The "middle point" of the society's operations in the Chinese empire is Saiheong, on the China Sea, not far from Hong-kong. Most of the places visited by the missionaries either lie upon the same sea, or look out upon the bay which receives Canton River. Though the field which this mission occupies is territorially small, the population is large, many hundreds of thousands being easily accessible. The success of these brethren has been gratifying. The Statistics of China Missions, published in the January Herald, show that the number of church members whom they had gathered, amounted to eighty-five a few months ago. They have some native helpers, moreover, who render valuable aid in the execution of their plans.

The Borneo mission endeavors to benefit two classes, the Malays and the Dyaks. Its efforts in behalf of the former are confined to Banjermassing, the fortified capital of the Dutch Residency. One ordained laborer and a printer are stationed at this point; still it is not proposed to add to their number at present, the soil being unfruitful. Ascending the large rivers which come down to the south coast of Borneo, the necessity of a larger force becomes immediately apparent. There should be two missionaries at each station; but it has been found almost impossible to adhere to this rule. The brethren in Pulopetak are located at Palingkau and Bethabara, with special reference to rendering each other such assistance as in their loneliness may be needed. The congregations under their care consist of free Dyaks and slaves, the latter being persons who have pledged their freedom for the discharge of their debts. Through the liberality of the friends of missions in Germany, several hundreds of these bondmen have been redeemed, and brought under Christian instruction.

From Pulopetak the Dyak branch of the Borneo mission has extended its labors to the west, and also to the northeast. Taking the former direction, we come at length to Pulotelo, which has been occupied some time; and in the same neighborhood a new station has been commenced quite recently, at which a single missionary resides. Beyond this point, however, almost nothing has been attempted. One brother has advanced alone to a considerable distance, "his life in his hands;" but it is not yet known whether he will be able to retain his position among the peculiarly wild and savage people who inhabit those regions. The society determined, at its last general meeting, to send another missionary to this district.

Turning to Sihong, in the northeast, we come to an entirely different country. We now breathe a higher and purer atmosphere; and we are among a people who speak another language, and who constitute a sort of confederated republic. One missionary has labored there alone, but not in vain. He needs the support and fellowship of one associate at least.

The most important field of the Rhenish Missionary Society, however, is South Africa. And this again is divided into two parts, the country under the sway of Great Britain, and the regions inhabited by the wild and free tribes north of Orange River. Within the limits of Cape Colony, the society has eleven stations, with four outstations. Only one of these, Tulbagh, needs a reinforcement; and all seem to be more or less successful.

The northern branch of the mission is passing through an interesting and eventful crisis. The gospel has been preached among the Namaquas, Bushmen, Damaras, and other tribes, for a number of years; but such are the habits of the people, that very little has been accomplished. Their life is nomadic, the country being in the main not well suited to agriculture; schools and churches, therefore, cannot prosper. There are also constant feuds and forays in all this region, which exert a very disheartening influence upon missionaries. The discovery of mineral treasures in the country occupied by these tribes will doubtless produce great changes; but whether these changes will be favorable to the spread of the gospel, is by no means certain.

Still farther to the north there is a people, widely different from those which we have now surveyed; and thither the thoughts of the Rhenish Missionary Society are earnestly directed. Save one Englishman, "a bold adventurer," no

European has visited this country. But if the accounts which the missionaries have received, are trustworthy, here is "a rich, fruitful and well cultivated land, inhabited by a stationary, prosperous, genuine negro people." It is called the land of the Ovambo. The English traveler, just referred to, saw no poverty there. All seemed to be in comfortable circumstances; and the few very old persons whom he met with, were treated with peculiar consideration. "If Africa shall ever be civilized," he says, "I doubt not that the Ovambo country will become a very important point in the civilization of the southern portion thereof. It is extremely healthy; and its position is in the highest degree favorable for the extension of its influence." It is presumed that a society which has pressed northward from the Cape of Good Hope with so much enterprise, will soon enter this field. It certainly has the best claim to it; and the friends of missions, in Europe and America, will rejoice to hear that it has taken possession in the name of the Lord.

REFORMED SCOTCH PRESBYTERIAN MISSION.

The Reformed Presbyterian Synod of Scotland has one married missionary, Rev. John Inglis, in Aneiteum, who has been much blessed in his labors. The Committee state that out of a population of eighteen hundred, but a short time since in all the degradation of heathenism, about one-half have renounced their idols, and placed themselves under instruction. The school attendance, moreover, is sixty or seventy per cent., three generations being not unfrequently found in the same class, "the grandfathers, with their newly acquired spectacles, running a dubious race for literary distinction with their sharp-eyed grandchildren." Mr. Inglis has organized a church; and already he has baptized twenty-eight adults. Another missionary is to be sent out to the New Hebrides by this Synod.

Domestic.

AMERICAN EPISCOPAL MISSIONS.

From the last annual report of the Board of Missions of the Protestant Episcopal Church in the United States, it appears that the receipts of the Foreign Committee from June 15, 1854, to October 1, 1855, amounted to $71,480 27; and the expenditures for the same period were $76,226 71. Of this last sum, $4,958 70 were paid out for the Greek mission; $18,686 63, for the China mission; $38,568 50, for the Africa mission; $6,003 78, for publications; and $6,072 52, for other home expenses.

The efforts of the Committee are directed to Greece, China and West Africa. The labors of Dr. Hill at Athens have continued much as heretofore; except that they have been interrupted somewhat by sickness. In West Africa many trials are encountered; but the missionaries are nevertheless cheerful in their labors; and they are able to speak of some degree of success. The following table, constructed from the report, will show the present state of this mission.

Stations.	Communicants.		Boarding scholars.		Day scholars.	
	Native.	Colonists.	Native.	Colonists.	Native.	Colon's.
Cavalla,	49	3	49	4		
Freetown,	5	1	5			
Rocktown,	2	3	15			
Cape Palmas,		50	10	11	30	21
Sinoe,						
Bassa Cove,						
Monrovia,		26		2		33

The Committee feel called upon to give thanks to God for "the unimpeded prosperity of the mission in Africa." "The tokens of God's blessing are so abundant," they say, "that the church ought not to falter in the energetic prosecution of the work."

The China mission is still prosperous, notwithstanding the commotions which are taking place in the empire. The number of communicants is twenty. A reinforcement is asked by Bishop Boone. "The field around us," he writes, "is enlarging every day. We shall soon have missionaries residing in all the surrounding country; and a more glorious field for missionary labor does not exist on earth. It is the richest valley in the world, inhabited by a thousand men to a square mile!"

AMERICAN LUTHERAN MISSION.

The Lutherans in the United States have a mission in India, consisting of five brethren, one of whom is absent on account of ill health. They held a meeting of "the First Evangelical Synod in India" in February, 1855. On that occasion the following statistics were submitted.

Stations.	Congregations.	Preaching places.	Adults baptized.	Suspended.	Communicants.	Boarding scholars.	Day scholars
Guntoor,	1	1		2	32	9	72
Rajahmundry,	1	2	7		14		230
Palnaud,	5	6	2	2	40	8	62
Total,	7	9	9	4	86	17	364

FREE-WILL BAPTIST MISSION.

The twenty-second Annual Report of the Free-Will Baptist Foreign Mission Society has just been received. Two stations are sustained in Orissa, Jellasore and Balasore. The brethren at the former have a Christian village under their care, consisting of eighteen "neat native houses,"

which is properly an out-station. A similar out-station has been commenced seven miles from Balasore; and it will be under the direction of the brethren at that place.

Two of the missionaries, Messrs. Bacheler and Phillips, are in this country, with their wives. The laborers in the field are Rev. Messrs. Cooley, Smith and Covil, the two first being married, and Miss Crawford. Five native preachers are reported, two of them being Sautals. The church at Jellasore has thirty-one members; the one at Balasore has thirty-eight. The baptisms at both stations, during the past year, have amounted to seven. A number of schools are sustained by the mission, some of them boarding-schools; but the statistics are imperfect.

American Board of Commissioners for Foreign Missions.

Home Proceedings.

POSTAL ARRANGEMENTS IN TURKEY.

The facilities for transmitting letters to the different parts of the Turkish empire have greatly increased within the last twenty years. The friends of missions in this country may be surprised, indeed, at the change which has been effected, unless their attention has been particularly drawn to the subject. Whatever may be the privations of our brethren in that part of the world, in other respects, they are clearly not beyond the reach of the post.

Mr. David Van Lennep, of Constantinople, has kindly furnished a general view of the postal arrangements which connect that city with the rest of the world. There are several post-offices, he says, for the capital and its suburbs, namely, the Austrian government office, the Austrian steamer office, the French office, and the Turkish office. These will be considered in order.

The Austrian Government Office.

The Austrian Government post-office receives all letters which come from Austria, and transmit all which go to that country, by the following routes:

1. The Overland route, through Roumelia, called the "Vienna Post," leaving Constantinople every Thursday, and arriving every Wednesday in summer, when the weather is good; but in bad weather, and in winter, it is sometimes delayed till Saturday.

2. The Trieste steamers, touching at Smyrna, Syra, the Ionian Islands, &c., leaving every Monday, and arriving every Sunday, when the weather is good.

3. The Danube steamers, called at Constantinople the "Galatz boats." These steamers leave every Thursday, and are due every Monday in good weather. They have been interrupted to some extent, however, by the war.

Letters from the United States almost uniformly come by the first and third routes, and generally by the first. A single postage to America is eleven piastres and a quarter, in metallic currency, equal at present to forty-six cents for five and a half drams, or a little more than half an ounce. The scale of this post is unequal. It is ninety-two cents for eleven drams; $1,56 for sixteen and a half drams or three rates; $1,84 for twenty-two drams or four rates; $2,48 for twenty-seven and a half drams or five rates; $2,76 for thirty-three drams or six rates. It will be seen that it is more advantageous to send letters of one, two, four, and six rates. The postage for the different rates does not agree with that in America; so that sometimes letters pre-paid in Constantinople must pay a balance in America, and *vice versa*. Letters for the United States must always be paid at Constantinople.

Office of the Austrian Steamers.

There is a post-office of the Austrian steamers for the following six lines, it being unnecessary to speak of others:

1. The Trieste steamer from Constantinople to Trieste, touching at Smyrna, Syra, the Piræus, &c., leaving every Monday, and due every Sunday.

2. The Beirût steamer to Beirût, touching at Smyrna, Alexandretta, &c., leaving every other Thursday, due every other Saturday.

3. The Alexandria steamer, touching at Smyrna, Cyprus, leaving every other Thursday, and due every other Saturday, alternating with the Beirût steamer.

4. The Salonica steamer, leaving every Saturday, and due every Sunday.

5. The Trebizond steamer, leaving about once a week, touching at Samsoon, &c. This steamer is very irregular as to its departure and arrival, being dependent on the amount of merchandise at hand.

6. The Galatz or Danube steamer, leaving every Tuesday, and due every Monday.

The office of the Austrian steamers receives and delivers letters for or from all places, *out of Austria*, where their steamers touch. Though American letters come by two of the above lines,

the Trieste and the Galatz, they are delivered by the Austrian government post-office. Letters by the Austrian steamer office must always be prepaid. The rates are as follows:

To Smyrna, single letters of 5 drams, about ½ oz., [3 piastres, 12 cts.

To Beirût,	do.	6	do.	24 "
" Alexandria,	do.	4½	do.	18 "
" Samsoun,	do.	3¾	do.	15 "
" Trebizond,	do.	3¾	do.	15 "
" Salonica,	do.	3	do.	12 "
" Athens,	do.	3	do.	12 "

The Austrian steamers run to many other places, which it is not necessary to mention.

The French Post-Office.

There is a French post-office for all letters received and sent by the French steamers, of which there are three lines connected with places interesting to Americans.

1. A direct line from Constantinople to Marseilles, touching at the Piræus, Messina, and *vice versa*, leaving every Monday, and due every Tuesday.

2. An indirect line to Marseilles, touching at Smyrna, Syra, Malta, &c., and *vice versa*, leaving every Tuesday, and due every Saturday.

3. A line to Alexandria, touching at Smyrna, Alexandretta, Beirût, &c., leaving every other Friday, and due every other Thursday.

By this post-office letters and papers may be sent to and received from America. For a single rate the postage is one franc and four-fifths, or thirty-four cents, from Constantinople to America. For half an ounce it is sixty-eight cents; and so for other rates.

When many letters are to be sent to or from the United States, it is cheaper to forward them by the Austrian post-office; when there is but one, however, it is cheaper to intrust it to the French line, if the weight is under one-quarter of an ounce.

By the French lines letters are sent from Constantinople to Smyrna, Beirût, Alexandria, the Piræus, and Malta, for half a franc each quarter of an ounce.

Turkish Government Office.

There is also a Turkish government post-office, which sends letters to all the Turkish provinces by land. The mail is carried on horseback, alternately, by a Tartar or a caterdji (muleteer). It leaves weekly for all the missionary stations in the interior of Asia Minor, except Mosul; for that place it sets out every fortnight. A single letter of three drams (about one-third of an ounce) is charged one para* for every hour's carriage by post; and every additional dram pays half of a single postage more For example, Marsovan is one hundred and thirty post-hours from Constantinople. A single letter of three drams, therefore, is charged three piastres and ten paras, while one of four drams must pay four piastres and thirty-five paras. Mosul is three hundred and fifty post-hours from Constantinople. Hence a single letter is charged eight piastres and thirty paras. A newspaper of the smallest size is carried for one piastre, and others go for two piastres, all over Asia Minor.

The time of arrival at Constantinople is the early part of each week, when the mail is carried by Tartars, the weather and the roads being good; in the latter part of the week, when the mail is in charge of the caterdjis; and it is very much retarded by bad weather. The Mosul and Bagdad mail is always in charge of a Tartar.

Letters from Erzroom and Oroomiah might be sent by this Turkish post; but it is cheaper and quicker to send them by Trebizond and the Black Sea.

* A para is one-fortieth of a piastre. A piastre is now worth three cents of our currency. In metallic currency a piastre is reckoned at a fraction over four cents.

CORRESPONDENCE WITH MISSIONARIES.

INQUIRIES are frequently made in regard to the transmission of letters, rates of postage, and the departure of mails; also concerning the sailing of vessels which afford opportunities for sending boxes and packages to mission stations. The questions, ordinarily asked, will be answered in the following statement.

Letters to Missionaries.

These should be sent to "Care of J. M. Gordon, Treasurer, Missionary House, Boston," or to "Care of A. Merwin, Bible House, Astor Place, New York city," and should reach either city the day before the steamer is to sail. Where the postage is to be paid in this country, stamps or money may be sent to such an amount *only* as the weight of the letter requires; i. e., as the postage is always rated on the *half ounce*, if the letter weighs less, or a fraction more, stamps may be sent for the *actual* weight. All letters for a mission go under cover to one person; so that several letters generally are dispatched at what would otherwise be the cost of one. All letters intended for immediate transmission should be marked "Overland," or "By steamer;" others should bear the words, "By ship." Care should be taken, in writing for the overland mails, to use thin paper, and no more than is actually necessary; also *thin* and *small* envelopes should be employed.

It is requested that stamps or money be remitted with *each* letter which the writer wishes to pre-pay, as it would be very inconvenient to keep

an account of postages with all the correspondents of the missionaries.

Rates of Postage.

ZULU MISSION.—Letters are sent to Cape Town, South Africa, and forwarded thence (at what expense is not known) to D'Urban, Port Natal. Generally it is as well to send by the sailing vessels which leave Boston once in three or four months, as by way of England, since there is only a bi-monthly steamer from that country to the Cape. (The next leaves England, February 4th.) Postage *via* England is forty-five cents the half ounce; by sailing vessel from Boston there is no charge.

GABOON MISSION.—Most of the letters for this mission are sent by sailing vessels, which leave New York quite often for the West Coast of Africa. There is a steamer from England the 24th of each month to Fernando Po, from which place letters can be readily sent to the Gaboon stations. Postage *via* England is forty-five cents the half ounce; by vessels from New York there is no charge.

MISSION TO GREECE.—Letters sent *via* Trieste, by Prussian Closed Mail, are charged forty-two cents the half ounce; by way of Southampton the postage is fifty-seven cents.

MISSION TO THE ARMENIANS.—All letters are sent to Constantinople for the various stations of this mission, excepting Smyrna, Aintab and Marash. For these three stations they are sent to Smyrna and Aleppo. The postage is the same from Boston to Constantinople as to Smyrna; namely, forty cents the half ounce, if sent by the Prussian Closed Mail. Vessels leave Boston every few weeks for Smyrna or Constantinople, and all unimportant letters should be sent by them. For an account of Turkish mails, &c. see another column.

SYRIA MISSION.—All overland letters are sent to Beirût and Aleppo at a cost of forty cents the half ounce. Ship letters go *free* as far as Smyrna, and are forwarded by the missionaries there.

ASSYRIAN MISSION.—All letters are sent under cover to missionaries in Constantinople, who forward them by the Turkish post. See rates to Armenian mission.

MISSION TO THE NESTORIANS.—See Assyrian mission above. Communication with this mission is now quite irregular by reason of the war.

BOMBAY MISSION.—Letters should be in hand on or before the 6th and 20th of each month, so as to leave England in the overland mails (*via* Southamption) of the 4th and 20th of each month. The postage in full is forty-five cents the half ounce. Packages can be forwarded by ship about once in two months.

AHMEDNUGGUR MISSION.—Same as Bombay Mission.

SATARA MISSION.—Same as Bombay Mission.

KOLAPOOR MISSION.—Same as Bombay Mission.

MADRAS MISSION.—Same as Bombay Mission.

MADURA MISSION.—Same as Bombay Mission.

CEYLON MISSION.—Same as Bombay Mission.

CANTON MISSION.—Letters must leave this country on or before the 20th of each month, to connect with the monthly mail from Southampton to Hongkong and Shanghai. The postage in full is thirty-three cents the half ounce. Opportunities by ship occur about once in three months.

AMOY MISSION.—Same as Canton Mission.

FUH-CHAU MISSION.—Same as Canton Mission.

SHANGHAI MISSION.—Same as Canton Mission.

MICRONESIA MISSION.—See Sandwich Islands below. From Honolulu letters, etc., are forwarded by whalers.

SANDWICH ISLANDS.—Mails leave New York for San Francisco on the 5th and 20th, and Boston on the 4th and 19th of each month; thence to Honolulu by sailing vessels. Opportunities for forwarding boxes, &c., occur about once in two months. The postage to San Francisco is ten cents the half ounce. The Hawaiian postage on letters between Honolulu and San Francisco is five cents each half ounce. Besides this, the United States charge two cents as a ship postage for each half ounce, thus making the entire cost of half an ounce between Boston and Honolulu seventeen cents.

Boxes and Parcels.

Persons having boxes or parcels to send to any of the stations, the Gaboon mission excepted, will do well to send them to the Missionary House, as soon as they are packed, and they will be carefully stored until an opportunity offers to forward them to their destination. Articles for the Gaboon mission should be sent to Mr. A. Merwin, Bible House, N. Y. In all cases, the boxes should be accompanied by a statement of the contents and value of the articles, in order to avoid their being opened at the custom houses of foreign countries. A copy of this statement should be placed in the box.

Recent Intelligence.

ASCENSION ISLAND.—Two letters have been received from Mr. Doane, in the first of which he gives an account of his voyage from the Sandwich Islands to his new home, and his arrival

there; and in the second, dated May 11, 1855, he presents the earliest chapter of his missionary experience. The following extract from the former will be read with satisfaction. "We were so fortunate as to find some Hawaiian Christians, who were anxious to become missionaries to the islanders of the Pacific. Accordingly one of them, with his companion, took passage with us. And since noting their conduct at sea, we feel that we have with us those who will be faithful in laboring for the Master. I have frequently invited our native brother to lead in prayer. He has readily complied, addressing the throne of grace in his own tongue; and from his earnest manner, as well as fluency, one is impressed with the idea that the throne of grace is to him no strange place. We rejoice that they are with us. We also think that our Christian friends at home will have increasing cause for rejoicing, in view of what they have done in former years for the Sandwich Islands."

In the letter of May 11, Mr. Doane says: "We appear to be living as securely here as we should in Boston. We are treated with respect by all who come about us; and many of the natives are daily calling to see us." Some of the difficulties which the brethren of this mission are obliged to contend with, are described in the following words: "Not a native boy or girl, man or woman, can we get to do any thing for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the out-door work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I must bring my own water; I must attend to the watering and feeding of my cow. I must, in short, help myself, if I would be helped. And in this hot climate, it requires no little energy to go forward, and do all that is needful." Another extract, however, should be added. "I am not disheartened," Mr. Doane writes. "One good result, at least, will come from all this. When the natives see us toiling thus, all wet with perspiration, all sore with toil, coats off, perhaps in the water up to the knees, they will see that we have not come here to play the gentleman."

Sandwich Islands.—On the 11th of October, the new house of worship at Kohala was dedicated to God, the sermon having been preached by Mr. Lyons. "The occasion was one of deep interest to our people," writes Mr. Bond. "The assembly was large; and we were favored with delightful weather." The same missionary brother has furnished the subjoined statement:

This structure has cost us a vast amount of care and toil. Five years have elapsed since we began to gather materials for its erection, and three years since the first stone was laid. Our receipts have been as follows:

Collected among our own people, .	$3,911 78
Received from other parts of the Islands, ...	901 87
Sent by friends in the United States,	1,460 75
Making a total of cash, . .	$6,274 40

All the work, not strictly mechanical, has been performed by members of our society. They have done all the mason-tending, collected and brought on their shoulders the sand, lime-stone (coral), wood for burning it, stones for walls, &c.; whilst the painting, outside and inside, glazing, and a large amount of miscellaneous labor, has fallen to my lot. Sand and lime from Pololu and Kawaihae, the two extremes of this district, are held in the walls of the house, though the most of the lime-stone has been procured nearer at hand, by diving to a depth of three or four fathoms, piece by piece. The sand has been scraped up by pints and quarts from beneath the rocks on the shore.

In a letter from Hilo, dated November 7, Mr. Coan describes a visit to the stream of lava which has been slowly making its way to his station for some time past. He writes as follows:

There is no abatement of the fire. The stream pushes slowly on, through the woods, in a straight line. It is some ten or twelve miles from us. On a good road, with a good horse, it might be reached in two hours. You will marvel then, why it was not long since upon us. We all thus marveled; but my visit has explained the matter to my satisfaction. 1. The fusion goes winding along, sixty-five miles from its source. Immense quantities of lava are thus spent in deposits along the track. 2. Over the plains at the base of the mountain, through the forest, the angle of descent is small; of course it moves slowly. 3. Its lateral expansion is great. It spreads out three, four, and even six miles in some places; and there it leaves immense deposits. 4. The soil, mud, streams, ravines, ridges, hills, pits, basins, pools, with the dense jungle and mighty forest, interpose obstructions almost insurmountable, deadening the incandescent stream, checking its momentum, and making its course tortuous. Its present progress, therefore, cannot exceed one mile a week.

I spent one stormy night within five feet of its glowing current, between burning and chilling, in a cold soaking rain. The stream before us was some three miles wide; and as far as the eye could see, above and before us, ten thousand fires, mineral and vegetable, were glowing amid the midnight gloom. The jungle was burning; the water was boiling; and the trees were falling all around us. We dipped up many specimens of the igneous fusion, cooled it, and brought it home. We also boiled our tea-kettle, and fried our ham over the lava.

Syria.—Mr. and Mr. Aiken arrived at Smyrna on the 9th of December, having sailed from Boston in the Georgeina on the 27th of October.

Armenians.—Mr. and Mrs. Allen arrived at Smyrna on the 9th of December.

Assyrian Mission.—Mr. and Mrs. Knapp, with Dr. Haskell, arrived at Smyrna on the 9th of December.

Tocat.—A letter of Mr. Van Lennep, dated November 5, states that Dr. Jewett has been in "perils of robbers." As the letter of this brother, however, in the Journal of Missions for February, gives the particulars in considerable detail, it is not necessary that the narrative should be published in the Herald. The same communication of Mr. Van Lennep contains the following extract.

We had our communion season yesterday; it was very refreshing. Three young men from Cesarea, recently admitted into our school, were received into the church. Six persons, of whom two are females, stand propounded for admission at our next communion. Some of them would have been admitted now; but it was thought desirable that further opportunity should be afforded for examining them. I believe that the truth is making steady advances in this place. Our Protestants are growing more bold, active and aggressive. There is a great degree of harmony among them, not only among the church members, but also among all; and at almost every new service, we have the pleasure of seeing new faces in our congregation, sometimes as many as ten or a dozen. Oh that the Spirit might come down like a mighty shower to refresh the parched desert!

Ceylon.—Mr. Spaulding has given an account of the "annual convocation" of the Ceylon mission, held on the 13th of September. "It was an interesting day," he writes, "and, being in concert with the churches at home, we fancied ourselves in the great congregation, having the mapped world before us, with 'teach all nations whatsoever I have commanded you,' in broad letters written across the whole surface." A verse in Luke, "Behold, I bring you good tidings of great joy which shall be to all people," gave shape and direction to the morning services. Mr. Meigs dwelt upon the "nature, power and results" of these "glad tidings." Mr. S. Payson spoke of the "agency" employed in the missionary work. "Prayer," he said, "is needed; this is the oil for the armor." Self-denial is demanded. "As the fragrance of the sandal wood is known only by powdering it, so the excellence and preciousness of religion are known only by the sacrifices and trials which we endure for Christ's sake." Messrs. Smith, Howland, Hastings and T. Snell followed with interesting narratives of what had been done for the spread of the gospel in different parts of the world. Mr. Burnell closed with some remarks upon the duty of those who were present, making "a close personal application" of the subject. In describing the afternoon services, Mr. Spaulding says: "We held our communion season; and again 'The field is the world,' was called to remembrance. 'Behold the Lamb of God which taketh away the sin of the world,' was impressed on our minds; and a voice from the mercy seat said, 'As thou hast sent me into the world, even so also have I sent them into the world,' 'The good Shepherd lays down his life for the sheep.' It was good to be there; good to be assured that the day will come when he will again 'drink of the fruit of the vine' with his disciples in his Father's kingdom; good to see him coming in the clouds of heaven, and to hear him saying, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' good to see all nations gathered into one fold with one Shepherd; good to see him seated on the throne of his Father David; and good to see the world filled with his glory. 'Even so, Come, Lord Jesus'; 'come quickly.' 'If we suffer, we shall also reign with him.'"

A letter of Mr. Burnell, dated October 6, has the following statements: "The meeting of Christians among the fisher caste at Narvaly, I have attended almost every Sabbath afternoon. Though some of these converts are not what could be wished, others give pleasing evidence of being the Savior's own. It is always a matter of interest to me to observe with what love and affection they speak of Mr. Woodward, who labored much among them, and whose death, in 1834, was a great loss to the cause of missions in general, and to these Christians in particular. One Sabbath afternoon in July, in attending this meeting, I had the pleasure of the company of one of the recently ordained native pastors, who had that Sabbath preached at Manepy. I was very much pleased with the energy and spirit manifested by him, as also his power of adapting himself to circumstances. I saw him that day in the pulpit, in the inquiry meeting, in the bungalow, and by the bed-side of the sick; and in every case the course he pursued, and the knowledge he showed of the Bible, were worthy of one born in a more enlightened land."

A letter has been received from Dr. Green, dated October 1, which contains his report on "the medical department." The students in the Senior Class under his tuition were reduced to three; and they were to complete their course of study about the 1st of January, 1856. There are seven in the Junior Class, most of whom receive

a monthly stipend, varying from five shillings to seven shillings and six pence, for their support. In consideration of this allowance, they render certain services to the mission.

In August last, the dispensary was put upon a paying basis. Messrs. McIntyre and Reid, members of the Senior Class, have taken charge of it. They are supplied with instruments and utensils on loan, and with medicines at their estimated cost. It was feard that this change would greatly reduce the number of patients; but at the date of Dr. Green's letter, the diminution had hardly reached twenty-five per cent.

The report of Mr. Sanders for six months, April 1 to October 1, has been received, with a letter from Tillipally. (November 3,) where he now resides, Mr. Hastings having removed to Chavagacherry. The most important event at the latter station is the ordination of a native brother. In August last, the church gave to Mr. T. P. Hunt, one of their number, a unanimous call to become their pastor, which he accepted. On the 6th of September, the mission assembled in the chapel at Chavagacherry, when it appeared that the church had made provision for the support of Mr. Hunt in part. The candidate was then examined in Christian experience, theology, ecclesiastical history; and the brethren, being satisfied as to his qualifications for the sacred office, proceeded to his ordination. The exercises were as follows:—"Introductory services by Rev. B. C. Meigs; sermon by Rev. L. Spaulding; questions to pastor and the church by Rev. N. L. Lord; ordaining prayer by Rev. W. W. Howland; right hand of fellowship by Rev. M. Cornelius; charge to the pastor by Rev. M. D. Sanders; charge to the people by Rev. E. P. Hastings; concluding prayer by Rev. J. C. Smith; hymn and benediction by the pastor elect." A large number of natives were in attendance; and they evinced an unusual interest in the services. Respecting the native brother who has received ordination, Mr. Sanders says: "All things considered, I doubt whether we have, in our corps of helpers, a fairer candidate for success in the gospel ministry than T. P. Hunt."

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Durham, Rev. J. Fisk, 1 50
Waterford, m. c. 22; Mrs. H. 5; 27 00—28 50
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, South cong. ch. and so. 329 63
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bristol, 2d cong. ch. m. c. 10 00
Bath, Week st. ch. m. c. 10 51
Waldoboro', Cong. so. 17; la. 36,75; gent. 14; to cons. Rev. H. M. Stone an H. M.; s. s. for sch. in Ceylon, 10,56; 78 31
Warren, Cong. benev. so. 25 0 —123 82
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. cong. ch. 50; s. s. for Gaboon m. 88; s. s. class for Miss Bridgman's sch. China, 12; wh. cons. Mrs. Sophia H. Smith, an H. M. 150 00
Brown's Corner, Cong. ch. m. c. 3 60—153 60
York co. conf. of chs. Rev. G. W. Cressey, Tr.
A friend, 50 00
Wells, J. B. C. 2 00—52 00
687 55
Fryeburg, Indiv. 20,75; m. c. 8; Machias, cong. ch. m. c. 25; North Belfast, m. c. 6,18; Rumford Point, Rev. J. G. M. 1; 60 93
748 48

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
Dublin, L. B. 4 00
East Jaffrey, Cong. ch. and so. 9 67
Fitzwilliam, Gent. 87,35; la. 69,50; m. c. 30,10; s. s. 46,26; juv. benev. so. 10,02; Cynthia Whittemore, dec'd, 2,83; wh. and prev. dona. cons. Stephen Harris, Mrs. Maria F. Whittemore and Mrs. Joanna Woods H. M. 246 06
Gilsum, Cong. ch. and so. 31 91
Harrisville, do. 7 35
Hinsdale, do. 40 00
Keene, m. c. 9 29
Marlboro', Trin. ch. and so. 16 74
New Alstead, m. c. 6 00
Paper Mill Village, 12 50
Roxbury, Mrs. L. B. N. 5 00
Stoddard, Cong. ch. and so. 15 50
Swanzey, do. 23 65
Troy, do. m. c. 18; Rev. L. T. 10; 28 00
Winchester, Cong. ch. and so. 127 00—582 67
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 12 00
Orford, West cong. ch. and so. 28 91—40 91
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, A friend, 20 00
Peterboro', Ortho. cong. ch. 6 78—26 78
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. so. 16 40
Epsom, do. 17 00
New London, E. S. T. 5 00
Warner, A. B. K. 1 00—39 40
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 76 00
Chester, do. 100 00
Kingston, Cong. so. m. c. 18 35—194 35
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, Cong. ch. and so. 25 00
Gilmanton Iron Works, m. c. 2 00
Laconia, An indiv. 10 00
Rochester, Cong ch. 21 00—58 00
Sullivan co. Aux. So. E. L. Goddard, Tr.
Newport, Avails of Carpenter Fund, by D. B. Chapin, wh. cons. Benjamin M. Gilmore an H. M. 100 00
1,042 11

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. 37,78; m. c. 11,70; s. s. 5; 54 48
Middlebury, Cong. ch. 5 52
Ripton, Cong. ch. 9; A. H. 1; 10 00
Shoreham, do. 40 00—110 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. s. s. 29; Mrs. A. S. 4; 33 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Mrs. Sarah Rhodes, dec'd, 60 00
Colchester, C. F. 5 00
Essex, Cong. ch. m. c. 10; juv. miss. asso. 10; L. C. B. 3; H. D. B. 2; a friend, 3; 28 00—93 00

Franklin co. Aux. So. C. F. Safford, Tr.
Montgomery Centre, 75
St. Albans, A friend, 10 00—10 75
Orange co. Aux. So. L. Bacon, Tr.
Fairlee, Mrs. P. C. B. 2 75
Orleans co. Aux. So. H. Hastings, Tr.
Craftsbury, Cong. ch. m. c. 25; la. 21; Rev. J. N. Loomis, 10; 56 00
Greensboro', Cong. ch. and so. 32,15; m. c. 13,35; 45 50
Westfield, Cong. ch. and so. 16 00—117 50
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. and so. m. c. 43 54
Chittenden, m. c. 2 00
Clarendon, do. 8 95
Rutland, do. 28 05
West Rutland, Mrs. Catharine Pratt to cons. Mrs. MARY A. WALKER an H. M. 100 00—182 54
Washington co. Aux. So. G. W. Scott, Tr.
Waterbury, J. G. Stimson, wh. cons. FREEMAN WALKER of Strafford an H. M. 100; Cong. ch. and so. wh. cons. Rev. SEPTIMEUS ROBINSON an H. M. 54,25; 154 25
Windham co. Aux. So. F. Tyler, Tr.
W. Brattleboro', Cong. ch. and so. m. c. 25,14; Centre ch. and so. m. c. 45; 70 14
Windsor co. Aux. So. J. Steele, Tr.
Windsor, Mrs. S. Skinner, 5 00
778 93

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, Dea. Hatch, 5 00
Sandwich, 1st cong. ch. and so. 40 00
South Wellfleet, Cong. ch. 4 40—49 40
Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.
Pittsfield, 1st cong. ch. and so. gent. 171,50; la. 163,08; m. c. 224,30; 558 88
Stockbridge, Cong. so. m. c. 50 00
W. Stockbridge, Centre, s. s. 1 14
Williams College, m. c. 8 50—618 52
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, by J. Tappan, 6; a lady, 5;) 906 69
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, 3d ch. 97,85; m. c. 17,67; little girls, 1; 116 52
Ipswich, 1st cong. ch. and so. 109 03—225 55
Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Cong. ch. 17 28
South Danvers, A little girl, for hea. chil. 1 00—18 28
Essex co.
Lynn, 1st cong. ch. and so. Sabbath gift so. 141 18
Salem, Tab. ch. m. c. 25 62—166 80
Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, Charles Merriam, for Chinese m. 1,000; a friend, to cons. FRANKLIN FIELD an H. M. 100; 1,100 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, 1st par. gent. and la. benev. so. 220,25; m. c. 104,68; 324 93
Easthampton, 1st ch. la. 42,50; Payson ch. coll. and m. c. 162,27: 204 77
Granby, Cong. ch. 104; la. 57,41; 161 41
Holyoke, 2d cong. ch. m. c. 48 00
Northampton, 1st do. m. c. 92,11; la. 77,07; Edwards ch. gent. 86,20; la. 26,02; m. c. 28,18; 309 58
North Hadley, Cong. ch. m. c. 42 27
Prescott, Mrs. A. Blackmer, for fem. sem. at Beirut, 30 00
South Amherst, Cong. ch. m. c. 16 00
Southampton, Cong. ch. 32,31; la. benev. asso. 27,20; 59 51
Westhampton, La. 13 45
Williamsburg, 1st cong. ch. 116 88
Worthington, Cong. ch. and so. 80,07; la. 30,46; m. c. 37; 147 53—1,474 33
Harmony Conf. of chs. W. C. Capron, Tr.
Coll at ann. meeting, 17 00
Grafton, Evan. cong. ch. and so. to cons. LEANDER S. PRATT an H. M. 100 00
Westboro', A friend, 5 00—122 00
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. m. c. 16 65
Middlesex South.
Concord, Ortho. ch. 40; a friend, 10; 50 00
Wayland, Evan. cong. ch. coll. and m. c. 64 33—114 33
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, 2d ch. a friend, 20 00
East Medway, Ch. and so. m. c. 20 66
Franklin, Cong. ch. and so. 27 75
Milton, Evan. do. a bal. 10 00
Roxbury, Eliot ch. m. c. 16 45
South Dedham, Cong. so. coll. and m. c. 28 06
W. Roxbury, South evan. ch. m. c. 19,48; s. s. class, 2,16; 21 64—144 56
Palestine Miss. So. E. Alden, Tr.
Bridgewater, Scotland ch. m. c. 7 00
Pilgrim Aux. So. J. Robbins, Tr.
Marshfield, 1st ch. m. c. 15 35
Taunton and vic. Aux. So.
Berkley, Fem. cent. so. 17 10
Worcester co. Central Asso. W. R. Hooper, Tr.
Worcester, 1st ch. and so. gent. 142,50; la. 134; m. c. 253,69; Centre ch. gent. (of wh. to cons. Dr. SAMUEL F. GREEN, of Ceylon, an H. M. 100;) 446,25; la. 234,65; m. c. 239,10; Union ch. gent. 75,75; la. 69,63; m. c. 530; Salem st. ch. gent. 89,50; la. 36,30; m. c. 123,73; 2,375 10
Ded. prev. ack. 953 30-1,421 80
Worcester co. North, B. Hawkes, Tr.
Athol, A friend, 8 00
Phillipston, Rev. S. W. B. 5 00—13 00
6,431 36
Charlestown, 1st ch. and so. m. c. 75; Chelsea, Broadway ch. m. c. 21,25; E. Cambridge. Evan. cong. ch. m. c. 9,77; Lawrence, Central ch. 16,05; Lowell, John st. ch. 72,27; H. Bartlett, 10; Mrs. Mary Bartlett, 15; Malden, La. benev. so. 52; m. c. 49; Medford, 2d cong. ch. 5,82; Newton Centre, Cong. ch. and so. 39,63; North Haverhill and Plaistow, cong. ch. and so. to cons. NATHANIEL KELLY an H. M. 100; Reading, R. P. 10; 475 79
6,907 15

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bridgeport, 1st cong. ch. and so. 46 05
Huntington, Gent. 30,34; la. 30,53; 60 87—106 92
Fairfield co. West, Aux. so. C. Marvin, Tr.
Darien, Cong. ch. 40 75
Greenfield, do. 60 61
Greenwich, A friend, 100; 2d cong. ch. 20; 120 00
Long Ridge, Cong. ch. m. c. 8 45
Stamford, Cong. ch. 152 25—382 06
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, La. 46 38
East Avon, Gent. 21 50
East Windsor Hill, Ch. in Theolog. Ins. 42 33
Hartford, A friend, for Armenian m. 1,176 67; a friend, by Dr. Hawes, 5; Centre ch. (of wh. fr. Calvin Day to cons. Mrs. MARY S. TALCOTT an H. M. 100;) 214; m. c. 11,50; 1,407 17
Simsbury, Cong. ch. and so. 50 25-1,567 63
Hartford co. South, H. S. Ward, Tr.
Eastbury, m. c. 20; la. 25,04; 45 04
Glastenbury, Gent. 308,50; la. 103; (of wh. fr. Edward A. Hubbard and Mrs. A. K. Hubbard, to cons. Mrs. AMELIA K. HUBBARD an H. M. 100;) m. c. 50; 461 50

Kensington, m. c. 8 00
Middletown, 1st so. Mrs. P. and daughter, 1; bal. of coll. fr. estate of E. B. Tompkins, 25,75; 26 75
New Britain, South ch. 300 00
Newington, 71; coll. 49; young la. Eunean so. 41,03; 161 03
Rocky Hill, Cong. ch. and so. to cons. THOMAS D. WILLIAMS an H. M. 102 30
South Glastenbury, 22 84
Southington, T. D. Whittlesey, 20 00-1,147 46
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, 57 75
Cornwall, Miss M. P. 10 00
Terryville, Cong. ch. 42 50
Torrington, 65,16; s. s. 2,25; 67 41
Winchester, Centre, 23 00—200 66
Middlesex Asso. E. Southworth, Tr.
Chester, Gent. and la. 113,77; m. c. 26,59; 140 36
Deep River, m. c. 64 00
East Haddam, 1st cong. so. gent. 20; la. 26,11; 46 11
Hadlyme, s. s. 14 00
Killingworth, Gent. 23,19; la. 30,45; m. c. 28; 81 64
West Chester, Cong. ch. and so. 29 00—375 11
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Lyman L. Squire to cons. LYMAN F. SQUIRE an H. M. 100; E. Benjamin to cons. Mrs. EDWARD STRONG and Mrs. WILLIAM H. WHITTEMORE H. M. 200; Centre ch. 533; united m. c. 12,25; Court st. ch. m. c. 4,82; South ch. m. c. 8,35; 3d cong. ch. 151,74; young la. Madura so. for sup. of two girls at Madura, 20; 1,030 16
New Haven co. East, F. T. Jarman, Tr.
Durham, Rev. D. Smith, 3 00
Madison, Married la. miss. so. 33 00
Meriden, Centre ch. 37 00
North Branford, Cong. ch. 30,70; a friend, 50; 80 70
North Haven, Cong. ch. 42 06
Wallingford, 62 34—258 10
New Haven co. West, A. Townsend, Jr., Tr.
Bethany, 37 00
Birmingham, Cong. ch. 132; disc. 33c. 131 67
Hamden, Mt. Carmel, 59 00
Hamden Plains, 92 90
Milford, 2d so. (to cons. AMOS S. BRISTOL an H. M. 100;) 125 02
Orange, A bal. 1 00
Waterbury, 1st so. m. c. 44 00
Woodbridge, 50 00—540 59
New London and vic. and Norwich and vic. C. Butler and F. A. Perkins, Trs.
Franklin, 24 60
Griswold, 1st so. 64 66
Groton, Cong. ch. and so. m. c. 51 00
Lebanon, Exeter so. m. c. 20 11
Lisbon, Newent so. 7 75
Montville, 60 00
New London, 1st cong. s. s. Miss L.'s class, 8 50
Norwich, 1st so. 43,78; la. 72; m. c. 65; 2d so. gent. 219,50; la. 184,37; 2d and Main st. m. c. 44,18; Main st. ch. la. 63,13; Rev. Mr. M. 10; 701 96—938 58
Windham co. Aux. So. J. B. Gay, Tr.
Canterbury, 1st. so. 49 95
Mansfield, 1st ch. and so. gent. 84,13; la. 63,22; m. c. 24; 171 35
Plainfield, Gent. 28; la. 46,50; m. c. 23,30; juv. asso. 2,20; 100 00
Thompson, Gent. 81; la. 65; m. c. 11,05; (of wh. to cons. CHARLES BROWN an H. M. 100;) Miss SALLY TOWN wh. cons. her an H. M. 100; 257 05—578 35

7,125 62

Legacies.—East Hartford, Mrs. Hannah Bigelow, by C. H. Northam, Ex'r, 2,530 65

9,656 27

RHODE ISLAND.

Little Compton, O. W. 10; Warren, indiv. 9; 19 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Brooklyn, Middle R. D. ch. 17 62
Flatbush, R. D. ch. 52; do. 38,33; 90 33
Hyde Park, R. D. ch. 15 67
Jamaica, A friend, 5 00
Saugerties, R. D. ch. 22 86
West New Hempstead, R. D. ch. 17 71—169 19
Geneva and vic. G. P. Mowry, Agent.
Albion, Pres. ch. 77 81
Elbridge, do. 76 00
Geneva, Fem. miss. so. 25 00
Hammondsport, Pres. ch. 25 00
Holley, Pres. s. s. 10 00
Newark Valley, Rev. Mr. Ford, wh. and prev. dona. cons. MARCUS FORD, 2d, an H. M. 50 00
Niagara Falls, Pres. ch. (of wh. to cons. Rev. ALEXANDER MCCOLL an H. M. 50;) 123 00
Northville, m. c. 10 00
Preston, Rev. Mr. K. and wife, 10; Mrs. L. P. 5; Mrs. A. P. 5; 20 00—416 81
Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. coll. and m. c. 136,71; a friend, 50; E. B. Day, 25; 211 71
Monroe co. and vic. E. Ely, Agent.
Honeoye Falls, Pres. ch. 20 00
Rochester, W. Slocumb, 10 00
Sweden, P. Sutphen, 25 00—55 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. West pres. ch. Scudder miss. so. 232,55; John D. Dix, wh. cons. Rev. B. W. CHIDLAW of Ohio, an H. M. 50; Rev. William Patton, D. D. (of wh. to cons. Rev. GEORGE D. CULLEN of Edinburg, Scotland, an H. M. 50;) 100; Brooklyn, G. Carpenter, 50; S. C. Hills, wh. and prev. dona. cons. Mrs. MARIA L. HILLS an H. M. 50; Armstrong juv. miss. so. for Mrs. Bridgman's sch. 25; for schs. at Madras, 50; for Miss Fisk's sch. 25; for a girl in Miss Agnew's sch. Ceylon, 20; wh. cons. Miss CORDELIA WARNER an H. M.; South pres. ch. s. s. miss. so. for Gaboon m. 50; s. s. 10; Smith st. miss. s. s. 10; Z. S. E. 400; Plymouth cong. ch. 262,38;) 1,772 98
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Pres. ch. 67,51; m. c. 27,12; fem. miss. so. 15; to cons. Miss EMMA FULLER an H. M. 109 63
Washington co. Aux. So. A. Eldredge, Tr.
Whitehall, Pres. ch. s. s. juv. miss. so. to cons. Mrs. MARY SKINNER of Fort Ann an H. M. 100 00

2,835 32

Alleghany Res. Mrs. H. 5; Arkport, C. H. 10; Aurora, 1st ch. m. c. wh. cons. Rev. P. J. BURNHAM an H. M. 50; Babylon, Mrs. M. A. C. 10; Binghamton, Mrs. H. Mather for *Mary D. Mather*, Ceylon, 15; Camden, cong. ch. 27; Champion, Miss P. F. H. (of wh. for debt, 3;) 8; Eaton, a friend, 10; Florida, pres. ch. two mems. 5; Galway, young la. miss. so. 10,25; Glens Falls, pres. ch. 25; Hastings, R. D. ch. s. s. 14,52; Haverstraw, 1st pres. ch. 24,50; Homer, Cong. ch. 175; la. so. wh. cons. Mrs. ELIZABETH S. HICOK an H. M. 100; Ithaca, 1st pres. ch. 77,29; Livonia, cong. ch. 31; Lyons, pres. ch. m. c. 4; Marbletown, a friend, 5; Meredith, cong. ch. 7; Mt. Sinai, cong. ch. s. s. 1,50; Palmyra, 45; disc. 23c.; Princetown, D. Elder, 15; Southampton, Mrs. L. H. B. 1; South East, R. L. B. 3; Spencerport, 1st cong. ch. 36; Troy, 1st pres. ch. 50; Upper Aquebogue, cong. ch. 70; Volney, coll. 2; 836 83

3,672 15

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Bergen, R. D. ch. m. c. 54 50
Harlingen, R. D. ch. 40 56
New Brunswick, 2d do. 60 00
New Durham, Chil. of A. W. D. 1 24
Raritan, 3d R. D. ch. chil. prayer meeting, 1 00
Six Mile Run, P. Cortelyou, 50 00—207 30
C. F. B. 25; Bridgeton, Q. C. Elmer, 20; Morristown, 1st pres. ch. coll. and m. c. 207,03; Newark, J. Haines, 50; Mrs. Halsey, for Mr. Jessup, 20; South Park pres. ch. 37,26; New Vernon, W. H. 1; West Bloomfield, pres. ch. 72,28; 432 57

639 87

PENNSYLVANIA.

Abington, Pres. ch. for Mr. Jessup, 13; Equinunk, A. M. Hull, 20; Garland, pres. ch. 1; Philadelphia, J. Constable, 20; Mrs. M. 2; 3d pres. ch. I. C. Gaw, 50; R. W. Davenport, 20; C. Robb, 20; S. W. 10; W. T. 10; A. W. 10; S. T. 10; G. Y. 10; B. W. 10; indiv. 68,75; m. c. 49,65; Indep. pres. ch. Mrs. Chambers, 25; 1st pres. ch. m. c. 273,81; T. Biddle, 20; Pittsfield, pres. ch. 1; Shirleysburg, J. Brewster, 100; 744 21

DELAWARE.

New Castle, Fem. aux. so. 38; a friend, for *Jane Black*, Ceylon, 20; 58 00

SOUTH CAROLINA.

Charleston, R. W. B. 7; 3d pres. ch. s. s. for China, 50; 57 00

OHIO.

By G. L. Weed, Tr.
Columbia, Cong. ch. 2 00
Columbus, 2d pres. ch. m. c. 24 61
Cincinnati, A friend, 25; D. R. 20; 1st ortho. cong. ch. m. c. 12,50; Rev. Dr. A. 10; 67 50
Granville, Cong. ch. 84,78; Mr. and Mrs. G. B. Johnston, 50; 134 78
Monroe, Pres. ch. m. c. 5 00
Pataskala, South Fork pres. ch. 14 85
Walnut Hills, Lane sem. ch. m. c. 8,76; s. s. 50; E. F. F. 6; 64 76

313 50
Ded. disc. 63—312 87

By T. P. Handy, Agent.
Atwater, Ch. and so. 33 70
Dover, Cong. ch. 13 00
Cleveland, T. F. Handy, to cons. ABRAHAM B. HALL of Geneva, N. Y. an H. M. 100; Miss H. N. N. 5; 1st pres. s. s. 10; 115 00
Franklin Mills, Ch. 16 00
Geneva, C. T. 10 00
Huron, C. H. Taylor, 22 00
Painesville, R. Hitchcock, 50 00
Parma, Ch. and so. 3 29
Willoughby, Fem. sem. young la. miss. asso. to cons. Miss ROXANA B. TENNEY an H. M. 100 00

362 99
Ded. disc. 2 38—360 61
Cleveland, W. H. 1; Defiance, 1st pres. ch. 1,45; Harmar, Miss E. Hart, 14; Kelloggsville, T. P. 1,75; Marietta, juv. miss. so. 4,30; Windham, T. W. 5; Xenia, S. W. F. 4; 31 50

704 98

Legacies.—Chester, Mrs. M. Bates, by Rev. H. Coe, (prev. rec'd, 266.) 5 00

709 98

INDIANA.

Boonville, Ohio Township, cong chs. 14; Logansport, 2d pres. ch. 28,25; m. c. 9,15; juv. miss. so. 2; 53 40

ILLINOIS.

Aurora, 10; Chicago, Bethel s. s. 26,60; Como, cong. ch. 1; Galesburg, little friends, 6; Geneseo, M. H. Merriman, 20; 1st cong. ch. and so. 46; Lamoille, cong. ch. 5,30; s. s. 1; Northville, s. s. 6; Pinckneyville, Rev. S. Ward, 5; pres. ch. m. c. 1,15; Rockford, 2d cong. ch. s. s. for ed. of a child in China, 12,50; 140 55

WISCONSIN.

Columbus, 1st pres. ch. m. c. 4; M. Dean and C. Adams, 1,25; Delavan, cong. ch. m. c. 23; Fort Atkinson, cong. ch. m. c. 7; Fulton, 1st cong. ch. 9; Milwaukie, 1st pres. ch. 80,41; Shullsburg, cong. ch. 20; 144 66

MICHIGAN.

Allegan, Pres. ch wh. cons. Rev. JOSEPH A. RANNEY an H. M. 50; HENRY A. BOOTH, wh. cons. him an H. M. 100; Grand Haven, Dutch R. ch. 5,75; Litchfield, cong. ch. 14,60; Medina, cong. ch. 18,88; s. s. 4,28; Monroe, pres. ch. 50,62; Paw Paw, pres. ch. 7,60; Raisin, 1st cong. ch. 20; 271 73

MISSOURI.

St. Joseph, J. Cary, 10 00

LOUISIANA.

New Orleans, Prytania st. pres. ch. juv. miss. so. 25 91

ALABAMA.

E. H. B. 50

IN FOREIGN LANDS, &c.

Montreal, Can. Amer. pres. miss. asso. 388 73
Sandwich Islands, Missionary chil so. for Micronesian m. 500 00
Shipton, C. E. Collec. by A. Martin, 14 75
St. Catharines, C. W., Amer. pres. ch. 51; G. Sampson and son, 20; s. s. for sup. of a girl in Miss Fisk's sch. Oroomiah, 18; 89 00

992 48

Legacies.—Sandwich Islands, Mrs. S. L. Andrews, by A. Thurston, 100 00

1,092 48

Donations received in December, 24,136 73
Legacies, 2,635 65

$26,772 38

☞ **TOTAL from August 1st to December 31st, $86,011 53**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, $779 52

DONATIONS IN CLOTHING, &c.

Derby, Vt. A box, fr. la. sew. so. of cong. ch. for Mr. Gleason, Lower Cattaraugus, 25 00
Franklin, N. H. Clothing fr. Mrs. A. W. Stone, for Dakota m.
Granville, O. A box fr. la. sew. cir. for Mr. Sturges, Micronesian m. 85 40
Pawtucket, Ms. 15½ reams of paper, fr. a friend, 40 75
Pittsfield, Vt. A. A box fr. la. benev. so. for Mr. Ranney and fam. Cher. m. 10 00
Unknown, 1 doz. ladies' Cashmere mittens and woolen under sleeves, fr. a friend.

THE

MISSIONARY HERALD.

VOL. LII. MARCH, 1856. No. 3.

American Board of Commissioners for Foreign Missions.

Syria.

LETTER FROM MR. EDDY, DECEMBER 5, 1855.

FROM the letter of Dr. Anderson, published in the February Herald, the friends of the Board will have learned the change which has been made at Aleppo, Messrs. Ford and Eddy being transferred to the southern field of the Syria mission, in the expectation that the labor expended in the place which they have left, will be mainly directed, for the present at least, to the Armenian population. The latter of these brethren, in view of this event, has drawn up a short sketch of his missionary life as spent in this eastern city, dwelling more particularly on the closing scenes.

Removal to Aleppo.

The commencement of Mr. Eddy's labors at Aleppo is described in the subjoined extract.

It is now a little more than three years since we arrived at Beirût, to share the cares and joys of missionary life with the beloved brethren who had preceded us. We were assigned to Aleppo as our station, where Mr. Ford was then the sole laborer. We made our journey thither by land, first scaling the heights of Lebanon, then dropping into the beautiful valley which separates its two ranges, and following it up till we stood wondering beneath the ruins of Baalbec; and while we gazed upon the crumbling pride and fading glory of the once magnificent temple of the sun, we read there a prophecy of the determined overthrow of every system of false worship, which chains the consciences of men, and alienates their hearts from the one Lord and Savior.

In our course we passed by Homs, then without a missionary for its vast nominally Christian population, but now having in Mr. Wilson a faithful witness to the truth as it is in Jesus. We next passed by Hamah, the Hamath of the Bible, so often mentioned in connection with the promised possession of the Israelites; and then, for two days, our course led us through the ruins of deserted Grecian cities, whose record is unknown to the pages of history, once the abodes of a luxury and a beauty now for a long time foreign to this land, the houses and churches and wine-presses of many of them remaining, after the lapse of centuries, almost perfect in their grace and strength, as though the inhabitants were but sleeping a natural sleep, soon to waken, instead of the long sleep of death.

After thirteen days of travel we reached Aleppo; and exciting, indeed, were the emotions with which we first gazed upon the place, where we thought we were to live and labor, and where we also thought, when our work should be done, to die. But God's ways are not as our ways, nor his thoughts as our thoughts. We commenced learning the Arabic language, as that is used by all the sects of Christians residing there, except the Armenians, whose language is the Turkish; and we supposed that our labor would be princi-

pally with those who constitute by far the majority of the population. But it was not so. The Greek and Catholic and Maronite sects were all rich and proud, immersed in business, and fond of pleasure, and they had no wants of the mind or soul to be met by the gospel. They were courteous to us when we met them, and ready to converse upon secular matters; but they would not come to hear the preaching of the truth; and what they listened to in conversation, made no impression upon them. The Armenians, however, showed a different spirit, a readiness to be instructed, and a tenderness of heart to be impressed. As our congregation was almost wholly composed of this class of people, and few of them understood Arabic, Mr. Ford felt compelled to learn the Turkish language, in order to instruct them; so that when I was able to preach in Arabic, we conducted services in both languages every Sabbath, and on separate evenings during the week, hoping still that the time was near when the twenty-five or thirty thousand Christians of other sects would open their doors and hearts to our message.

Change of Place.

But the Lord had selected a sufficient field of labor for these brethren. Mr. Eddy's narrative proceeds as follows:

It is not necessary to enumerate all the scenes of our three years' life. We need not speak of the trials of learning so difficult a language, or tell how sickness laid its hand heavily upon us, and brought us in turn to the borders of the grave, and how darkly to our eyes that grave opened to receive our first-born, five months lent to us. Nor need we declare how we were compelled to wander away for a time in the pursuit of health, and how kind and grateful to us was the welcome of our associates and friends upon our return; how many prayers we offered, and how many plans we devised, in the hope that the word of God might prosper at our hands. I must hasten to the recital of later scenes.

Dr. Anderson, on his return from India, visited our mission, and held a special meeting at Beirût with the brethren. In view of the state of things at Aleppo, and also of the fact that around that city, in Aintab and Marash and Antioch and Kessab, the work was altogether among the Armenians, and in view of the great want of missionaries speaking Arabic in the southern part of the Syria field, it was determined that Aleppo should be transferred to the Armenian mission, henceforth to be supplied by persons speaking the Turkish language, and that Mr. Ford should be transferred to Beirût, and that we should reside at Kefr Sheema, a new station contiguous to Beirût. This decision, in some respects deeply trying to our feelings, commended itself to our minds as the ordering of God, and we addressed ourselves at once to carrying it into effect.

Effect on the Protestants.

The following extract will deeply interest the friends of the Syria mission. Will they not remember the Protestant community at Aleppo in their supplications to the Head of the church?

It would have been very hard for us to announce the proposed change to the members of our little church, and still harder to have persuaded them of its necessity, had not God in his kind providence permitted Dr. Anderson to visit Aleppo, to confirm by his own observation the justness of the opinion he had formed, and personally lay the whole matter before these wondering, sorrowing disciples of Christ. Twice he met them; and the second time they presented a petition that their beloved teachers might be spared to them. But his explanations, with his promise that another missionary should soon be sent, and that they should not be left at all without a native preacher, reassured and comforted their minds.

There was one person to whom the change proposed was especially trying. Jebra Antaki, the earliest and most devoted member of our church, not an Armenian, yet knowing both the Arabic and Turkish languages, not troubled, therefore, because he would not understand another missionary, felt for us a love that was peculiar, even like a brother's. Rarely had a day passed during our residence at Aleppo, when he had not visited our houses, his attachment to us and the truth appearing in every feature of his countenance and in every word which he spoke. This separation was to be to him like ours from the friends of our native land; and his missionary zeal, burning more brightly than in any other Christian convert in Syria, yearned over the thousands of his own sect, to be left with none to bear witness of Christ in their own tongue. He did not complain; but the tears often seen in his eyes, his altered mien, and his clinging to us dur-

ing the remaining days of our stay, touched our hearts.

A few days before we left, we met the members of the church, seven in number, to inquire into the exact state of their feelings, and to commend them to God. We found much less of fear for the future in their minds than we had supposed; and we could hear of no triumph of the enemy in view of our anticipated departure, but rather the contrary, since the Armenian churches had taken alarm at the proposed changes, and it had been published in them, the previous Sabbath, that all should beware of the new teachers, who were seeking to overthrow their church, and that they were not to visit or receive them, to speak to or answer them, to buy from or sell to them. In view of the call to new faithfulness and zeal in the cause of Christ, they all covenanted together before we separated, each one assenting audibly, that they would henceforth give themselves more entirely to Christ, and their labors to his cause. We then commended the little flock to the care of the great Shepherd. We also met the whole congregation. Both Mr. Ford and myself gave them parting words of counsel, and then formally transferred them to the representative of the Armenian mission, Dr. Pratt, who had come down from Aintab to receive the trust.

A native preacher from Aintab is already on the ground; it is hoped that a missionary will be stationed there at an early day.

Return to Beirût.

The departure of the two mission families from Aleppo, and their arrival at Beirût, were affecting and admonitory.

On the day of our departure all came to bid us "farewell," as well as their broken voices would permit them. Some accompanied us far out of the city, as far as it was safe to go, and left us with tears and heavy hearts. May God watch over those few sheep in the wilderness; and may the time soon come when the cries of thousands, hungering there for the bread of life, shall call us to return and to minister to them!

Our toilsome journey to the sea-coast, with our families, was safely performed, being enlivened by the presence of Dr. Anderson and Mr. Calhoun; and when we parted from Dr. Anderson at Alexandretta, it was with many thanks to God for permitting us to enjoy the counsel and friendship of so beloved a messenger of the churches.

Reaching Beirût, our hearts beat with pleasure at the thought of meeting the brethren, known and loved, who were laboring there, when we were met by the message, on board the vessel, "Three days ago brother Whiting died!" He had been seriously ill during the summer; and while yet weak from the effects of sickness he descended to Beirût from the mountain, and fell a victim to the cholera. What a loss to his companion, to us, to the work! We had hoped to draw largely from the results of his long experience, in entering upon the duties of our new stations. But he was ripe for heaven; and to the Master's will in calling him home we must cheerfully submit.

We found the people of the city much scattered through fear of the epidemic. So many had fled to the neighboring villages and to the mountain, that the schools were well nigh deserted, the labors of the press almost suspended, and the number of attendants at the religious services greatly reduced. I had expected to proceed at once to Kefr Sheema to reside; but I found every available room in the village crowded with fugitives from the city, so that it was impossible to secure a place. I go there each Sabbath to preach; and I visit the people during the week, hoping soon to be able to settle permanently.

Another trial was in store. "On the 23th of November," Mr Eddy writes, "about two weeks from the time of our arrival, Mr. Ford's youngest child, who had borne the journey uncommonly well, and was dear to us all, having completed its stay nine months upon earth, was suddenly taken away. This was a sore trial to the parents and to us all; but God has given us grace to yield submissively to his will."

Marash.

LETTER FROM MR. PERKINS, OCTOBER 25, 1855.

The readers of the Herald are hardly prepared, perhaps, for the report which Mr. Perkins feels constrained to make in regard to recent occurrences at Marash. It was expected, however, that during the present war with Russia there would be outbreaks in some parts of the Turkish empire; and it was also expected that the friends of the missionaries might be called to suffer persecution from the hands of lawless and reckless men. When peace shall have returned, the recurrence of such scenes will be far less frequent, it is presumed, inasmuch as the troops that have

been drawn off for the war, will be dispersed again among the people.

Preliminary Facts.

Mr. Perkins first mentions certain facts, which have an important bearing upon the narrative that is to follow.

A young man, Mr. L. Guarmani, has resided in this place for several months, as an English agent for buying horses, and enrolling soldiers for the army. Although an Italian by birth, and from youth a resident of this country, he is able to converse in English. Being an agent of the British government, he has great influence; and men of all parties seem to acknowledge his power. He has been very kind to us from the first, and especially during the late commotions, as will appear from what follows. I will take this opportunity to acknowledge our obligations to him, and to the English government, whose agents in this empire, very generally, are ready to protect and aid the American missionaries.

Zeitoon is the name of a large village in the mountains, containing about a thousand houses, nine hours from Marash. The people are fierce and reckless, much dreaded here, though all are Armenians. Other villages in the same direction, some nearer, some more distant, contain another thousand houses of the same class, whom, for convenience, I will include under the term "Zeitoonites." The Tegirlees are another large tribe of a similar character, who occupy the mountains in the summer, and the plains in the winter, not in the immediate vicinity of Marash. They have no cities or villages, but dwell in tents, with which they easily remove from place to place. To-day they are here; to-morrow they are elsewhere. Such a people, in such a region, are not easily kept in subjection by a weak government.

In this place, there are several beys of much influence, whose aid in governing the city seems necessary for preserving peace and security. Each of them has villages or tribes subject to him, or much under his influence. These he can restrain in a great measure from plundering, and especially from doing mischief here; or he can incite them to do much evil. Though generally residing in the city, some of them have been absent a part of the summer.

The opening Chapter.

In connection with the foregoing facts, it is important to understand that these beys form two parties at Marash; that they are not slow to quarrel with each other; and that some of them, being at enmity with the late Governor, have always been ready to array themselves against this dignitary.

The Governor had given offence to some of the mountaineers, in attempting to collect money from them; and he went so far as to imprison the head of one of the tribes, whom he released after a few days, and sent out to a village, on hearing of the approach of a large company to take their chief. This proceeding had no tendency to promote order among the tribes about us, showing, as it did, the weakness of the government; and in these circumstances the Governor sent for a bey, who was then absent from the city, and whose presence he desired for its security, giving him the promise that if he would come, every thing should be as he desired. The bey came, September 29; but distrusting the Governor, or from malice, he brought with him two hundred or more of the half savage Zeitoonites and Tegirlees, to whom he had held out the hope of plundering the houses of some of his enemies, and who actually made trouble in the city, with or without the consent of the bey. It seems that the bey, disliking the Governor and some of his proceedings, left his men unrestrained, that he might compel the latter to abdicate.

I knew little of any trouble in the city till Sabbath evening, September 30th, when three savage looking men were sent by Mr. Guarmani to guard the house which we occupy. One or two of them were his soldiers; but one of them belonged to the lawless men of the mountains. In this country they set thieves to watch thieves. That night houses and shops were plundered; and other wickedness was committed. Fire-arms and other articles were plundered from the Governor's house; and Mr. Guarmani afterwards put guards there to prevent further mischief. He came early in the morning to see if we were in fear; and in the afternoon he was with us to consult about the state of affairs, and see what he should do in the circumstances. The Governor, fearing for his life, and desiring to leave the city immediately, had sent to him his resignation of office. Mr. Guarmani threatened to leave the city, in order to frighten the contending parties into order; but the bey said that in that case he too would go. The city would then be left to more unrestrained plunder.

I accepted Mr. Guarmani's proposal that I should accompany him to his house, whither the bey should be called, in order that, if our influence would avail, he might be persuaded to make peace with the Governor. It was found that he did not wish peace; but he affirmed that if the Governor should go, and the principal beys should constitute the mejlis, they would be responsible for the peace of the city, and would give a writing to that effect to be sent to Aleppo. No better mode of proceeding appearing, this was accepted. I had little to do in the matter. There being parties here, it is prudent for us to be connected with none, and to interfere with the government only so far as may be necessary to secure the rights of the Protestants. I desired the safety of the late Governor, who has acted efficiently in our behalf; and, accordingly, his safety was promised till he should reach Albustan, four days distant.

Progress of Events.

The promised peace did not come. Days of darkness and trial were in store for the Protestants. This will appear more distinctly from the the following journal.

October 2. Our house was guarded again last night, but will not be to-night. A few of the markets are open.

4. The city is not quiet yet. In the morning, Adoor, the native helper, Sarkis, the head-man, and others, came to us, saying that twenty-five Zeitoonites had planned to go to the place of worship this evening, to break up the meeting, and kill one or two. While we were talking, the son of the master of the house came, having been stripped of money and other articles by two horsemen, on the edge of the city. I decided to go to Mr. Guarmani's, and inform him of what we had heard; but before noon he came here. He says that this is a great day; the beys and other influential men, who are quarreling with each other, meet to-day in council, to determine what they will do. Either there will be peace, and all will be well; or anarchy and violence will prevail, as the beys will go to the mountains and bring down their hundreds of fierce men. In the last case, Mr. Guarmani, with ourselves and others, will go to a village four hours distant, belonging to one of the beys. While he was here, eight or ten men went to our school, and told the teacher to send a boy for raki, or they would kill him. The boy went to Adoor's, and he came here with the news. Mr. Guarmani immediately went to the place; but the men had gone, saying that they would come again at night. There was no school in the afternoon, and no meeting in the evening. At tea-time we were informed that all would be well. The Governor will leave; Acmed Pasha (brother of the bey before mentioned) will sit in his place for the present; and all the beys guaranty the peace of the city. Afterwards the head-man of Mr. Guarmani's soldiers came with four Zeitoonites, armed with guns and pistols, to guard our house; and still later two police officers were sent by Acmed Pasha. The Zeitoonites made a great deal of noise, and would not cease when I desired it. They told the police officer who delivered the message, that they would kill him. This was an empty threat, probably; but it shows their reckless character. After a few hours they became quiet, and we slept. Such guards were not particularly agreeable.

5. At Mr. Guarmani's suggestion, I called with him on the acting Governor, and was well received. He offered to give me any assistance which I might need. Many Protestants assemble in the adjacent house-lots, which they make a place of resort, because they feel safer here than in the market, where the ruffians do much mischief. Last night Adoor slept at the house of a Mussulman, because "the Zeitoonites sought him." Some of the malicious Armenians seem to think the present a good opportunity to show their hatred of the Protestants, and have begun to point out their houses and shops to the Zeitoonites. This afternoon, Adoor and others went to the acting Governor, to complain that they were troubled at their houses. Soon after they had gone, others came running to me, saying that the Zeitoonites were forcing the door at our place of worship, and had taken my Vakeel's house. I sent them to Mr. Guarmani, but he was not at home; and they were directed to the bey before mentioned, who told them to bring the men, to show the men! This was impossible, but it was as reasonable as many things which these "great men" do. Those who went to the Governor, were sent to a khan-keeper who has some influence with these mountaineers; but not much good resulted. Copper vessels and a box of clothing have been taken from the house of Sarkis; copper vessels have disappeared from my Vakeel's house; and the shoe-shop of one of our old men has been plundered. At even-

ing, just after three guards had come from the Governor, we heard that the Zeitoonites had returned to the Vakeel's house; and I sent the police officers thither. There is much fear in the city to-night; but through the favor of a kind Providence, we are comparatively safe. The present state of things is not exactly the peace and security that were promised. The Governor and others do not act efficiently, because they have not power to restrain the ruffians, or are afraid of them and of the tribes to which they belong. The Governor says that the Marash Armenians are the cause of the troubles to Protestants, because they maliciously point out their houses, and incite the strangers to make unwelcome visits.

6. The guards did not return last night. Mr. Guarmani came again this forenoon, with a train of his highest officers, and said that the guards met last evening a company of fifty men, (the number was exaggerated probably,) who were coming to enter our house by force. They prevented them, and went to him with the story. After hearing of the plundering of Protestant houses, he took a list of the articles abstracted, which he thinks will be returned or paid for, after a time.

7. Sabbath. We have passed the day in quietness. Services were held at the place of worship as usual, except that the early morning service was omitted; and some of the Protestants assembled for prayer in our house-lot. At some time during the day, a Marashite climbed over an unfinished part of the wall, and opened the gate for some Zeitoonites, that he might show them the place and the houses. It is said that the Zeitoonites talk of destroying the houses; but I do not apprehend an immediate assault. A few visited the place, a day or two since, when I was absent from it, and showed their unfriendly disposition by slashing off the top of a fig-tree, compelling one or two boys, and trying to compel our head-man, to say an Armenian prayer and make the sign of the cross!

8. In the Herald for September allusion is made to the marriage of a Protestant to the wife of a deceased priest. The Zeitoonites have threatened to take this woman; and she has come to pass the night in our house. It has been more quiet to-day. A command has been given that the Protestants be not molested.

9. Adoor and others went to a friendly and very influential bey, and told him that if these people act so, the Protestants must leave the city. The significant reply was, "If they act so, *I* must leave the city."

10. The Zeitoonites have begun to depart, a few at a time. The Protestants begin to look more cheerful; and fewer collect at our house.

11. It is said that all the Zeitoonites have gone; but some of the Tegirlees remain; and the roads in this vicinity are not considered safe. Not much mischief has been done lately. One or two Protestants have been beaten and robbed of a few piasters.

The Future.

It is not by any means clear that the evil, already described by Mr. Perkins, is eradicated. Severe trials may come from the same source hereafter.

I fear that we may be troubled by the mountaineers in future. If they hear that Protestantism is spreading in Marash, as undoubtedly they will, they may wish to stop the work, and may attempt it, if a strong government is not established here. But He who has begun the good work, is able to continue it, and to protect his people, and even to bring these fierce and reckless mountaineers to sit at Jesus' feet. Perhaps they will receive the truth from Marash. Let us look and pray for great things!

Aside from the distractions and hinderances mentioned in this letter, the missionary work has advanced very pleasantly. A few persons have become Protestants; and strange faces are seen in the congregation almost every Sabbath.

LETTER FROM MR. SCHNEIDER, NOVEMBER 15, 1855.

THE preceding communication is appropriately followed by one from Mr. Schneider, who made a visit to Marash in November last, and who wrote from that city, while the impressions derived from the scenes around him were fresh and vivid. After speaking of the journey thither, and of the danger of traveling in small parties, he proceeds to describe his intercourse with the church and the people.

Regard for the Truth.

I preached on the evening of our arrival, and found the audience very attentive. Two days later, I addressed them again in the evening, and found nearly as

large a number as is accustomed to assemble on the Sabbath. They were not only exceedingly interested, but many of them manifested deep feeling. One of the most promising features of the work is the interest with which the people listen to the Word. They are simple-minded and unsophisticated; and the great doctrines of the gospel seem to come directly home to their hearts. It is a most delightful employment to declare the truth to them, and I felt refreshed and quickened while urging it on them. I am sure it will always be a most precious privilege to preach Christ and him crucified in Marash.

As the Lord's supper had not been administered since the formation of the church, nearly a year ago, it was deemed advisable to celebrate the ordinance. A number presented themselves as candidates for church fellowship, and twelve were received, of whom two were females. The whole number of members is now twenty-eight. We were much gratified with the appearance of the majority of those whom we admitted. One of them may become a colporter, if not finally a student in theology. Another interested me especially by his intelligence, conscientiousness, and depth of feeling. His views of the distinguishing doctrines of grace are very clear. He had such an impressive sense of the solemnity of the covenant engagements to be entered into, that he seriously hesitated in regard to taking the step.

On Sabbath morning we had a meeting with them in reference to the solemn engagements which they were about to assume. I explained to them briefly the nature of the church organization, and then read and commented on the Confession of Faith and the Covenant, so that they might engage in the transaction the more intelligently. I labored especially to impress upon them a sense of the solemnity of the act, and of the binding obligations coming on them, and of the great guilt of living contrary thereto in future life. It was interesting to witness the impression made on them by such considerations. They evidently realized that it was to be a most solemn occasion. Many wept, and all were much moved. Among them were men of years and character, whose feelings sought utterance. When, in the afternoon, they publicly assumed the vows of God, they manifested the same solemnity and tenderness of feeling.

When the new members were formally admitted, and the Lord's supper administered, not only were they particularly interested, but the entire congregation witnessed the scene with no ordinary feelings. As many as one-half had never before been present on such an occasion, and the other half had looked upon such a scene only once. All appeared to be deeply interested spectators. The intelligent and explicit declaration of the articles of Christian faith, stated one by one, the solemn nature of the covenant voluntarily and devoutly entered into by the communicants, the orderly and serious manner in which the elements were distributed and received, presented a spectacle so widely different from the lightness, noise and confusion usually seen in Armenian churches, on like occasions, that all present received new impressions on this subject. The utmost attention was also given to the remarks made at the time, clearly showing that the nature of them was fully appreciated. We cannot but believe that a blessing attended the services. One man, who was partially enlightened before, but had never been present at any of the services, was so favorably impressed, that he has since declared himself a Protestant, and his friends are already persecuting him.

The Prospect.

Mr. Schneider next speaks of the prospects of this infant enterprise. His testimony is such as we often receive from the Armenian mission.

During the visit of Mr. Beebee and myself to Marash, a year since, we had audiences of from seventy-five to one hundred; now we found them to contain one hundred and fifty or two hundred, though they are not ordinarily so large. Last Sabbath there were one hundred and seventy-five in the forenoon, and about two hundred in the afternoon. This is a clear indication of the progress of the work, and a cheering presage of what may be hoped for in years to come. The Lord has evidently begun a good work here; the evidence meets us at every step. Many have already felt the power of the truth savingly; and in many others this work has been commenced, is in progress, and will doubtless come to perfection in due time. It is not the manner of the Lord to begin such a work, and then suffer it to run to waste, or to be destroyed by his enemies. The diffusion of the truth among the Armenians is very extensive. Multitudes, who have not yet joined the Protestant community, are fully convinced of the true character of the prevailing errors.

The truth is fermenting in their minds; and one after another, as has been the case hitherto, will embrace it fully, and confess it openly. Opposition has not ceased; but those who once were bold and sanguine in their declarations, that the gospel could never gain a footing here, and even loudly boasted to this effect, have retired into obscurity, and no more of their boasting is heard. Taking all things into consideration, it is a just and most encouraging conclusion, that under the continued smiles of Providence, very interesting developments, such as will cheer the friends of Christ, may be awaited in this city. The whole course of events hitherto, the present aspect of things, and the character of the people, fully justify this delightful expectation. Hence it is of the utmost importance to prosecute the work with all possible energy.

Mrs. Schneider accompanied her husband to Marash; and she found an admirable field for her labors. "She has had several meetings with the women," says our brother, "and obtained the names of about twenty who are to learn to read. I think most of them have already commenced; and all seem to manifest an interest in the matter. She has also commenced a prayer meeting with the female members of the church, who seem to be much pleased with the prospect of having a weekly service of this nature. Our missionary sisters have the prospect of a most interesting and promising field among their own sex."

Protection.

Another extract must be taken from Mr. Schneider's communication, in order that the friends of missions may see how kindly God has provided for the personal safety of Messrs. Beebee and Perkins.

When it was recommended that a station should be commenced in Marash, it was with considerable anxiety as to the safety of the brethren who should reside here. All this region is inhabited by lawless Koords; and the wild mountaineers of Zeitoon, only a day's ride distant, have always been in a great measure independent, while they are also bigoted defenders of the superstitions of the Armenian church. The inhabitants of Marash, moreover, from being in the vicinity of such a people, naturally have more of a tendency to insubordination than would otherwise be the case. But since the station has been established, the influence of the English, through their agents located here for the purposes of the war, has become quite decided; and as our brethren are known to be under the protection of Great Britain, no one dares to molest them. The present English agent, Mr. Guarmani, is unwearied in his endeavors to secure their comfort and protection; he deserves our special thanks. The probability is that such an agency will continue here for a long time, if not permanently. The local government, evidently under the influences here alluded to, is also prompt in protecting the rights of our brethren. It is certainly remarkable that just as such protection is needed, it is so fully secured. It is another indication that the Lord has a work to be done here. But for these favorable circumstances, it is not probable that the buildings, now in the course of being erected, could have been raised without interruption from any source.

All this region is in a very unsettled state; and probably it will continue so, until the war is ended, and the local government becomes stronger. There is, however, no reason to apprehend any very serious disturbances; though robberies on rather a small scale, both in the vicinity and in the city, are common. Traveling is safe only in large caravans.

Constantinople.

LETTER FROM MR. DWIGHT, DECEMBER 11, 1855.

Visit to Nicomedia.

MR. DWIGHT felt it to be his duty, a few weeks ago, to undertake a mission of peace and conciliation to the church at Nicomedia. The following extract describes the state of things, as also the results of his labor of love, at this important point.

I have already informed you of the unpleasant divisions that had taken place in the church at Nicomedia, in consequence of difficulties with the pastor. For some eight months they have been living in destitution; but I hope it has done them good. I found them quite ready to be "brought together" again, although much party feeling had prevailed; and such had been the state of things, that prior to my visit no meeting could be held by the church for any business purposes, and the Protestant community was existing in a state of complete disorganization.

I preached to them on the Sabbath, and twice called the church together

during the week, exhorting them to love and good works. My visit was well timed. They were all in a state of mind to be influenced by Christian motives. I had taken with me one of our good Constantinople deacons ; and we together called privately upon every male member of the church ; the effect was very good. A new church committee was chosen by unanimous consent ; and a better selection of men could not be made. The civil community was also re-organized ; and now every thing looks as though they might henceforth live in peace, and act in concert for the extension of the Redeemer's kingdom. One thing, however, they greatly need ; and that is a good and faithful pastor, to go in and out before them, and to break unto them the bread of life ; and for this we must all look most earnestly to the Lord of the harvest.

After speaking of an excursion to Baghchejùk, across the Gulf of Nicomedia, which is particularly described in the February Journal and Dayspring, Mr. Dwight closes his letter with the following language :

At the earnest solicitation of the brethren in Nicomedia, I deferred my departure for the capital until ten o'clock at night, (we were coming by a small boat,) so as to be able to attend another meeting among them. After the meeting was ended, nearly all the male members of the church accompanied us with lanterns to the shore ; some eight or more of them carrying our baggage, and the stores which we had been purchasing, upon their backs. I was much affected by their kindness, and especially by the united and cordial thanks they gave me for having come among them as a peacemaker. As I stepped into the boat, and saw in the crowd brethren who only a few months ago had been biting and devouring one another, all standing side by side, and with great apparent cordiality uniting in the expression of thankfulness, and in their fervent prayers for our safe passage over the sea in our frail bark, I could not but feel that a great obstacle had been removed to the prosperity of the work of God in that place.

LETTER FROM MR. EVERETT, DECEMBER 19, 1855.

Mr. J. W. Parsons has concluded to labor henceforth in the Armenian field, "assuredly gathering that the Lord" has "called" him thereunto. Baghchejùk, so often mentioned in the Herald, has been assigned him as his station, and there is every reason to believe that our young brother, with God's blessing, will see many turning to the faith of the gospel under his ministry.

Visit to Baghchejùk.

Mr. Everett accompanied Mr Parsons to Baghchejùk, a few weeks ago, with special reference to the arrangements which might be needful for its occupancy. Some account of this visit will be read with interest.

We arrived at Nicomedia, Saturday evening, December 1. I preached at Nicomedia twice on the Sabbath. Monday morning we went over to Baghchejùk, and were received very cordially by the brethren, and very civilly by the Armenians. We commenced looking for houses. Two sons of the chief man of the Armenians offered Mr. Parsons one of their houses, and went with us through the village to look at it. Mr. Parsons also looked at another. The head-man's son took him to his own house, and was delighted at the prospect of having a missionary, or rather a Frank, come to the village. A house suitable for Mr. Parsons, however, we did not find, but we think he can get one in the spring.

On Monday evening, I gave notice that I would preach, and to my great surprise the chapel was nearly full at the appointed time, one hundred and fifty persons being present, and nearly all of them persuaded of the truth, and eager listeners to the preached Word. I gave notice that I would preach again at two o'clock, Tuesday afternoon, when the chapel was crowded, two hundred and fifty being present. The audience appeared like a sea of heads, all being seated on the floor. I appointed the monthly concert for the evening ; and the chapel was again nearly full. On both occasions it rained abundantly. I saw by the marked stillness of the assembly that the Holy Spirit was there. I was almost overwhelmed at the scene.

The village is entirely accessible to the colporter and the brethren. The colporter takes his bag of books on his back, and goes from coffee-shop to coffee-shop, and house to house, till late in the night. He has sold the forty Bibles and sixty Testaments, which I sent him a few weeks ago ; and he has now ordered sixty Bibles and one hundred Testaments. The priests storm and threaten, and preach against the good work ; but their words are as idle tales ; no one seeks them. The day before we reached Bagh-

chejùk, they made a special endeavor to frighten the people; but all their efforts fall back upon their own heads. God works, and man cannot hinder it. Could a preaching missionary labor there this winter, I have no doubt he would have five hundred hearers very soon. We hope to have Brother Simon go there the first opportunity.

LETTER FROM BAGHCHEJUK.

THE subjoined letter, addressed to Mr. Everett a few days after the visit just mentioned, will explain itself. It is certainly a most gratifying epistle.

Baghchejùk, December 22, 1855.

My Dear Brother,—Since you were here, we have seen the glorious prosperity of the work of Christ. I now rejoice to write to you, that the work of the Holy Spirit appears more manifest; so that no one can, with a man's pen, write all that happens, and is done from day to day. Christ has a great work in this village; and he openly rules here now. I desire to write to you some few things, there not being time for the many.

Every day in the houses, shops, and coffee-shops, Christ is preached as the only Savior of men. Yesterday I went to a coffee-shop. When I saw the company seated, reading the Holy Scriptures, I greatly rejoiced. A little afterwards there was complete silence. They brought me a Testament, and gave it to me, entreating that I would explain to them the chapter opened before me. I preached nearly an hour. They listened with great silence and quietness. There were perhaps more than forty hearers present. While I was preaching, a man seated in a place arose and stood beside me. The multitude bade him be seated. He replied that he stood there because he was a little deaf. Many things like these happen every day; and this that I have related, is an example from the many.

When you were here, the number of pupils in our school was twenty or twenty-two; now they have increased to thirty-five or forty. I am sorry Baron Carabet, on account of his illness, cannot attend to the school. I fear he has a disease of the lungs. He has injured himself by much study. Our book-store work is prosperous. Amooga cries from street to street, "Holy book," with boldness and without fear. A great multitude, both of men and women, have commenced learning to read. The coffee-shops resemble school-houses. Every man reads with his spelling-book in his hand.

One of our brethren asked his apprentice, (an Armenian lad of twelve years old,) "Manoog! What did the Vartabed preach to-day? Tell me." The boy said, "I understand nothing from such preaching. What he said was empty words. I understood nothing." Again he asked the lad, "What are you?" He replied, "I am an evangelical. I give not heed to the words of men. Do you see this?" he said, taking out of his pocket a small Testament. "I know this. I look to this word." Blessed art thou, O God, that thou revealest thyself to the children of my beloved nation!

My beloved brother! I beseech you to remember this village in your prayers. Remember me also, that I, finding strength from the Lord, may with all faithfulness fulfill this ministry. I and the brethren entreat you, my beloved brother, that you come to us in vacation. There is great hope that you will see much fruit. With love I salute you and Mr. Hamlin. The brethren wish much to see Mr. Hamlin.

I remain your faithful, weak fellow-laborer, JOHN, son of Priest Stepan.

Sivas.

LETTER FROM MR. B. PARSONS, NOVEMBER 19, 1855.

MESSRS. Benjamin Parsons and Plumer, having been designated to Sivas, left Tocat for that city, accompanied by their wives, on the 3d of September, 1855. Nothing occurred during the journey, which calls for particular notice. "Some time before reaching Sivas," Mr. Parsons says, "our company was met, and warmly welcomed, by a portion of the Protestant community. We entered the city about noon, September 5, quite fatigued by our long journey, but rejoicing that we had at length arrived at a place which has for years been sending forth earnest appeals for missionary laborers, and which is hereafter to be our home."

The Past and the Present.

To connect the past efforts of the Armenian mission at Sivas with those which may be put forth hereafter, the following extract may be introduced in this place: "During the last year, our native brother has labored here alone. 'Through good report and through evil report,' on the Sabbath and at stated times during the week, he has endeavored to declare 'the un-

searchable riches of Christ.' It is not too much to believe that through his instrumentality much truth has found a lodgment in many minds; and surely it is not too much to hope that 'the good seed of the kingdom' has, in a few cases, 'been sown upon good ground, and that it will hereafter spring up, and bear much fruit to the glory of God."

Our brethren, however, did not find every thing in just the state which they might have anticipated. In speaking of the difficulties of their work, Mr. Parsons says, "We are much embarrassed and crippled in our efforts to do good by our scanty knowledge of the languages commonly spoken, and by the worldly-mindedness of the few who profess to be followers of Christ, and who ought, therefore, to set their 'affections on things above, and not on things on the earth.'"

But, on the other hand, there is much to encourage. "We have had much intercourse," Mr. Parsons says, "and many very interesting discussions with the people. That the minds of the Armenians are convinced that the truth is on our side, there can be no question; for many persons frequently and frankly acknowledge the fact." "Books of various kinds, and especially the Scriptures in Turkish and Armenian, are sought after; and there is little doubt that in many a shop and dwelling the word of God is perused by earnest inquirers after the truth, whom either fear of temporal loss, or a foolish shame, deters from openly avowing Protestant sentiments."

Suggestive Incidents.

For the purpose of showing the nature of the field which our missionary brethren are to cultivate, facts of a more specific character are stated.

A few evenings since an Armenian priest, who is one of our nearest neighbors, called upon us with one of the members of our little church. The whole evening was spent in religious conversation and discussion. The priest acknowledged with great frankness the truth of most of our sentiments; but with equal tenacity he clung to some of his own. He has much acquaintance with the teachings of the New Testament, and would, doubtless, be ready to follow them, should his means of support cease to be dependent on his adherence to the errors of the Armenian church. Last evening he called again, and stated that another priest wished to converse with us. Like Nicodemus they come by night. Like Nicodemus may they come to converse with Jesus, and find him present by his Spirit.

The following extract points in the same direction May the hopes excited by such statements be fully realized!

Many facts, illustrative of the power and progress of gospel truth in this land, come to the knowledge of the missionaries; facts which want of time, and the necessity of being brief in their communications, prevent them from stating, but which, if fully known, could not fail to exert a happy influence on the hearts of those who daily pray for the establishment of that glorious kingdom, which shall have no end. Yesterday a young man was asked, in my study, "Why do the priests forbid the people to read the word of God." He replied, "We do read it; and if the priests say we ought not, they are fools!" There is abundant evidence that the power of the priests has been universally awakened by the prevalence of evangelical sentiments; but what is true in all papal countries, is in a lamentable degree true here. The people have a superstitious veneration for the priestly office, let the character of the incumbent be what it may. This reverence will doubtless diminish, however, as the light of the glorious gospel increases.

A few evenings since a company of seven young men, one of whom seemed to belong to a little higher rank than the rest, spent several hours at my house. After much conversation on topics connected with the spread of the gospel, the leader asked us to close the interview with prayer, himself and company kneeling with us before the mercy-seat. He has since attended our services on the Sabbath occasionally, and is quite a regular attendant at the singing-school.

We may infer from the statements of Mr. Parsons, moreover, that other places are becoming ripe for the preaching of the Word 'Quite recently a man from Gurin called on me," he says, "and stated that a good work had begun in his native city. Twenty-four have declared themselves Protestants. One of their number has fitted up a room for divine service; and all are desirous that a missionary may be sent to labor in that city. He carried back with him a number of Bibles and other books. Gurin is about twenty-four hours distant, in a southerly direction from Sivas, and is a city of considerable importance."

Labors.

The plans and labors of our young brethren will appear from what follows:

The attendance on the Sabbath averages about thirty. On the 14th of Oc-

tober I preached, for the first time in Armenian, two sermons from the words: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It was particularly gratifying to see nearly a dozen new faces present at both services; and among others there was one from the wealthy class of Armenians. A meeting for females was commenced by Mrs. Plumer and Mrs. Parsons on the 26th of September; and on the 8th of October a Sabbath school was opened for children. The attendance on the former has varied from two to about sixteen; that on the latter has numbered seven or eight very intelligent and interesting children, from five to sixteen years of age. The promptness and accuracy with which they recite portions of Scripture of considerable length, would do credit to many a youth in the highly favored land of our fathers, and perhaps might put some to the blush.

In order to interest and profit the people, we have for a considerable period held a singing-school at my house every Monday evening. The attendance has exceeded our anticipations. After spending an hour and a half in endeavoring to learn those good, substantial tunes which are favorites in America, some of the brethren not unfrequently engage in religious conversation with persons present, and thus spend the greater part of the evening. It is very gratifying to witness the lively interest which the people take in sacred music. By associating particular hymns with particular tunes, and repeating them until the tunes are learned, we are enabled to fasten in the minds of persons of all ages some of the most important and solemn truths of the gospel. It is our prayer that not a few who attend this exercise, may be taught by the Holy Spirit, and, whilst learning to sing the songs of the church militant, be preparing to swell the anthems of the church triumphant.

The demeanor of the inhabitants of Sivas towards the missionaries, it would seem, has been all that we could expect. "We are courteously treated," Mr. Parsons says, "by the Turkish authorities; and the people generally are quite respectful."

Erzroom.

MR. RICHARDSON'S VISIT TO KHANOOS.

ON the 15th of October, Mr. Richardson left Erzroom for the plain of Khanoos, distant some sixty miles in a south-easterly direction. Two wide ranges of mountains were to be crossed, with "the intervening hilly plain." Of the four routes known to travelers, the shortest and most rugged was chosen, though it passed over the summit of the ridge which lies nearest to Erzroom.

First Day's Journey.

At noon our missionary friend began to lose sight of the city, "girded with tents and fortifications," the former appearing in the distance like "flocks of sheep, grazing upon the plain." An hour later the highest elevation, known as Palan Tokan or Saddle Falls, was reached. "The prospect which broke upon us," Mr. Richardson says, "was truly sublime. Not a mist or cloud dimmed the perfect transparency of an Eastern sky. We beheld on the north the plain of Erzroom, a rounded cliff intervening between us and the city. On the south and southeast was the plain of Takman, bounded on the south by the Bingol (Thousand Lake) mountains, their tops covered with snow."

A descent of three hours brought the missionary to Huzul Gachied, a tributary of the Aras. But it was not till after sunset that he arrived at Tash Kassan, a Koordish village of "underground hovels," and secured part of a stable as a resting-place for the night.

The Plain of Takman.

The journey of the following day was commenced at seven o'clock. "It was a beautifully clear morning. Tall high grass covered the plain, which, being hung with congealed drops of dew, reflected all the colors of the spectrum." The country was altogether uninhabited, though fertile and healthful. "I could not repress an expression of wonder," Mr. Richardson writes, "that such a plain should be left in so wild and original a state, as it forcibly reminded me of some of the rolling prairies of Illinois. Bedros, a good Protestant brother, who resides in Khanoos, and was returning from the city in company with me, informed me that this plain, being thirty miles from east to west, and twenty-four from north to south, contained, previously to the last war with the Czar, one hundred and eighty Armenian villages, each having from ten to five hundred houses, and, that on account of the depredations of the Koords, and the inducements held out by Russia, the people, almost to a man, emigrated to that country. The whole plain has now but a single Armenian village; and that contains only seven families! A few Koordish villages also remain. Still God can raise up, even here, a generation to praise him. When Western Europe shall no longer find room to empty itself upon the plains of my native land,

now being so rapidly filled up from year to year, will they not pour their civilization into these regions, which have cast out their inhabitants because of the wickedness thereof? As the home missionary goes forth with the wave of population, to lay the foundations of religion and morals upon the virgin acres of our own West, so let the foreign missionary come here to build up the old waste places, the desolations of many generations!"

At noon Mr. Richardson found himself on the banks of the Aras, "full of fish, rapidly galloping over a pebbly bottom," and suggesting thoughts of water power, &c. It reminded him of the Mohawk, as also of the Delaware and the Susquehanna, when seen from the Erie Railroad. The land upon this stream is capable of yielding large crops. A region better adapted to manufactures, grazing, and the production of grain, this brother has seldom seen.

The second Night.

Having crossed the two range of mountains, our travelers came to Aghveran, a Koordish vilage fifteen hours from Erzroom, at four o'clock in the afternoon. Here they found "comfortable" quarters. "The master of the house, and the chief man of this village of ten houses," Mr. Richardson says, "had been born an Armenian, though he had become a Mussulman. He is very friendly to our Protestant brethren, and is considerably enlightened. May the day soon arrive, when he may become a true Christian, without incurring the danger of losing his head! I asked Bedros if our host would make any objection to our conducting worship? The Armeno-Mussulman, understanding my request, did not wait for it to be repeated in Turkish, but spoke out at once, 'It is well; read, pray, sing. It is well, very well.' I read John iii., hoping that it might be understood by the man of the house and the eight or ten other Mussulmans, all of whom could understand more or less Armenian. Good attention was given by all the company to the reading, as also to the singing and prayer."

Arrival at Cheviermeh.

A ride of three hours brought our missionary brother to Cheviermeh, the village in which he proposed to spend a few days. "I was met," he says, "and welcomed at the entrance of the village by Malo, the head of our little Protestant community, and a number of the brethren, who escorted me to the house of Baron Simon, our native helper, which we found in readiness. Baron Simon has been the pastor of this people for the last two years. At the expiration of this time he requested to be released for three months, that he might visit Constantinople and Nicomedia, and the parents of his young wife residing at the latter place. His return is anxiously awaited by his people, between whom and their pastor there seems to be the most ardent attachment."

The principal men of the village soon called upon our young brother. Among them were two Turkish effendies, one of whom superintends the neighboring salt-works, the other having charge of the tribute gathered in the region. "Great quantities of wheat, barley, bulgoor, and flax-seed, as well as butter and cheese, are now being collected and sent to Erzroom, as army supplies. From Moosh and Alashgerd, and the country south and east, these articles are brought, mostly in carts drawn by oxen and buffaloes. Here they are taken up by caravans of horses and oxen, and duly forwarded. The great threshing-floor, where this exchange takes place, is in the immediate vicinity of Baron Simon's

Pert, commonly called Khanoos, is two hours beyond Cheviermeh. It is there that the Bey for the district has his residence; and it was there that our missionary brother saw this dignitary, October 23.

Plan of Labor.

The work which had called Mr. Richardson to the plain of Khanoos, was commenced immediately. A public meeting was held by him on the first evening which followed his arrival. "At the appointed hour," he says, "the little room used as a chapel, was filled with men, women and children, sitting on rush mats. The impression made upon my mind, as I entered, was quite overwhelming. I read John i., and remarked upon the glorious character and attributes of our Lord, and his infinite condescension in coming to this world to die for such unworthy sinners as we are. At the close of the exercises, I announced that I hoped to be able to meet them in a similar way each evening, while I should remain; that I should be happy to see any who might call on me during the forenoon; and that in the afternoon of each day I would endeavor to call on one or more families at their houses."

Life of the Villagers.

The reader will obtain a more definite idea of the "manner of life," to which Mr. Richardson was now introduced, from the following extract. "I called at the house of Malo," he says, "the acknowledged head of the Protestant community in this village. In going thither I literally walked over the village, since all the houses are half under ground, and appear from the outside like a succession of conical potato holes. 'This is Malo's house,' remarked Hasrat, my attendant, as we came near a circular heap, a little more elevated than those immediately around it. Passing on several rods, we came to the entrance;

and, stooping low, we passed through the door, woven of large willows, into a long, low, dark, narrow hall, on either side of which were spacious stables. At length we reached the habitation of the human part of the establishment. It was a large circular apartment, perhaps forty feet in diameter, the walls of which were built of stone to the height of four or five feet. These walls were surmounted by a kind of dome, built of logs, and covered above with earth. At the summit of this rude dome were two irregular holes, answering the double purpose of windows and chimneys. Immediately under these openings, the *tundoor* was situated, a cylindrical fireplace, barely rising to the surface of the ground. In this they bake their bread by pasting it, in thin sheets, on the inner side of the cylinder, when it is heated. The ground served as the floor, upon which little children were creeping about. Everything indicating that the house was of great age, I learned, on inquiry from Malo, that it was built by his great grand-father, at least one hundred and fifty years ago. The glazed stones of the walls, and the hoar-soot on the logs above, corroborated his statement. This seemed to be the only apartment for the entire household, consisting of an aged mother, and her three sons, Malo, Kevork, and Melkon, with their respective wives and children, making an aggregate of seventeen souls. Though there were bags of grain and piles of other stores, here and there, there seemed to be no lack of room. On one side the bedding was stacked, which, when used, is spread round the *tundoor* upon the ground, and the various families cluster together in groups. When I entered, the grandmother spread down some of this bedding to make me a seat." On a subsequent day, the following entry was made in Mr. Richardson's journal: "I called on the family of Baron Bedros this afternoon. I saw his wife and children, one son and three daughters, the youngest a babe. His family, his horse, his cows, and his hens, all live in the same apartment; there is no partition whatever."

Protestantism.

Cheviermeh has an Armenian population of forty houses, there being no Mohammedans in the place. The heads of twelve houses, with an aggregate population of one hundred and eighteen souls, are Protestants. Of the other twenty-eight, some are friendly, and convinced of the truth. The heads of three houses, having forty-seven souls, are particularly mentioned as the most influential in the village; and yet they are often found in the chapel. One of them is also the head of the village. "So soon as he and the rest become satisfied that this region is not immediately to fall into the hands of the Russians, they will, without doubt, openly declare themselves the friends of the truth. But with what many of them have actually known of Muscovite intolerance, it is not difficult for their priests and vartabeds to fill them with alarms; especially when, as has been the case for the last two years, hostile armies have been hanging upon the very borders of their plain. And what is true in respect to these families, is true also of many in the other Armenian villages of this plain."

Mr. Richardson spent eight days in Cheviermeh. He had a good deal of intercourse with the villagers, as also with persons from other places; and he found that the doctrines of the gospel were gaining more and more influence in all that region. There is no occasion, however, for a full history of his labors. Suffice it to say, they were such as might have been anticipated by any one who has carefully watched the progress of the great eastern reformation.

Incidents.

Mr. Richardson describes the worldly circumstances of Baron Harootun, one of the brethren at Cheviermeh, for the purpose of illustrating the difficulties in which many subjects of the Turkish government are involved at the present time. His narrative is as follows: "The family of this brother consists of himself and wife, six sons and two daughters. The oldest son is married, and has one child; so that the household numbers twelve souls. Three of the sons are grown; with their father, they cultivate the soil. Without horses or sheep, they have two buffaloes, four oxen, two of them superannuated and unable to work, and four cows. This is an inventory of their stock. In common with their fellow villagers, they give one tenth of the produce of their fields to the government. They pay also in money a poll-tax of thirty piastres each. Of what remains, a large fraction is consumed by the gratuitous feeding of strangers and their horses. But at this time there are additional burdens occasioned by the war. Large quantities of grain are needed, in addition to the tax, for the supply of the army. From this little village at least eighteen hundred bushels are demanded this autumn. Out of his little store our poor brother is compelled to furnish thirty-six bushels. He says that at least twelve bushels more will be consumed by guests before the spring. He will have left, therefore, a bare sufficiency for his family and for seed. For all this grain he never expects to receive a para. 'But what will you have then with which to clothe yourself and family?' His eyes filling with tears, he answered me, 'Nothing.' I then understood why his son came to meeting on the Sabbath almost naked. But does not the government pay for army supplies? Yes, so it is said; but the money is given to the Bey to pay to the

people, and he, in the phrase of the country, 'eats it up.'" Another extract from Mr. Richardson's journal may be introduced here. It is as follows: "I called on Baron Harootun's family. Poor people! They have but little of this world's goods; but I trust that Christ dwells in their rude dwelling. His eldest son is now twenty-two, and has been married eight years."

On the last day which our missionary brother spent at Cheviermeh, he received many calls at his lodgings; there was one, however, which interested him more than any other. The reason will appear from the following words: "Kevork is sitting at my feet, reading from one of the Gospels. He comments occasionally, or asks an explanation. 'Be of good cheer,' or as it is more correctly rendered in the Armenian, 'Be brave.' So Christ said to Peter; 'and so he says to every believer,' remarked Kevork. He is a strong man, in the vigor of manhood. He commenced learning to read three years ago. Winter before last he read the Psalms; and last winter he took up the Gospels. He hopes, with the leisure of another winter, to be able to read quite well. How refreshing to meet such a disciple! Such learning as his is without alloy, all drawn from the great fountain of truth."

The Pastor's Home.

The labors of Mr. Richardson in Khanoos have come to a close. Now that he is about to set out for Erzroom, let us take a farewell look at his temporary abode, the home of Pastor Simon. "It is one story high, and measures thirty-two feet square on the outside. It is entered by a door on the west side, communicating with a hall seven feet wide. On either hand is a small room of the same width as the hall, in one of which he keeps his chickens and cows, while the other is used as a kind of store-room. The remainder of the building is divided by a wall into two equal parts, each about fourteen feet by eighteen, and communicating with the hall. In one of these rooms, which has two windows, with paper instead of glass, but defended by iron bars, the pastor lives. All the offices of cooking, eating, sleeping, studying, receiving calls, &c., are performed here. This is the only place for himself and family, in sickness and in health. It should be stated, however, that funds have been recently appropriated for building him a kitchen. The other room is used as a school-room and chapel, though it is manifestly necessary for the comfort of his family and his own highest usefulness. And it is even now too small to accommodate all who sometimes attend the Sabbath services. The necessities and prospects of our work here demand that a chapel be built, which will accommodate at least two hundred."

The Return.

On the morning of October 25, our young brother turned his face homeward. "The people gathered around me," he says, "and expressed much gratitude for my visit. They accompanied me to the confines of the village; but Malo and Avak, principal men, rode with me the first hour, and then returned."

His route to the Aras was the one which he had followed in going to Cheviermeh. From that point he directed his course to the only Armenian village on the plain of Takman, already referred to, where he spent the night. "Thomas," he says, "whose mother and that of our good brother Harootun had been the same, after a little delay, gave us very comfortable quarters, with (what was very grateful) plenty of good dry wood for a fire."

Mr. Richardson endeavored to make known the truth to the Armenians, who called to see him. "The priest," he says, "was venerable on account of his age and stature. His unshorn beard was partially gray; and he supported himself by leaning upon a long staff. He seemed to be a man of good sense, and was pleasant and inclined to communicate. He did not seem disposed to enter into discussion, but tacitly assented to what I had to say. I read several selections from the New Testament, and sang two or three of our Armenian hymns; when they all retired, leaving me to seek repose."

On the following day, at one o'clock in the afternoon, Mr. Richardson reached the summit of Palan Tokan. Ascending one of its peaks, he beheld, for the first time, hoary Ararat, the resting place of the ark! A ride of two hours brought him to Erzroom, "grateful to God for his sparing mercy, as also for the rich privileges enjoyed."

LETTER FROM MR. RICHARDSON, NOVEMBER 28, 1855.

Fall of Kars.

THE intelligence contained in this letter has been anticipated by tidings which have come to us through other channels. But the readers of the Herald may be glad, nevertheless, to have the testimony of the missionaries at Erzroom, inasmuch as they are very near the scene of action, and are deeply interested in the results.

Kars has at length surrendered. By this disaster Turkey gives up as prisoners of war twenty thousand officers and soldiers, sixty-six siege guns, and seventy field pieces. Two Hungarian officers, who escaped from fear of being delivered up by Russia into the hands of Austria,

(by whom they have been condemned to lose their heads,) brought this sad intelligence. They represent the state of things in Kars as being in the last degree distressing. The soldiers had been on the smallest possible rations for the last two months, and during all that time without any animal food. All the horses, except a very few belonging to the principal officers, had long since died of hunger; and these few were being butchered daily to make soups for the sick soldiers in the hospitals. One half of the whole force were inmates of the hospitals, and the doctors daily reported lists of dead from starvation. Not a thousand soldiers were fit to do active military duty; so reduced had they become from hunger. Women were daily bringing their children, and casting them at the feet of General Williams, saying, "Feed them, or kill them; as we have nothing more that we can give them!"

Aid has long and earnestly been called for; and many promises have been made; but there has been no real exertion. We all sympathize with our friend, the philanthropic General Williams, and with his party. But although this will be humiliating to them as soldiers, they have yet the consciousness of having done all that brave men could do; and their country will doubtless acquit and honor them. We had hoped to see them here this winter; but they must march away into the interior of Russia, to be fed where provisions are cheap.

Our only hope that the Russians will not immediately descend upon Erzroom, is in the fact of the actual advent of winter, snow having already fallen in considerable quantities. They will doubtless come, however, early in the spring. But God will take care of the interests of his own work, so encouragingly begun in this region; and our hope is in him, and in him alone.

Mosul.

LETTER FROM MR. WILLIAMS, DECEMBER 3, 1855.

Hopeful Indications.

THE brethren at Mosul have much occasion for thanksgiving, in view of the progress which their work is making, notwithstanding the opposition of gainsayers. Eight families have recently been added to the number of enrolled Protestants; the Sabbath congregations are encouraging; and the schools continue to be "popular and flourishing." The following extract from Mr. Williams's letter is particularly gratifying.

The Jacobite community gives unmistakable signs of falling to pieces; and some things would indicate that when that event occurs, the larger portion of them will become Protestants rather than papists. The leading men are now trying to negotiate an arrangement by which their political affairs shall be managed by the head of the Protestant community, while they retain their old ecclesiastical connections. There is no probability that our friends will assent to this; but it indicates how changed is the state of things, as compared with what existed a year ago. Then these same men were boastingly saying that the "Americanees" were all to be expelled from the city, as soon as answers could be received to letters sent to Constantinople, and that the Protestants, left without foreign support, would soon cease to be a separate organization. Now they are glad to accept, and even to request, the friendly interference of the civil head of that despised and insignificant sect, to liberate them from prison, whither all of them were sent for tax arrears. Then our cemetery wall was in ruins; and the graves of our dead were dishonored. Now, thanks to the untiring exertions of our Minister at the capital, it is rebuilt; and a neatly lettered stone marks each grave, eight monuments (six for adults and two for children) testifying to our faith in the promises, even as Abraham purchased for himself a possession of a burying-place, the pledge that he believed the word of a covenant-keeping God. A year since it was currently reported, and generally believed, that Moslems, papists, Jacobites, the consuls and the Pasha, were united in a determined effort to thrust us out. Now the fact that we are here, our walls rebuilt, and the graves of our dead honored, gives the most extravagant impression of our power and of the impregnability of our position.

Mr. Williams also states that thirty houses, belonging to a Jacobite village six hours from Jezireh, have come out on the side of Protestantism. "Two of their leaders," he says, "visited us early in the summer; but as their motives for the step were wholly civil, we put very little confidence in it. Still, notwithstanding the little encouragement which they received from us, they persist in their purpose; and we have promised to send them a preacher, as soon as we receive from the Pasha of Diarbekir an order for the Governor of Jezireh to allow them to elect their own representative in the mejlis."

Nestorians.

LETTER FROM MR. COAN, OCTOBER 20, 1855.

THE prospects of this mission are still overcast. Our brethren find much reason for thankfulness in the continued watch and care of the Great Missionary; but they cannot say, as yet, that they have been brought forth into "a large place." Their perplexities and fears may be needful for the trying of their faith; or it may be that the disciples whom they have begotten in the gospel, are to receive the baptism of suffering, that so they may "fill up that which is behind of the afflictions of Christ." God has some important end in view, doubtless, which will appear in due time. Let us wait, therefore, in patience and with hope.

A Time of Darkness.

Mr. Coan speaks of the apprehensions and anxieties which the brethren have felt in the following extract.

It is now time for us to open our seminaries and village schools; but we have been perplexed to know what course the government intends to take concerning us. Askar Khan has pursued a course exceedingly annoying to us the past summer; in fact, he has done his utmost to destroy our influence as missionaries. He has spent a portion of the summer in Tabreez, and has recently returned with more hostile feelings toward us and our work than ever; and these he does not attempt to conceal. He professes to have brought fresh instructions to annoy us from the Kaim Makam of Tabreez, who is very hostile toward all Europeans, and us in particular, as coming under English protection.

Askar Khan, when in Gavalan, where he spent a night in the house built by our lamented brother Stocking, called the people about him, and inquired, Who built this house, and for what? When told that in winter it was used for schools, and in summer we occupied it, he threatened to have it torn down, and to punish all who sent their children to our schools; also that he would drive Mar Yohanan and his house from the village. This is but a specimen of his bearing toward us. He endeavors to intimidate the poor Nestorians, and menaces all who come to us. The people, from long oppression, are timid; and such things have their influence, especially upon those who have no particular love for the truth.

Mr. Stoddard, in the midst of religious services last Sabbath, in one of the villages, was told by the head-man to stop preaching, and leave the place. He said he should be liable to a fine of one hundred tomans, if he allowed the "English," or their teachers and preachers, to come thither. Mr. Stoddard told him to wait till after the service, when he would see him. He did not remain quiet, however, but again interrupted the service; and a scene of confusion ensued. The well-disposed asserted their right to hear the gospel, which was brought to their doors by the servant of God; and it was with difficulty the parties were restrained from blows. This man, who is a too willing tool of Askar Khan, lodged a complaint against Eshoo, who had been more bold than the rest in asserting his rights, and who had presumed to treat Mr. Stoddard with the customary hospitality. I understand that Askar Khan fined him.

To Mr. Stevens at Tehran we wrote repeatedly respecting our affairs, and asking what could be done for us; but no response whatever came. We learned from a reliable source, moreover, that Askar Khan had instructions from the government to annoy and hinder us in our labors as much as possible, cautiously at first, but having our ultimate expulsion from the country in view. As the season for active labors was nearly upon us, it was thought prudent that one of our number should visit Tabreez, to obtain more light if possible. Askar Khan heard of it, and at once requested to see Dr. Wright. During the interview he intimated that if he should obey his instructions, he should be obliged to visit the female seminary, as soon as the pupils might assemble, and interdict all study except the reading of the Old and New Testaments. Furthermore, he must summon all our helpers, and ascertain who had forsaken their religion, and consider such as state criminals, subject to fines, stripes, and imprisonment. At the same time he said, "You know hundreds will testify that multitudes have broken their fasts and forsaken their customs." In relation to the press, he said he should be obliged to act the censor. These revelations decided the question as to the propriety of the contemplated visit to Tabreez.

Partial Relief.

At the date of this letter, Dr. Wright had just returned to Oroomiah, after an absence of three weeks; and the reader will be anxious to know

the result of his journey. Mr. Coan writes as follows:

Our missionary brother brings letters from the Debbir (agent for foreign affairs at Tabreez) and Mr. Abbott to Askar Khan, directing him to allow our labors to proceed as in years past. Mr. Khanikoff, the Russian Consul General, kindly wrote to Meerza Mustefa Khan, the Vizier of our Prince Governor, who is a mere boy; also Mr. Murray, the English Ambassador at Tehran, strongly recommending the mission. We hope that these letters, although they do not come from the government directly, or from the Kaim Makam, to whom Askar Khan looks, will keep the latter in check, until Mr. Murray shall succeed in getting new orders sent to him from the capital. But we would put our trust in the Lord, and not in men. It is very possible that God intends to allow persecution to come upon us. It may be that Satan will yet sift this people as wheat. Our hopefully pious friends have, it is true, had sore temptations and trials from their wicked countrymen; but they have really had little to test their love of the truth, or the strength of their adherence to it. Hitherto they have been able, when grossly oppressed, to obtain redress for their grievances through us. But the time may be near, when their faith will be put to far severer tests than they have yet experienced. Pray for us, that we may have grace and wisdom to guide the flock of God aright!

The latest intelligence from the Persian court cannot be regarded as particularly favorable to the labors of the mission. It would seem that the English Ambassador has been treated with marked discourtesy, and that his relations to the government are far from being hopeful. In fact, a serious embroilment between Great Britain and Persia is quite possible. Should such an event take place, the Hon. Mr. Murray could do nothing for the missionaries, however well disposed; nor would their kind friends, Messrs. Stevens and Abbott, be able to act efficiently in their behalf.

Labors of the Mission.

Amid all their trials, our brethren have not failed to deliver the message of the gospel, as in past years, according to their ability. On this topic Mr. Coan uses the following language:

We have endeavored to labor on quietly the past summer, and to be instant in season and out of season, preaching the Word. With my family, I have been absent from the city nearly four months, on the plain of Gawar, at Gavalan, &c. We devoted nearly a month to Gawar, and visited most of the villages on that plain. The country has been in a very disturbed state; but more recently there seems to be a little return of order. Our brethren Breath and Rhea, who have been absent nearly six weeks on a tour through the mountains, will be able to report more fully on their return.

There is pleasing evidence that the leaven of truth has begun to work in some hearts, though the mass of the people hate it, and will not come to the light, lest their deeds should be reproved. I do not think any further attempt will be made to drive the missionary from that field, at least very soon. Our stay of about three months at Gavalan was very pleasant; and we trust that it was not unprofitable to the people. We occupied the pleasant rooms built by our lamented brother Stocking, and were often, very often, reminded of his labors there. The Nestorians received us cordially wherever we went, whether in their houses, fields, vineyards, or threshing floors; and as we bent over their sick and dying, words seemed to fail them in expressing their gratitude. We endeavored to sow the seed beside all waters, not withholding the hand morning or evening. Misses Fisk and Rice were with us several weeks, and were indefatigable in their labors of love for the poor women.

Mr. Perkins, with his family and Miss Rice, has spent several days, within the past month, in continuous labors in the village of Anhar numbering about seventy houses, and situated at the foot of the mountain range which separates Oroomiah from Targawer. This is an important point, as it is a general stopping-place for the night for the numerous Nestorians that come down from the mountain districts to this plain. We have an excellent helper stationed there. Mr. Stoddard and family, with Misses Fisk and Rice, have also spent several days in Geog Tapa in delightful labors. Thus it has been our aim to carry the gospel to the doors of the people, pressing the cup to their very lips. In this way, moreover, we have endeavored to combine the offices of pastor and the preacher, and give our native helpers in these villages practical lessons in guiding the flock of God, over which he has made them overseers.

Labors of Native Helpers.

The following extract shows that the pious

Nestorians have rendered important assistance in preaching the gospel.

Priest Abraham has returned with his family to Ardeshai. He says he will pay taxes both in Ardeshai and Geog Tapa, rather than be deprived of the privilege of preaching the gospel to the people of his choice. I spent the last Sabbath there, and was much encouraged by what I saw, notwithstanding this very busy season, when nearly every one must watch his vineyard. The hopefully pious pupils of our seminary in that place, and in the neighboring village of Takia, have been sorely tried the past month by the master of the villages in that vicinity. He forcibly compels them to act the part of tax-gatherers, both from Christians and Mussulmans, in some cases endeavoring to compel them by blows to go out on the Sabbath day for the performance of this ungracious task. The young men are thus rendered very odious in the eyes of their nation; while they are subject to beatings and revilings from such Mussulmans as pay them the required tax. The pretext of the master is, "These young men are honest, and I do not fear their sequestering my dues."

Meerza, the young man who studied at the Malta Protestant College, is at present laboring in Alkai, his own village. He finds a good deal of opposition, but endeavors faithfully to preach Christ crucified to his countrymen. Deacon Yacob still remains in the large village of Superghan; though the master of the place has forbidden the people to go to him, on pain of heavy fines and beatings. The little company of thirty or forty, who assemble weekly at his house, do so at the risk of this penalty, while it is certain that evil disposed men, at the first pique, will act as informers. The deacon labors from house to house, and from field to field; and we confidently hope that good results will appear in the end. Several of our young men have made tours this summer for preaching, both on this plain and those adjacent, and in the mountains, with varied success.

Seroor.

LETTER FROM MR. BISSELL, OCTOBER 25, 1855.

In the month of October, Mr. Bissell made a short tour in the field committed to his care, for the purpose of preaching the gospel of Christ. He was not disappointed in regard to the object which he had in view. "In all the villages visited," he says, "I had abundant opportunities of preaching the Word, and generally to silent listeners. In hardly any village had we less than fifty hearers, and in some there were as many as one hundred and fifty."

Encouragement at Kolgaw.

The most interesting place which he saw during his tour, was Kolgaw, about twenty miles east of Seroor. In respect to this village, he writes as follows:

The mahars of this place, twenty or twenty-five families, are all descendants of one man, who was gate-keeper of the village some two hundred years since. This office is now held for one year by each of these families in succession. One member of this brotherhood was baptized by Rev. Mr. French, in 1848; and on the 7th instant I received two others into our communion. Others still are asking for baptism; but I wish to see fuller evidence of a renewed heart. The most influential men among the mahars seem to be intellectually convinced of the truth of Christianity; and they always welcome my visits with apparent pleasure. They say, "Yours is the true way; we shall all embrace it before long." Even the principal gooroo, who is a brother of one of the Christians, encouraged the candidates for baptism, telling them that they were right in embracing Christianity, and that here they would find a Savior, who is not to be found, he confesses, in the Hindoo shastras.

On one occasion, when addressing the people of his village, I appealed to him for the truth of what I said of Hindoo gooroos, "Whose god is their belly." He immediately confirmed my statement. One of the company then asked him, "Why did you put on those beads?" "To get a living," said he. "And is there no truth in the stories you tell us from the shastras?" "None at all." "Why then do you come and beg of us as a gooroo?" "Why do you give to me?" was the ready reply. The laugh that followed this answer, was joined in by all parties. And yet, with strange inconsistency, he continues to beg, and they continue to give.

One of the men baptized is now gate-keeper of the village; he is consequently much under the control of the pátil. The latter is a bitter opposer of the truth, whom his own people represent as a most unscrupulous man. On the Sabbath that I spent there, he contrived some government work, to detain the gate-keeper from coming to my tent. He

came, however, after a time. During the religious exercises preceding the baptism, his wife came running towards the tent, crying aloud, as if desirous to interrupt the service. One of my helpers went out, and succeeded in quieting her. She had been told that I had a piece of swine's flesh, which I was about to compel her husband to eat for the purpose of defiling him! The mahar men were mostly present, and witnessed the ceremony with becoming silence and attention.

These two converts have a fiery trial to pass through; and the persecution will not end in words of ridicule. The patil, the same afternoon, called the gate-keeper's wife to him, and told her that as her husband had now become polluted, she might as well give herself up to a life of shame. With averted face, she listened in silence to his wicked suggestions. His words were so loud that I could hear them from my tent; and, walking out towards her, I told her that she might go to her house. She seemed glad to escape; and yet these lower classes have such a fear of the patil that, without my direction, she would hardly have dared to leave. Monday morning he called her again, and ordered her not to eat with her husband. She had the courage to reply that she had already done so, and should continue to live with him. On the following Saturday she came with her husband on foot to Seroor, to spend the Sabbath. She is now desirous of being received into the church.

Fuh-chau.

LETTER FROM MR. BALDWIN, SEPTEMBER 12, 1855.

MR. BALDWIN mentions an incident in his missionary life, which is not wholly without instruction and interest. It shows that the doctrines of Christianity are becoming more and more known to the Chinese; and it also shows with what transparent simplicity this singular people endeavor to deceive the missionaries.

A Pretended Revelation.

Some months since, a young man, a teacher in appearance, came to my house with a letter, purporting to be from one of his friends. The document was accompanied by a poem on Christian doctrine and comments. The letter itself will make plain the whole matter. Translated as literally as is consistent with clearness, it runs as follows:—"The teacher, Chiong-ü-ngük, from the district of Tiong-löh, exceedingly reverences the holy doctrines of Jesus. On the twenty-seventh night of the second month, he dreamed that a venerable spirit, clothed in yellow raiment, and holding in his hand a wand, [appeared] and said, 'I am Hi-pek-sie, a disciple of Jesus, who have received the holy command of Jesus to come and declare his will, saying: Chinese books are [sometimes] in the form of poems, in order to diffuse instruction; and they have comments to make the meaning plain. Why are my books destitute of poems and comments? Now I reflect that you greatly reverence my doctrines, and that you are poor. You must make some holy books, a poem in 5s., one in 7s., and one in 5s. and 7s., with comments, in all three volumes. I desire you to complete them in ten days. If any thing is beyond your abilities, I will teach you. When completed, you must sell them to the teacher, Baldwin, at Pö-nä-sang. I allow you to sell them for only fifty dollars; but as Mr. Baldwin is a good man and a correct man, you must yield to him, if he is willing to give only thirty dollars. Bid him quickly publish the books, and instruct the age. I will bless him. If you rise in the price, wo to you! If you disobey this command, you sin!' Having thus said, he gave me thirty topics and the idea of the poems, and then departed. On awaking from my dream, I recollected the topics, and made the three volumes according to the idea. The volumes are now complete; but as I am sick and unable to walk, and as it is impossible for me to visit you, Sir, I have specially commissioned friend Sing-chü-hung to go first, and seek a sale, in order to diffuse the holy doctrines."

Having glanced at the contents, I requested the bearer to leave for my examination the volume of poems which he had with him, and to call again the next day. On his next visit, he brought the other two volumes. As kindly as possible, I let him perceive that I saw through the imposture, and hinted that probably he himself was the author of the poems, and that the person who sent him was fictitious. I informed him that the sacred Scriptures themselves claimed to be complete; and, therefore, that the author had no need of dreams to make known his will to us. In the course of the conversation, I also suggested that that kind of composition was quite inapplicable to our purposes. This common-

place talk, so different from the style of his "revelation," and so regardless of its claims, was a complete damper to his hopes. I offered him twenty-eight cents for the books, remarking that, though unsuitable for publication, they would be of service to me in studying the poetical style. He took the amount, and left apparently in a pleasant humor.

Character of the Poems.

Mr. Baldwin adds a few remarks in regard to these volumes, which show the nature of their contents more clearly.

We are disposed, almost unconsciously, to smile at such transparent hypocrisy, and wonder how it comes to pass that intelligent Chinese can believe us open to such gross imposition. Ridicule should yield to pity and compassion; but our wonder may be lawfully indulged. The circumstances of the case serve to explain, in part, such an imposture. The Chinese, though giants in iniquity, are children in understanding. They are exceedingly superstitious, believing to some extent in dreams and revelations. Nothing is more common in their light literature than the expression that such a divinity appeared in a dream, and gave certain directions to the hero or heroine of the tale. And, on looking into the sacred Scriptures, they learn that God frequently appeared in dreams to reveal his will. They may very naturally infer that missionaries believe in such revelations at the present day.

A careful examination of the three poems gives a much more favorable impression of the author than his letter. They are small volumes, of only eight, seven and six leaves respectively, the first in 8s., the second in 7s., the third in 5s. and 7s., the stanzas consisting of four lines. Each poem is divided into ten sections or topics, making in all thirty.

The main ideas of these productions are the greatness and purity of God, the mysterious and holy nature of the doctrines of the Bible, the importance and advantages of a pure life, with God's great desire for man's salvation, and his unceasing efforts in that behalf. Some of the thoughts are beautifully expressed; but in many places the meaning is very obscure, even to my Chinese teacher. But the author has, without doubt, either examined the sacred Scriptures with considerable care, or heard them explained frequently in our chapels. I have met with only one very grave error in doctrine, that of representing the virtuous man as becoming a divine intelligence on reaching heaven. This is precisely like the heathen notion of men's going to heaven, and becoming Boodhs. One very serious defect I was sorry to notice, which is, the absence of a distinct recognition of the great truth, without which all else is darkness, that we are saved through faith in Christ who died for us. The author only speaks in general of the duty of believing God, and attentively pondering his truth.

To give a better idea of Chinese views of Christianity, I will quote a few lines. They are in the form of short sayings or maxims. "The holy perfections of God are limitlessly vast." "And, therefore, he made a covenant." "The clear doctrine is a unit," or harmonious. "All sacred Scripture is true." "All tongues should publish it." "The true idea [of the New Testament] is to save men," "and cause men's hearts to be clean from every defilement." "To search out God's thoughts is like striving to climb the heavens." "Who can fully understand the sacred Scriptures?" "Men must believe, not doubt." "Even fools can understand" the truth. "Hear; then deeply believe." "Believe God, and he can preserve you." "If men constantly study, they will know the doctrine to be excellent and perfect." "Know that God's doctrine can profit men, and that men who receive it, rejoice."

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

The Periodical Accounts for December, 1855, contain the last Circular of the Synodal Committee for the management of the Brethren's missions. This document presents a comprehensive view of the missions, the substance of which will be found below.

Labrador and Greenland.

We would first direct attention to our missions in the north, and commence with that in Labrador. The Lord, who 'walketh upon the wings of the wind,' was

pleased to bring back the Harmony, after a successful voyage in the summer and autumn of 1854. The joy which her arrival produced among our brethren and sisters on that ice-bound coast, was great indeed. It followed a season of much and varied trial, arising from the failure of the preceding year, and the unusually severe winter, with its almost necessary consequence, a scarcity of food for the Esquimaux. This was especially experienced by the congregation at *Okak*, where, out of a population of four hundred, not fewer than sixty-two deaths occurred. That the several mission families were so mercifully preserved in health, and that the privations experienced by those at *Nain*, *Okak*, and *Hebron* were far less severe than might have been expected, called forth our gratitude and praise.

In GREENLAND, the winter was likewise uncommonly severe, and the produce of the seal-hunt but scanty. This, together with the bad management of the Greenlanders, occasioned a famine, which proved fatal to twelve persons in the vicinity of *Lichtenau*. Those who resided at our settlements suffered much less, and the course of the congregations was tranquil and undisturbed, with the exception of a temporary outbreak of fanaticism at *Fredericksthal*, which lasted six weeks. The spell by which the minds of many individuals of that congregation seemed for a time to be bound, under the influence of a young and gifted assistant named Matthew, was at length broken; and all returned to the missionaries, with evident signs of repentance, and with promises of greater watchfulness in future.

North American Indians.

Of our mission among the NORTH AMERICAN INDIANS, we sincerely wish that a more favorable report could be given. Indian converts, it is true, are no longer roving hunters, but have become, for the most part, either diligent mechanics, or industrious farmers; yet the nation of which they form a part, is wasting away; and but very few of their number show a willingness to receive the gospel. Our congregations continue small, and have to endure much enmity on the part of their own heathen countrymen, in addition to the contempt evinced by the white people. Our mission among the *Cherokees* is in a very depressed condition; but the *Delaware* congregation, which has been driven from Westfield, and is now settled on the Kanzas river in the Nebraska territory, about nineteen miles from their former locality, affords some hope of spiritual improvement. A pleasing revival is manifest among the members of this little flock, who have given a substantial proof of the sincerity of their desire to walk worthy of the gospel, by putting a stop to the traffic in spirituous liquors, which some of their unprincipled neighbors had attempted to introduce into their settlement. They have also erected a church, at which the attendance is tolerably numerous.

West Indies.

The very extensive missionary field in the WEST INDIES has continued to bear fruit, and its fruitfulness has been increased by the establishment of additional country-schools in *Jamaica;* by the formation of an institution for the training of female teachers at St. John's, in *Antigua*, under the superintendence of Br. Westerby; and by the commencement of a new preaching place at Spring-garden, near Montgomery, in *Tobago*. The centenary jubilee of the Jamaica mission, which was celebrated on the 7th of December of last year, proved a season of real refreshing from the presence of the Lord. For the blessing which has rested on our training-institution at Fairfield, we have much cause for thankfulness. It has already produced a number of well-educated teachers, and some gifted and faithful native assistants; and its continued prosperity affords a well-grounded hope that, in due season, it may furnish candidates for usefulness, duly qualified for the work of the ministry, and for service as evangelists among their countrymen in other lands. In *St. Kitt's*, the impression made by the late visitation of the cholera seems to be of an enduring character. The attendance on the means of grace was increasing at most of our stations. *Barbadoes*, though exposed to the same chastisement, has not yet exhibited similar signs of repentance, and humiliation under the mighty hand of God. The accounts from our congregations in both islands are, on the whole, encouraging.

South Africa.

In October, 1854, Br. and Sr. Breutel returned to us from SOUTH AFRICA, after an absence of fifteen months. Notwithstanding several attacks of illness, Br. Breutel was able to execute the whole of his commission, and to visit our several stations in the upper and lower provinces of the Cape Colony. The present state of the mission, and the beneficial influence which it continues to exercise, impressed him very favorably; nor less so, the spirit of brotherly and harmonious co-operation generally prevailing among the missionaries, to whom his affectionate counsel and willing assistance, both in spiritual and temporal things, appear to have afforded real encouragement. A visit of the Governor (Sir George Grey) and his lady proved very acceptable to our brethren and sisters at *Genadendal*, owing to the kind interest which they manifested in the mission, and especially in the training school. That institution, we are thankful to say, appears to be making satisfactory progress. It has supplied nearly all our congregations with valuable school-masters, some of whom are likewise assistants in the ministry. John Nakin, one of the number, is at present actively engaged at *Shiloh*, where his help will be particularly valuable during Br. Bonatz's visit to Europe for the recovery of his impaired health. The congregation is rapidly recovering from the

effects of the late war. The church has been repaired and re-opened; and the missionaries rejoice that, by the removal of the population of Whittlesea to Queenstown, about twenty miles distant, the people under their care will be delivered from a continual temptation. The dwelling-house at Goshen having been repaired, Br. and Sr. Hartman, accompanied by the Fingo schoolmaster, Joshua Hermanus, are on their way thither, with the intention of again collecting the dispersed flock. It is interesting to hear that the widow of the well known Tambookie chief, Mapasa, through whose instrumentality Goshen was destroyed, has lately applied for a visit of the missionaries, and for spiritual instruction for her people. From the older congregations, and from Genadendal in particular, we have received accounts, which lead us to hope that the word of God, which dwells richly among them, is becoming increasingly valued.

Surinam.

The divine blessing has been largely vouchsafed to our missionary labors in SURINAM during the past year. Many heathen have been admitted into the Christian church by holy baptism, both at the settlements and on the surrounding plantations. And the total number of negroes and colored people at present under the care of our brethren amounts to twenty thousand souls. On the Para, where the gospel for a long season has made but little progress, the negroes being most pertinacious in retaining their idolatrous worship, a wide door of usefulness has been opened, especially since a missionary and his wife have taken up their abode on a plantation in the centre of the district. In another part of the colony, which is perhaps the most densely populated, and seems peculiarly ripe for the harvest, a portion of land has been bought, on which another settlement is to be formed. The name of the plantation is Nut-en-Schadelyk, situated on the Commewyne, below Rust-en-werk. Thus, in future, the whole range of plantations on one side of this stream, from its confluence with the Surinam to the entrance of the Warappa Creek, will be periodically visited and served with the gospel. There is, further, a probability of the establishment of a station in addition to Salem, in the more remote district of the Nickerie. For the benefit of the Bush-negroes, the missionary settlement has been removed from the proverbially unhealthy Bambey to the village of Koffy-camp, situated on a sandy soil, at the spot where the Sara Creek flows into the Surinam. Not only will the small congregation which still remains at Bambey, be able frequently to enjoy the visits of the missionary residing at Koffy-camp, but the numerous heathen inhabitants of the free negro villages, situated further up the Sara Creek, will become more readily accessible to the gospel.

Musquito Coast.

Br. Wullschlägel, who lately held a visitation of the mission on the MOSQUITO COAST, at the desire of the mission board, reports the work to be making some progress, however slow, owing to the many difficulties that have to be encountered. A small congregation of negroes and colored people has been collected at *Bluefields;* but the Indians, whose conversion was the main object at the establishment of this mission, have not yet been effectually reached. For their more effectual instruction, a new station was shortly to be commenced at Pearl-key Lagoon. A number of children belonging to Indian parents already attended Br. Lundberg's school.

Australia.

Our mission in AUSTRALIA advances but slowly. The brethren have been faithful in their endeavors to gain access to the Aborigines, whom they likewise invited to their station at Lake Boga. One family remained with them for several weeks; while companies, more or less numerous, have paid them occasional visits, notwithstanding the efforts of ill-disposed neighbors to excite prejudice against them. Of course, every opportunity was embraced by the missionaries of making them acquainted with God their Savior. But as yet their ears seem to be closed. Their only desire is to obtain bodily food. For this they are willing to work, and to follow the example of labor set them by our brethren.

Mongolia.

When we penned our last circular, the two brethren who are appointed to carry the gospel into MONGOLIA were still at Kotghur, the station of the Rev. Mr. Prochnow, from whose varied experience they derived much profitable instruction, and through whose kind assistance they were enabled to make the necessary preparations for their further undertaking. Having met with a Lama, who engaged to teach them the language of Thibet, and to accompany them to Ladak, they set out on their journey on the 26th of March. But their journey thither, like their undertaking in general, is an arduous one, and they greatly need our faithful intercessions on their behalf.

Finances.

The finances of the Committee are such as to excite some fears in regard to the efficient support of the missions hereafter. The general expenditures for 1854 were £14,307 17s. 6d.; while the receipts amounted to only £13,369 13s. 2d. The debt of the previous year, added to the last deficit, makes a total of £1,516 18s. 2d

The general receipts consist mainly of the following items:—Contributions of the Brethren's Congregations in Europe and North America, £2,817 14s. 8d.; donation of the Brethren's So

ciety in Pennsylvania for propagating the Gospel, £1,845; contributions of other Christian denominations in Europe and America, £5,430 12s. 7d.; legacies, £3,248 16s. 8d.

The principal disbursements were as follows: For the missions, £8,614 1s. 7d.; for pensions to retired missionaries, £1,917 6s.; for the education of missionaries' children, £3,067 13s. 6d.; for the expenses of management, £590 8s. 2d.

Miscellanies.

BIBLIOGRAPHICAL NOTICES.

THE Church Missionary Society deserves the highest praise for its efforts in behalf of the people of Africa. Its missions in that field have been conducted from the first with great liberality; in fact, men and money have been furnished, amid sore trials and disappointments, with a constancy and a cheerfulness which are truly admirable. Nor has it restricted its attention to the missionary work, in its simplest and most obvious forms; it has made contributions of very great value to the philology and geography of Africa. Several works have recently issued from the press under its auspices, which will be alike helpful to science and to the preaching of the Word. Some of these, kindly given to the library of the American Board, will now be mentioned.

Koelle's Polyglotta Africana.

This is "a Comparative Vocabulary of nearly three hundred words and phrases, in more than one hundred distinct African languages." It has been carefully and laboriously prepared by Rev. S. W. Koelle, and is published in a folio of more than two hundred pages. It is accompanied by a large map, compiled and drawn by Augustus Peterman, the Queen's Physical Geographer. An extract from the Preface will explain the origin and design of this remarkable work: "The following Comparative Vocabulary owes its origin to the laudable endeavor of the Church Missionary Society to bring the light of divine truth to the still benighted continent of Africa. Language being, as it were, the lamp by which that light must be communicated and spread, they have long been anxious to put themselves in possession of this lamp, that they might be enabled to lighten it at that 'true light which is to light every man that cometh into the world,' (John i. 9); or, in other words, they have been anxious, first to bring to light the languages of Africa, in order that then they might proclaim in them 'the unsearchable riches of Christ.' It was from this wish they directed one of their laborers 'to cultivate, not only one particular language, but also to give information respecting the whole question of African philology.' To carry out such a direction at the least possible expense of time, it was thought best to undertake a collection of words like the following, to which we had so strong an invitation from the motley population of our colony in Sierra Leone. It was usually supposed that there were in Sierra Leone the representatives of about forty different tribes; but the searching examination amongst the people, which the collection of this vocabulary demanded, discovered individuals from more than two hundred different tribes and countries. A few of such individuals have forgotten their language, especially if they were the only representatives of their tribes, without any body to converse with in their mother tongue; but a great many of them have still their native language, either entirely at their command, generally using it in conversation with people of the same tribe, or have become only partially estranged from it. But native languages are still to such an extent understood by the liberated negroes of Sierra Leone, that all the specimens of the languages in this Vocabulary could be collected within that interesting colony of Western Africa, which is one of the noblest monuments of the Christian philanthropy of Great Britain."

The Vocabulary is preceded by Introductory Remarks in regard to the persons who have furnished "the lingual specimens" obtained, as also the countries which they once inhabited. There is likewise a brief notice of the languages of Southern Africa. All who are interested in philological studies, will take pleasure in acknowledging their obligations to the Church Missionary Society for this Polyglot. To kindred institutions, who are laboring in the same broad and difficult field, the work must prove eminently serviceable.

Koelle's Bornu Grammar.

The author of the African Polyglot has also prepared a grammar of the Bornu tongue. The preface shows how this missionary brother came to engage in such a work, and what measures he took to qualify him for his task. After saying that the Church Missionary Society have long "felt the necessity of bringing to light, and rendering available by grammatical cultivation, the languages of Africa," Mr. Koelle proceeds as follows: "The Committee appointed one of their missionaries, the Rev. F. Schön, to

devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labor. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of 'its becoming a sort of key to the study of other languages.' At that time, however, the African languages were so little known, that in deciding this question, I could not be guided by any strictly lingual data. The local committee of missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other negro languages, and that, for the present, it cannot be used for direct missionary purposes, from the fanatical Mohammedan character of the Bornuese. For, whilst Mohammedanism has been waning in Europe, it has experienced a signal revival in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future missionary enterprise."

The interpreter whom Mr. Koelle employed, was Ali of Gazir, one of the provinces of Bornu, his English name being William Harding. He is said to be "a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character." The subjoined extract will explain the process by which this book was made: "The basis of this Kanuri Grammar is a manuscript literature of about eight hundred quarto pages, which were dictated to me by my interpeter. They consist of stories, fables, romances, historical sketches, &c.; and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied 'Please, Massa, word never done.' He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches."

Koelle's Bornu Literature.

The full title of this work is as follows: "African Native Literature, or Proverbs, Tales, Fables, and historical Fragments in the Kanuri Language. To which are added a Translation of the above, and a Kanuri-English Vocabulary." With the aid of such a book, and the Grammar which has just been noticed, any one may gain a general knowledge of the language of Bornu. Indeed, this is the "manuscript literature" referred to in the closing extract of the preceding notice, which enabled Mr. Koelle to carry forward his researches to a successful issue

Some of the proverbs contained in this volume, if we had no other evidence as to the character of the people, would certainly give us a favorable idea of their mental capacity and their moral qualities. Thus we find such sayings as these: "If thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it." "At the bottom of patience there is heaven" "If a man confers a benefit upon another, that benefit is not lost (to himself)." "One does not love another, if one does not accept any thing from him." "Hope is the pillar of the world." "Hold a true friend with both your hands." "If one does good, God will interpret it to him for good." "As to what is future, even a bird with a long neck cannot see it, but God only"

Another specimen of this "literature" is the following extract: "A certain man took a long journey, on which he first passed a rich man who had many children, all of whom were girls. He saluted him, saying, 'Poor man, how art thou?' This man was vexed on being called poor. He next passed a poor man who had many little children, all of whom were boys, and him he saluted, saying, 'Rich man, how art thou?' This man was vexed on being called rich. He next met a man who had neither wife nor children, and in the evening went to sleep in a pitch-dark house, without lamp. Him he saluted, saying, 'Blind man, how art thou?' This man was vexed on being called blind. At last he met a man lying under the kangar-tree, which has very long and sharp thorns. Him he saluted, saying, 'Lame man, how art thou?' This man was vexed on being called lame. When the traveler returned, after a long time, he visited these men again, and

addressed each by the directly opposite title; but then they were again vexed, since, during his absence, the prophecy contained in his former addresses had become realized."

The women of Bornu have exerted but little influence in making the proverbs of their people. Had it been otherwise, we should not find such sayings as these current throughout the land: "If a woman speaks two words, take one and leave the other!" i. e. believe only half. "Whatever be your intimacy, never give thy heart to a woman!" "If a man tells his secrets to his wife, she will bring him into the way of Satan." "A woman never brings a man into the right way."

Crowther's Exploration of the Niger

The Herald for August, 1855, contained a portion of a letter which Rev. Samuel Crowther had addressed to Rev. H. Venn, the Honorary Clerical Secretary of the Church Missionary Society, briefly describing a successful exploration of the Niger and the Tshadda. Since the date of that communication, Mr. Crowther has prepared a "Journal," in which he gives a full account of this important "Expedition."

The early history of this new endeavor to ascend the Niger is given in the Preface. It is as follows: "In the summer of 1853, Macgregor Laird, Esq., a merchant of London, long and extensively engaged in the West African trade, entered into a contract with Her Majesty's government to fit out and send a small steamer to the river Niger, to ascend the stream to the confluence with the Tshadda, and then to explore that branch of the river. The object of the expedition was to establish commercial relations with the native tribes: it was also hoped that Dr. Barth, the celebrated African traveler, would be met with in that part of the country. Her Majesty's government was to appoint certain officers to accompany the expedition, and Mr Laird was to provide for trade and barter with the natives. The risk and main expense of the undertaking rested with Mr. Laird, who immediately made to the Committee of the Church Missionary Society the generous offer of a free passage for the Rev. Samuel Crowther, if he might be allowed to accompany the expedition. After communicating with Africa, and ascertaining Mr. Crowther's willingness to go, the Committee thankfully accepted Mr. Laird's offer."

The Pleiad was sixteen weeks in ascending from the mouth of the Nun, and in returning thereto; but not a man was lost, though there were twelve Europeans and fifty-four Africans connected with the expedition. The highest point reached was Gurowa, about three hundred miles from the confluence of the Kowara and Tshadda. This result shows conclusively that the interior of Africa, by means of its navigable streams, "may be safely and economically brought into relation with the civilized world." And while the Church Missionary Society will direct its attention to the spiritual wants of the various districts which Mr. Crowther visited, other societies will be stimulated to attempt the evangelization of tribes hitherto unknown to the disciples of Christ.

The Appendix to Mr. Crowther's Journal contains a general view of the people and languages, which this Expedition has opened more fully to the commerce and benevolence of civilized men. The following extract is valuable:

The people we passed in our ascent are the Oru and Abo in the Delta, the Igarra on the left of the Niger, the Kakanda at the confluence of the Kowara and Tshadda, the Igbira, Bassa, Doma, Mitshi, and Djuku, otherwise called Apa, or Akpa, or Baibai, the language of Cororofa, and the Fulah on the Binue.

1. The Oru, or Ijo, or Udso of Koelle, are identical with Brass, at the mouth of the Nun, on the coast, otherwise called Itebu or Nempe by their Ibo neighbors. This language is spoken to the extent of one hundred miles from the mouth of the Nun, to the boundary of Abo territory. How far inland towards Benin, on the right and towards the Ibo country, on the left of the Niger, is yet unknown.

2. The Abo is a dialect of the Ibo language, commencing from about the Benin branch of the Niger, and extending to Asaba (Onia market of Trotter). It comprises a district of about fifty or sixty miles along the banks of the Niger, and is very extensively spoken in its various dialects in the countries inland, on the left bank of the Niger, as far as we could ascertain, from the information we collected, to Cross River, on the back of Old Calabar. The Calabar or Efik and Bonny trade with the Ibo in the interior. Isoama seems to be the leading or popular dialect of this language. All Ibo people who meet together in Sierra Leone, whether of the Abo, Elugu, Aro, or Abadja tribe, speak Isoama; and it has been recommended as the best to be used in the translations into the Ibo language. The Rev. J. F. Schön translated his vocabulary in this dialect. The Bonny or Okoloma, and New Calabar language, is different from the Ibo; and from the fact that Bonny is principally peopled by Ibo slaves, and their continued intercourse with the Ibo of the interior, it may be inferred that in the course of time the Ibo language will gain the advantage over the Bonny, (which is very limited on the coast,) when books are published in the Ibo language.

3. The next country after the Ibo, on the banks of the Niger, is Igarra. The language of Igarra is the same as the Akpotto, and is spoken from Adamugu to the confluence of the Kowara and Tshadda, to the extent of one hundred and ten miles on the banks of the Niger. It is also extensively spoken inland, on the left bank of the Niger, to the Mitshi country, on the left bank

of the Binue, about the longitude of Ojogo. This language appears to be a mixture of Yoruba and the original Akpotto.

4. The Kakanda is the next country on the banks of the Niger, and the language is a dialect of Yoruba. This people have been so much driven about, that the limits of their country are very difficult to ascertain. They inhabited the mountains on the right side of the Kowara, and border on Nupe. At present they inhabit chiefly the left banks of the Niger, below the Confluence, since they were expelled from their mountain holds by Dasaba, King of Nupe.

5. The next country after Kakanda is Nupe, very much unsettled about the time of our visit. It has not, therefore, been explored.

6. From the Confluence, on the right side of the Tshadda, is the Igbira country, called Koto by the Haussa, and Kotokori by the Yoruba. Since their country has been overrun by the Felatas, they have removed to the left side of the river, in the country of Akpotto. Their language is different from Igarra. There is also a tribe of this people called Igbira Hima, on the right side of the Niger, between Idda and the Confluence.

7. The next country after Igbira, on the right side of the Tshadda, is Bassa, whose language appears to be a distant dialect of the Nupe. Their country has also been overrun by the Felatas; and they were obliged to seek refuge in Akpotto land, after the example of their neighbors the Igbira.

8. The next country on the right side of the Tshadda is Doma, also called Arago, a tribe of which is called Agatu, inhabiting Akpotto land on the left side of the Tshadda, to which they had been driven by the Felani.

9. The next country on the left side of the Tshadda is the Mitshi, whose language is very little known, and very peculiar to itself. The Mitshi country commences, as it appears, opposite Ojogo, and is mixed with the Akpotto and with Kororofa, from which it is difficult to distinguish the boundaries. They are chiefly independent, but some portion of them pay tribute to Wukari, King of Kororofa

10. The next country after the Mitshi is extensive, Kororofa, having Wukari for its capital, and the language spoken is Djuku, commonly called Akpa; but they call themselves Baibai. The language is spoken as far as Hamaruwa, now under the government of Mohamma, the Felani Sultan of that country.

11. The next language we met with on the Binue, is the Felani.

12. The most important of all is the Haussa, the commercial language of Central Africa.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GABOON.—A letter from Mr. Bushnell, dated November 1, contains a few items of intelligence. Messrs. Preston and Adams, he says, spend most of their time at a Pangwe town, where they are studying the language, and preparing for the missionary work in that interesting region. They make Nĕngenĕnge their head quarters, where Mrs. Preston is staying temporarily. The subjoined extract is from Mr. Bushnell's letter.

The rainy season has set in; and the temperature is a few degrees higher than it was during the dry season. For the past month, the thermometer has ranged, at 7 o'clock A. M., from 75° to 77°; at 2 o'clock P. M., from 78° to 85°; at 9 o'clock P. M., from 76° to 81°. Although the breezes are light, we seldom feel the heat to be oppressive, unless it be occasionally in the middle of the day, after a shower, when the sun shines out in its full strength. More or less rain falls almost every day; but the most copious showers are during the night; so that our labors and journeys are not materially interrupted.

Our experience at Nĕngenĕnge thus far confirms our previous opinion, that as we advance interiorward we shall find the climate more congenial to European constitutions. There has been little, if any, serious illness here since the station was commenced; and we are all at present enjoying our usual health, with the exception of some slight indisposition, the result of over exertion, to which we are constantly liable, while we are left alone in such a field. The two brethren who spend most of their time among the Pangwes, fifteen or eighteen miles above us, enjoy vigorous health, though necessarily exposed to many privations. We certainly have reason to be encouraged in this respect; and if we can be sufficiently reinforced, we hope soon to have stations where there will be no necessity for frequent returns to America to preserve health. Will the consecrated sons and daughters of the church by their delay disappoint our hopes, and leave these inviting fields around and beyond us unoccupied?

Our next station on the line interiorward will probably be at a central point on the Bâkwe, in the midst of a large Pangwe population, about twenty miles from Nĕngenĕnge. It will be a pleasant place, easily accessible from this station by water.

By the time this position is secured, other eligible locations will be ready for us beyond. In this way, step by step, we must go forward, till we shall have planted the gospel standard upon the utmost heights of Ethiopia, where we hope to meet our English brethren from the eastern coast. Is not this a desirable work? Is it not an enterprise worthy of the best energies of the church?

Home Proceedings.

SPECIAL MEETING OF THE BOARD.

THE Board, at its last annual meeting, requested the Prudential Committee to call a Special Meeting, whenever the matters connected with the visit of the Deputation to India should be ready for its consideration. In accordance with this request, the Committee have called a Special Meeting, to be held in Albany, N. Y., on the 4th of March, 1856, at seven o'clock in the evening. Dr. Palmer's church has been selected as the place of meeting.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Otisfield, Indiv. 10 00
- Pownal, Cong. ch. and so. 48 50
- Scarborough, m. c. 67 00—125 50

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
- Farmington, Mrs. A. 1 00
- Temple, Cong. ch. 2 00——3 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, Hammond st. cong. ch. wh. cons. Mrs. BETSEY H. SAVARY an H. M. 100; 1st cong. ch. and so. 31,53; 131 53
- Brownville, Cong. ch. and so. 27 50—159 03

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Kennebunkport, So. cong. ch. m. c. 13 45
- Kittery, Rev. A. W. Fiske, 10 00
- Saco, Cong. s. s. 17,27; P. Eastman, 20; 37 27—60 72

348 25

Bethel, 1st cong. ch. 20; Brown's Corner, Mrs. F. 3,75; Calais, cong. ch. and so. 146,97; s. s. (of wh. for *Jane Darling*, Ceylon, 20;) 34,39; Camden, m. c. 61,57; la. miss. asso. 23,27; s. s. 15,16; which cons. ARCHIBALD BUCHANAN an H. M.; Castine, Trin. ch. and so. m. c. 15,53; S. Adams, 50; Eastport, a friend, 6,40; Orland, cong. ch. and so. 70; Richmond, m. c. 2; Rumford Point, Rev. J. G. M. 2; So. Orland, Mrs. H. F. J. 3; 454 04

802 29

Legacies.—Kennebunkport, Mrs. Sarah L. Mason, by G. P. Jefferds, Ex'r. 200; Paris, Seth Morse, by Elisha Morse, Ex'r, (prev. rec'd, 100;) 100; 300 00

1,102 29

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- Jaffrey, 1st cong. ch. and so. 15 00

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, m. c. 14 00
- Campton, Miss. asso. 25 03
- Canaan, m. c. 11 00
- Littleton, m. c. 21; s. s. 4; 25 00
- Plymouth, Ch. and so. 30 78—105 81

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Amherst, Gent. benev. asso. 130,76; la. 83,43; m. c. 57,60; mater. asso. 1,50; wh. cons. CHARLES H. DAVID and Miss LETITIA R. CLARK H. M. 273 29
- Bedford, Gent. 145; la. 20,53; 165 53
- Brookline, Rev. D. Goodwin and others, 20 50
- Deering, Cong. ch. and so. 8 08
- Hillsboro' Bridge, do. 13 70
- Manchester, P. K. C. 5 00
- Mt. Vernon, Cong. ch. and so. gent. 56; la. 40; 96 00
- Nashua, 1st ch. and so. 240,21; Olive st. ch. and so. 66,73; m. c. 31,88; 338 82
- New Ipswich, Mrs. D. Everett, 10 00
- Wilton, A friend, 5 00—935 92

Merrimack co. Aux. So. G. Hutchins, Tr.
- Boscawen, Cong. ch. and so. 36 07
- Concord, South cong. ch. and so. to cons. Mrs. MARY FARRINGTON an H. M. 100; s. s. 6: W. par. cong. ch. and so. 23; Rev. A. P. F. 5; W. D. 2; H. M. jr. 2; 138 00
- Hooksett, Cong. ch. m. c. 7 00—181 07

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- Exeter, 1st and 2d chs. m. c. 13 19
- New Castle, s. s. 5 00
- South New Market, Cong. so. 15 35
- West Northwood, do. 26 00—179 36

Strafford Conf. of chs. E. J. Lane, Tr.
- Conway, A poor lawyer, 3 00
- Farmington, Cong. ch. and so. m. c. 27 85—30 85

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Acworth, m. c. 29 42
- Lempster, R. R. 1 00
- Meriden, Coll. 43 00——73 42

1,521 43

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
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- New Haven, Cong. ch. 4 30—131 25

Caledonia co. Conf. of chs. E. Jewett, Tr.
- St. Johnsbury, Friends, 150; Erastus Fairbanks, to cons. Rev. GEORGE N. WEBBER and Rev. H. WELLINGTON H. M. 100; 2d and South chs. s. s. 31,12; 281 12
- Walden, La. 14 00—295 12

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- Burlington, Mrs. E. W. Buell, 100; cong. ch. to cons. Rev. CALVIN PEASE and Rev. N. G. CLARK H. M. 240; m. c. 29,42; J. L. 5; M. H. S. 1; 375 42

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- Enosburgh, Gent. to cons. Rev. C. C. ADAMS, of Fairfield, an H. M. 78; la. asso. to cons. A. J. PARKER, of Shipton, C. E. an H. M. 52; 130 00

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- Pittsford, Cong. ch. and so. 125,86; m. c. 28,78; 154 64
- Poultney, Cong. ch. and so. 19 27
- Rutland, m. c. 9 05
- W. Rutland, Cong. ch. and so. (of wh. to cons. JOEL M. MEAD an H. M. 100;) 206 61—525 57

Windsor co. Aux. So. J. Steele, Tr.
- Ascutneyville, m. c. 5; Rev. Mr. K. 5; C. J. 5; 15 00

1,511 36

A friend of missions, a thank off'g, by Rev. T. Laurie, wh. cons. Rev. DANIEL BLISS an H. M. 50; Bennington, 1st cong. ch. 56; s. s. 16; Lunenburgh, m. c. 7; 129 00

1,640 36

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Barnstable co. Aux. So. W. Crocker, Tr.
- Centreville, Cong. ch. and so. 39 88

Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.
- "N. of W." 30 00
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283 88
Ded. for printing report, 49 00—234 88

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Newburyport, United m. c. 59,65; Mr. Fisk's ch. m. c. 18; B. L. C. 58c.; Mrs. C.'s scholars, 53c.; 78 76—104 26

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Marblehead, Cong. ch. and so. (of wh. to cons. Mrs. DEBORAH H. QUINER an H. M. 100;) 429,16; m. c. 30; Miss Blackley's s. s. class, for Miss Fisk, Oroomiah, 7; 466 16

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Monson, Rev. Dr. Ely, 31 50
Springfield, George Merriam, 1,000 00—1,031 50

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Goshen, Cong. ch. 30 00
Chesterfield, Two indiv. 6 00
Easthampton, 1st ch. 25 47
Hadley, 1st ch. gen. benev. so. 80; m. c. 47,40; 3d ch. gen. benev. so. 10; do. & Russell so. m. c. 42; 179 40
Hatfield, Cong. ch. 124 00
Northampton, 1st par. 32,86; Mrs. B. N. 5; Edwards ch. m. c. 9,29; Miss B.'s s. s. class, 2; 49 15
Prescott, m. c. 7 00
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Harmony Conf. of chs. W. C. Capron, Tr.
Millbury, 1st cong. ch. to cons. LEONARD DWINNEL an H. M. 131,47; m. c. 28,19; s. s. miss. asso. 35,34; 2d cong. ch. and so. 108; 303 00
Westboro', J. F. 1 00—304 00

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Littleton, Ortho. ch. and so. 42,75; la. benev. so. 10; 52 75
Leominster, Miss M. S. Hubbard's class of young ladies, 6 00—78 75

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Ashland, Cong. so. 16 00
Holliston, do. 70 00
Lincoln, Ortho. ch. and so. 28 50
Natick, 1st cong. ch. and so. 14 42
Sudbury, Cong. ch. and so. 98,55; m. c. 43,95; 142 50—271 42

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, A friend, 100; Mrs. P. 10; 110 00
Dorchester, A friend, 50; 2d ch. do. 10; 60 00
West Roxbury, South evan. ch. 11 84—181 84

Palestine Miss. So. E. Alden, Tr.
North Bridgewater, A friend, 6; J. E. 2; 8 00
Weymouth, Cong. ch. and so. 86,19; So. par. L. P. 1; 87 19—95 19

Pilgrim Aux. So. J. Robbins, Tr.
North Carver, E. Lucas, 2 00

Taunton and vic.
Fall River, Central cong. ch. and so. 695 85
West Attleboro', Cong. ch. m. c. 14 00—709 85

Worcester co. North, B. Hawkes, Tr.
Athol, A friend, 20 00
6,519 12

A friend, 10: Andover, Chapel cong. 128,50; Edward Taylor, to cons. Rev. GEORGE MOORE an H. M. 50; "drops make the ocean," 3; Cambridge, Elizabeth Harlow, weekly savings for one year, 30; Cambridgeport, cong. ch. and so. m. c. 38,61; Carlisle, m. c. 12; Chelsea, Winnisimmet ch. 174,10; Lowell, Miss S. V. Hosmer, for village teacher and beneficiary Nestorian m. 50: G. Colton, 10; 1st cong. ch. and so. (of wh. to cons. Rev. J. L. JENKINS an H. M. 50;) 141,53; m. c. 50,34: Kirk st. ch. 22,24: Newton Corner, Eliot ch. and so. m. c. 39,38; R. L. Day, 50; F. A. Benson, 25; Reading, Old South ch. and so. 42,36; Bethesda ch. m. c. 26,35; Saugus, cong. ch. m. c. 16; West Newton, cong. ch. and so. m. c. 55,48; 974 89
7,494 01

Legacies.—Milton, Miss Ruth Tucker, by D. W. Tucker and Jesse Tucker, Jr. Ex'rs, 50; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, 1,000; 1,050 00
8,544 01

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bethel, Cong. ch. and so. 50 00
Danbury, Mater. asso. for sch. in Ceylon, 12 00
Redding, Cong. ch. 72 24—134 24

Fairfield co. West, C. Marvin, Tr.
Darien, Cong. ch. 7 50
Norwalk, 1st do. 149 90
Stamford, 1st pres. ch. s. s. miss. so. 21 54—178 94

Hartford co. Aux. So. A. W. Butler, Tr.
Enfield, 1st ch. wh. cons. Rev. A. L. BLOODGOOD an H. M. 50 00
Farmington, 366,48; W. C. 10; 376 48
Hartford, 17,65; North ch. 573,05; Pearl st. ch. J. B. H. 50; R. S. B. 5; Centre ch. m. c. 21,36; a young man, for Aintab m. 10; 677 06
Manchester, 1st ch. 370 00
Poquonock, m. c. 5 00
South Windsor, Wapping so. 25 18
West Hartford, 134 33
Windsor, 1st ch. and so. 25 00—1,663 05

Hartford co. South, H. S. Ward, Tr.
Cromwell, Gent. 61,64; la. 53,71; m. c. 26; s. s. 5,79; 147 17
New Britain, 1st ch. 87,17; South ch. (of wh. fr. H. F. North, to cons. CHARLES F. NORTH an H. M. 100;) 140; 227 17
Newington, 12 00
Middletown, 1st so. Mrs. C. 1 00
Portland, Gent. 57,50; la. 30; 87 50
Westfield, Gent. and la. 35; m. c. 11; 46 00
Wethersfield, 151 14
Worthington, Gent. and la. 123,40; disc. 31c. 123 09
795 07
Ded. disc. 71—794 36

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Kent, Cong. ch. 30 00
New Milford, 157 62
Plymouth, Edward Langdon, wh. cons. LUCIUS P. PORTER of New York city, an H. M. 100; 1st cong. ch. 48,38; 148 38
Salisbury, Cong. ch. 105 00
South Britain, Cong. ch. and so. 78 00—519 00

Middlesex Asso. E. Southworth, Tr.
Hadlyme, Cong. ch. gent. and la. 46,68; m. c. 29; 77 68
Saybrook, Cong. ch. gent. and la. 81 83—159 51

New Haven City Aux. So. F. T. Jarman, Tr.
Fair Haven, Centre ch. 37 96
New Haven, Prof. E. E. Salisbury, 100; unknown, 6; North ch. and so. 417; Centre ch. 40; united m. c. 18,63; Yale college m. c. 23,48; Temple st. s. s. for Gaboon m. 24; L. 6; 635 11—673 07

New Haven co. East, F. T. Jarman, Tr.
Madison, Cong. ch. m. c. 106,71; J. T. Lee, 10; 116 71
North Branford, Cong. ch. 3 70
West Meriden, S. B. Little, 10 00—130 41
New Haven co. West, A. Townsend, Jr., Tr.
Orange, C. P. 2 00
Waterbury, Rev. S. W. Magill, 10 00
Woodbury, A friend, 4 00—16 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Colchester, 1st cong. ch. and so. 143 00
New London, do. 16 50
North Stonington, Cong. so. 83 75
Stonington, 1st do. 30 00—273 25
Tolland co. Aux. So. E. J. Smith, Tr.
Gilead, Gent. 36,18; la. 48,26; 84 44
Union, Cong. ch. and so. 17 62—102 06
Windham co Aux. So. J. B. Gay, Tr.
Canterbury, Ch. and so. 28 00
Dayville, do. 70 30
East Woodstock, 35 00
Pomfret, Gent. and la. 320,30; m. c. 44,96; Miss Z. A. 10; 375 26
Scotland, Cong so. 47 00
South Woodstock, 67 46
Westminster, Gent. asso. and m. c. 26,12; la. 24,88; wh. cons. Rev. REUBEN S. HAVEN an H. M. 51 00
West Woodstock, Rev. A. U. 10 00
Woodstock, 3d cong. ch. and so. 100 00—784 02

5,427 91
A lady, her dying gift, 100 00

5,527 91

Legacies.—New Haven, Asa Hopkins, by Wyllys Warner, 250; Southington, Nancy Allen, by R. Lowrey, Ex'r, 30; West Hartford, Mrs. Abigail P. Talcott, by Joseph E. Cone, 201,01; less exps. 3,02; 477 99

6,005 90

RHODE ISLAND.

Newport, Spring st. cong. ch. gent. 60; 1'. 118; united m. c. 126; s. s. 10; Providence, Benef. ch. and so. gent. 212,25; Mrs. E. D. Rathbone, 20; chil. of the Home, 75c.; Slatersville, Cong. ch. and so. to cons. SAMUEL B. PARMENTER, DEXTER R. BURDICK and WILLIAM F. HALL H. M. 300; unknown, 25; 872 00
Legacies.—Providence, John H. Mason, by John N. Mason, Ex'r, 100 00

972 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 1st R. D. ch. 143 77
Clarketown, R. D. ch. 41 51
Coxsackie, 2d do. m. c. 36 00
Flatbush, R. D. ch. s. s. for Arcot m. 3 53
Gilboa, R. D. ch. 54 38
Hurley, do. 17 62
Newburg, Estate of Mrs. Mary Striker, dec'd, 100 00
New Lots, R. D. ch. 34 00
New Utrecht, R. D. ch. to cons. CHARLES S. LITTLE an H. M. 169,60; two ladies, 10; s. s. 30; dona. 2; 211 60
New York, Samuel Dunshee, dec'd, 71,83; Collegiate R. D. ch. 29th st. ch. 15; Market st. R. D. ch. 190,92; 277 75
New Hurley, Mrs. E. J. D. 5 00
North Marbletown, 9 00
Nyack, R. D. ch. 18 00
Owasco Outlet, R. D. ch. for Mrs. Bridgman's sch. 50 00
Sampsonville, R. D. ch. 2 00
South Brooklyn, Middle R. D. ch. m. c. 8 50
Wawonsing, R. D. ch. 10 00
Warwick, R. D. ch. indiv. 5; fem. miss. so. 8; 13 00
Unknown, for Micronesian m. 4; a friend, 1; B. L. Kip, 30; 35 00—1,070 66
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. 321,01; m. c. 448,05; North pres. ch. (of wh. to cons. ORIN P. RAMSDELL and CHARLES E. YOUNG H. M. 200;) 481,35; 1,250 41
Lancaster, Pres. ch. 27 81—1,278 22
Geneva and vic. G. P. Mowry, Agent.
Elba, J. Peck and fam. 6 00
Geneva, m. c. 79,46; R. S. 5; W. H. S. 3; 87 46
Lockport, Cong. ch. 49 18
Milo, Mrs. H. A. 7 00
Ovid, Pres. ch. 80; Dr. Eastman, 20; A. Joy, 20; 120 00
Penn Yan, Pres. ch. to cons. Mrs. ELIZA S. TAYLOR an H. M. 113 61
Prattsburg, Pres. ch. 61 00—444 25
Monroe co. and vic. E. Ely, Agent.
Nunda, Pres. ch. and cong. 27 00
Ogden, 1st do. 30 75
Perry Centre, Cong. ch. 54 72
Rochester, Mon. fem. prayer meeting, 15; A. Champion, 1,070,58; Plymouth ch. 18,19; 1,103 77—1,216 24
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. William E. Dodge, 500; a disputed balance between two Christian gentlemen, 150; Church of the Pilgrims, 506,27; W. W. Wickes, 100; Richard P. Buck, wh. cons. DANIEL BUCK of Bucksport, Me. an H. M. 100; Westminster pres. ch. 10,63; 1,525 90
Oneida co. Aux. So. J. Dana, Tr.
Mt. Vernon, Pres. ch. and so. 50 00
Paris Hill, Cong. so. 15 54
Utica, W. 20; 1st pres. ch. m. c. 72,94; a friend, 10; 102 94
Waterville, Pres. ch. 40 10

208 58
Ded. disc. 1 07—207 51
Syracuse and vic. S. Mead, Agent.
Onondaga, Valley, 1st pres. so. 24 13
Syracuse, 1st pres. so. 47 68—71 81

6,363 99

A friend, 50; Albany, 4th pres. ch. to cons. WILLIAM MCHARG, an H. M. 100; Angelica, L. Hull, 10; Ballston Centre, la. hea. sch. so. of pres. ch. for ed. of hea. chil. 30; H. W. B. 3,75; Baiting Hollow, cong. ch. m. c. 2; Canandaigua, 1st cong. ch. 51,02; Rev. O. E. Daggett, the tithe of one wedding fee, 25; acad. 15; W. S. H. 13; E. G. T. 10; H. W. T. 10; F. G. 10; H. B. G. 10; W. A. 10; Dr. C. 5; A. S. 5; Ontario fem. sem. 30; Mrs. Greig, 20; Miss B. Chapin, 20; Mrs. A. W. 10; Mrs. A. E. P. 10; indiv. 112,64; m. c. 105,90; Cazenovia, pres. ch. 25,50; Chateaugay, pres. s. s. 11,37; Chatham 4 Corners, juv. miss. so. 3; Colchester, pres. ch. 20; Cohoes, do. 54; East Bloomfield, J. Porter, 50; 1st cong. so. 180; East Groton, cong. ch. 9; Fayetteville, youth's miss. so. 3; Franklin, 1st cong. ch. 14,71; ortho. do. 43,30; Gilboa, J. B. 4; Hornellsville, m. c. 5; Hudson, 1st pres. ch. fem. miss. asso. wh. and prev. dona. cons. Mrs. WILLIAM S. LEAVITT, an H. M. 70; M. I. M. 2; Hyde Settlement, S. Stiles, 10; Irvington, pres. ch. a friend, wh. cons. JOHN D. SHELTON, an H. M. 100; Madison, fem. cent. so. 25; Malone, cong. ch. 245,48; m. c. 41,11; juv. miss. so. for Mr. Wilder's sch. Kolapur, 20; Mt. Hope, Rev. A. D. 2; Naples, m. c. 2; Newport, a friend, 5; New Road, cong. ch. 42; la. Columbia miss. so. 12; wh. cons. Rev. CHARLES S. SMITH an H. M.; New Rochelle, a lady, 3; Oswego, 4,95; Peekskill, 2d pres. ch. m. c. 23,09; Pembroke, 1st pres. ch. m. c. 10; Poughkeepsie, Rev. T. S. Wickes, 50; Ridgebury, juv. miss. so. for sch. in

Ceylon, 10; Schenectady, S. B. M. 2; Spencertown, Isaac Dean, 20; Strykersville, E. S. 5; M. W. 4; Sweden, ch. and cong. 30; Troy, 2d pres. ch. miss. asso. 400; 1st pres. ch. 50; Nail Factory, m. c. 15; West Point, S. Cary, dec'd, 5; Windham Centre, benev. so. 10,50; Winfield, cong. ch. 9; Yonkers, 1st pres. ch. 50; 2,369 32

8,733 31

Legacies.—Brooklyn, Miss Abby Martin, dec'd, 25; Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 12,000; less exch. 60; (prev. rec'd, 20,920;) 11,940; New York, Edmund Field, by William Walker and Ashbel Green, Ex'rs, 250; Springfield, Benjamin Rathbun, by C. P. Smith, Ex'r, 1,375; 13,590 00

22,323 31

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Two little girls,	1 00
Bergen Point, R. D. ch.	17 54
English Neighborhood, do.	22 57
Newark, 1st R. D. ch.	110 00
Raritan, 3d do.	44 12
White House, C. W. V. H.	2 00
	197 23
Ded. postage,	63—196 60

Bergen, Two little sisters, 2; Bloomfield, pres. ch. (of wh. for *Jane C. Dodd*, Ceylon, 20;) 45; Miss Williamson's sch. 9; Cedarville, pres. s. s. for Mr. Pierce, Gaboon m. 10; Fairton, L. J. 1; Newark, 1st pres. ch. 379,37; s. s. wh. and prev. dona. cons. Francis L. Ilsley an H. M. 50; C. S. Haynes, 50; 6th pres. ch. 53; Rev. W. B. 5; Paterson, Mrs. C. B. A. 10; Trenton, 3d pres. ch. 26; 640 37

836 97

PENNSYLVANIA.

Rev. G. P. M. 1; Carbondale, pres. ch. wh. cons. Mrs. James Archbald an H. M. 101; a friend, wh. and prev. dona. cons. Miss R. Caroline Ward an H. M. 50; Harrisburg, m. c. 22,50; Meadville, 16; disc. 16c.; McKean, G. J. 1; Montrose, young la. cent so. for m. to Syria, 23; Mt. Pleasant, pres. ch. and so. 45; Philadelphia, Mrs. Henry, for *Ann Maria Henry*, Ceylon, 20; Arch st. pres. ch. B. M. J. 5; Miss M. 2; Mrs. Constable, 25; 1st pres. ch. Mrs. E. P. Wilson, 150; fem. s. s. 55; J. W. 5; Miss Sidney Paul to cons. Rev. J. Addison Whitaker an H. M. 50; fem. so. for ed. hea. youth in India, 62; C. B. Dungan, 18,75; Pittston, J. F. Jr. 4,75; Wattsburg, ch. and so. 5; Williamsport, 2d pres. ch. 103,11; s. s. inf. class, 1,52; 766 47

MARYLAND.

Baltimore, B. Kurtz, 25; 5th pres. ch. s. s. m. c. 30; 55 00

VIRGINIA.

Alexandria, 2d pres. ch. 20; French Creek, M. P. 1; A. B. 1; Richmond, Mrs. S. M. Price, 10; 32 00

NORTH CAROLINA.

Salisbury, Mrs. L. E. Cairns, for *James W. Cairns* and *Isabel McC. Cairns*, Ceylon, 40 00

OHIO.

By Rev. S. G. Clark.

Aurora, 20,50; Rev. J. S. G. and fam. 10;	30 50
Austinburg,	7 17
Bainbridge,	4 44
Bath, 25c.; Rev. G. W. P. and wife, 5;	5 25
Bloomfield,	12 83
Brecksville,	3 60
Brooklyn,	3 50
Champion, 15; Farmington, 14,82; wh. and prev. dona. cons. Rev. R. McCullough of Winchester, Ia., an H. M.	29 82
Claridon,	7 00
Cleveland, 1st pres. ch. 7; J. F. Clark, 20;	27 00
Concord, Mrs. S. J. W.	5 00
Hartford,	9 25
Huntsburg, Cong. ch.	14 00
Kingsville,	11 00
Kinsman, 46,09; L. C. P. 10; T. K. 10; H. L. 10; J. C. 10; P. A. 10; Mrs. C. S. G. 10; mon. con. 16; Acad. 6,27;	128 36
Kirtland, 21; Rev. T. Coe, 10;	31 00
Mesopotamia,	16 01
Newton Falls,	37 66
North Rochester,	10 00
Norwalk,	75 63
Olina,	5 00
Orwell, 1,50; C. A. P. 10;	11 50
Painesville, 42,58; R. Hitchcock, 50; m. c. 10,98; S. T. L. 10;	113 56
Parkman,	5 98
Ravenna, m. c. 11,25; s. s. 1,75;	13 00
Rome,	8 00
Ruggles,	3 00
Tallmadge,	62 73
Troy,	6 63
Vernon,	1 94
Vienna, Rev. Mr. Betts and fam.	10 00
Wayne,	28 00
West Andover,	6 50
West Williamsfield, Ch.	15 70
Williamsfield, M. L.	10 00
Windham, Rev. H. B. and wife,	10 00
York, 3; N. B. 10; wh. and prev. dona. cons. Rev. Reuben Hatch an H. M.	13 00
Youngstown, m. c.	5 00
	798 53
Ded. disc.	9 70—788 83

By G. L. Weed, Tr.

Alexandria, Pres. ch. 15; W. Fitch, 10;	25 00
Cincinnati, 3d pres. ch. m. c. 20; J. E. P. and wife, 5;	25 00
Columbus, 2d pres. ch. m. c. 16; s. s. for Mr. Bushnell, Gaboon m. 63,70; E. Cloud, 10;	89 70
Dick's Creek, A bal.	1 00
Jersey, Ch. 44,88; s. s. 1,62; fem. miss. asso. 5;	51 50
Johnstown, Pres. ch. 18; m. c. 15; Rev. E. Garland, 12;	45 00
Lockland, Rev. E. S. 1; S. W. 1;	2 00
Marietta, 1st cong. ch. 81,50; m. c. 8; Mrs. McG. 1; Soc. of Inq. Marietta college, 10;	100 50
Marysville, Pres. ch. 19; s. s. 4,27; a friend, for Mrs. Herrick, Gaboon m. 1;	24 27
Mount Gilead, 1st pres. ch. 3,73; Rev. H. Shedd and fam. 4,27;	8 00
Newark, 2d pres. ch. 78,50; m. c. 6,20; A. Sherwood, 10;	94 70
Point Isabel, L. F. B.	50
Putnam, Pres. ch. 125,70; m. c. 13; Un. s s. 8;	146 70
Springfield, 1st ortho. cong. ch. m. c. 24,30; s. s. for Mr. Bushnell's sch. Africa, 18,38;	42 68
Walnut Hills, Mrs. J. B.	5 00
Williamsburg, O. D.	5 00
Yellow Springs, Pres. ch.	5 00
	671 55
Ded. disc.	4 00—667 55

1,456 38

Ashtabula, Pres. ch. Mrs. H. E. Parsons, 18; Mrs. G. C. H. 4; Cincinnati, a friend, 10; Edenburg, W. H. C. 5; B. C. 10; Gallipolis, 1st pres. ch. 10; Harmar, cong.

ch. m. c. 25,09; Hudson, Bible class miss. so. 27,51; Rev. H. C. 2,49; McConnellsville, cong. ch. m. c. 20; Pierpont, S. St. John, 3; Strongsville, Rev. T. W. 1,75; 136 84

1,593 22

Legacies.—Hartford, Estate of R. Hays, by Rev. S. G. Clark, 21 00

1,614 22

INDIANA.

By G. L. Weed, Tr.

Bedford, Pres. ch. s. s.	7 00	
Crawfordsville, Centre ch. m. c.	62 00	
Danville, Pres. ch. m. c.	21 00	
Greenville, Rev. B. F. S. 5; pres. ch. m. c. 4,15;	9 15	—99 15
Lima,		31 26
		130 41

ILLINOIS.

By Rev. I. M. Weed.

Chicago, 1st pres. ch.	90 00	
Dover, Cong. ch.	24 00	
Galesburg, 1st pres. ch.	23 45	
Greenwood, Cong. ch.	7 00	
Kewana,	21 20	
Millburn, Cong. ch.	12 92	
Rockford, 1st do. 48,08; m. c. 11,74; s. s. 23,35; Mr. H. 10; J. M. 10; E. H. P. 10; A. C. 10;	123 17	
Udina, Cong. ch.	3 33	
Waukegan, Little Willie, dec'd,	60	
Wethersfield, Cong. ch.	18 50	
	324 17	
Ded. disc.	1 40	—322 77

Augusta, Pres. ch. m. c. 12; Brighton, pres. ch. m. c. 9; a family, 11; Chicago, 2d pres. ch. 1,007,50; ded. disc. 7,50; s. s. 54,38; Friendsville, J. K. C. 4,75; Galena, 2d pres. ch. 90; s. s. for sup. of Mr. Breath, Nestorian m. 50; Griggsville, cong. ch. and so. m. c. 41,50; Jerseyville, P. Fobes, 15; Kendall, pres. ch. 25; Lacon, W. Fisher, 500; Lockport, cong. ch. 40; Mendon, A. H. 8; Moline, cong. ch. 19; Payson, a friend, 3; Princeville, juv. sew. so. 14; friends, 2; Sheffield, m. c. 3; Winchester, pres. ch. 10; 1,911 63

2,234 40

MICHIGAN.

By Rev. O. P. Hoyt.

Birmingham, 33,46; a friend, 10; s. s. 5,52;	48 98	
New Hudson,	21 12	
Niles,	92 53	
Royal Oak,	5 50	
Sturgis Prairie,	6 69	—174 82

By J. S. Farrand, Agent.

Detroit, 1st pres. ch. 141,10; N. D. S. 10; Rev. Dr. D. 10; A. M. F. 10; juv. coll. 8,20; ded. disc. 2,23;	177 07	
	351 89	
Hillsdale, Pres. ch. 5; Homer, J. W. 1; Kalamazoo, pres. ch. m. c. 82,66; special coll. 73,13;	161 79	
	513 68	

WISCONSIN.

By Rev. I. M. Weed.

Emerald Grove, Cong. ch.	8 00	
Oconomowoc, do.	10 45	
Racine, Cong. ch. 39,59; pres. ch. 91,38;	130 97	
Shopier, Cong. ch.	11 85	
	161 27	
Ded. disc.	65	—160 62

Berlin, Pres. so. and s. s. 20; Green Bay, youth's miss. so. 8; Oconomowoc, cong. ch. m. c. 12; Mrs. Fay's s. s. class, 3,50; Patch Grove, Rev. I. Tracy, 70c.; Ripon, m. c. 5; Summit, pres. ch. 29; Windsor, cong. ch. and so. 12; 90 20

250 82

Legacies.—Outagamie, Alvin Burnell, by S. E. Gordon, Ex'x, 50 00

300 82

IOWA.

By Rev. I. M. Weed.

Burlington, Rev. Abner Leonard, to cons. Mrs. MATILDA B. RANSOM, an H. M.	100 00	
Muscatine, Cong. ch. 20,50; Dr. R. 1;	21 50	
	121 50	
Ded. disc.	50	—121 00
Cedar Rapids, Pres. ch. m. c. 32; Dubuque, Missionary Rill, for chapel in Sivas, Turkey, 10; Montrose, pres. ch. 20,90; Poultney, Rev. J. H. K. 5; Westfield, Rev. J. Sampson, 100;	167 90	
	288 90	

MISSOURI.

Troy, Pres. ch. 8; F. Parker, 15; St. Joseph, German ch. 1,65; St. Louis, 1st pres. ch. 130,50; m. c. 7,50; A. Vinton, 50; A. C. 2,50; Trin. cong. ch. 84,75; 293 90

TENNESSEE.

Dover, H. C. R. 5; New Canton, L. H. R. 5; 10 00

TEXAS.

San Antonio, A friend, 2 50

OREGON TERRITORY.

Oregon City, Cong. ch. 8; M. K. P. 5; 13 00

IN FOREIGN LANDS, &c.

Armenian miss. Little Mary, dec'd,	5 00
Cherokee miss. Coll. at ann. meeting,	19 25
Eaton, C. E. Cong. ch.	18 00
Hamilton, C. W. Rev. C. Ebbs,	10 00
Old Town, Seneca m. miss. so. 68,90; s. s. 10,44;	79 34
Panama, N. G. Rev. J. Rowell, wh. cons. Miss SARAH M. N. CUMMINGS of Portland, Me. an H. M.	100 00
Park Hill, Cher. na. m. c.	24 30
Seneca miss. m. c. 7,71; Alleghany, Dea. E. Hall, 20;	27 71
St. Andrews, C. E. Pres. ch. m. c.	42 00
Tuscarora miss. 2,25; m. c. 4,50;	6 75
Vienna, C. W. A friend,	4 00
	336 35
Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 4,072;)	42 00
	378 35

Donations received in January,	33,994 93
Legacies,	15,630 99
	$49,625 92
☞ TOTAL from August 1st to January 31st,	$135,637 45

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, $768 23

DONATIONS IN CLOTHING, &c.

Bath, Ohio, A bed-quilt fr. four little girls.
Coventry, Vt. A box, fr. la. benev. so.
Wellington, O. Clothing, 27 26

THE

MISSIONARY HERALD.

VOL. LII. APRIL, 1856. No. 4.

American Board of Commissioners for Foreign Missions.

SPECIAL MEETING.

A SPECIAL meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the city of Albany, commencing on Tuesday, the fourth day of March, 1856, at seven o'clock in the evening.

CORPORATE MEMBERS PRESENT.

Maine.

Benjamin Tappan, D. D.
John W. Chickering, D. D.

New Hampshire.

Rev John K. Young.

Vermont.

Rev David Greene.
John Wheeler, D. D.
Charles Walker, D. D.
Silas Aiken, D. D.
Willard Child, D. D.
Hon. Erastus Fairbanks.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.

Heman Humphrey, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Rev Chauncey Eddy.
Hon Samuel Williston.
Swan Lyman Pomroy, D. D.
Rev Selah B. Treat.
Hon William J. Hubbard.
Hon Linus Child.
Rev Henry B. Hooker.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon John Aiken.
John Todd, D. D.
Seth Sweetser, D. D.
James M. Gordon, Esq.
Amos Blanchard, D. D.

Rhode Island.

Thomas Shepard, D. D.

Connecticut.

Noah Porter, D. D.
Thomas S. Williams, D. D.
Joel Hawes, D. D.
Hon Seth Terry.
John T. Norton, Esq.
Leonard Bacon, D. D.
Joel H. Linsley, D. D.
Gen William Williams.
Rev Samuel W. S. Dutton.

Walter Clarke, D. D.
George Kellogg, Esq.

New York.

Nathan S. S. Beman, D. D.
Pelatiah Perit, Esq.
William B. Sprague, D. D.
Reuben H. Walworth, LL. D.
Charles Mills, Esq.
Samuel H. Cox, D. D.
Harvey Ely, Esq.
Hon William L. F. Warren.
Horace Holden, Esq.
William Adams, D. D.
William Patton, D. D.
William W. Stone, Esq.
John Forsyth, D. D.
Calvin T. Hulburd, Esq.
Laurens P. Hickok, D. D.
Simeon Benjamin, Esq.
Isaac N. Wyckoff, D. D.
Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood, Esq.
Rev Montgomery S. Goodale.
Rev William S. Curtis.
Ray Palmer, D. D.
M. La Rue P. Thompson, D. D.
Philemon H. Fowler, D. D.

New Jersey.

Theodore Frelinghuysen, LL. D.
Richard T. Haines, Esq.
J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Jonathan F. Stearns, D. D.

Pennsylvania.

David H. Riddle, D. D.
Hon. William Strong.
George A. Lyon, D. D.

Michigan.

Rev Harvey D. Kitchell.

Indiana.

Charles White, D. D.

HONORARY MEMBERS PRESENT.

New Hampshire.

Rev Isaac Willey, Goffstown.
Rev E. G. Parsons, Derry.

Vermont.

Rev James Anderson, Manchester.

Massachusetts.

Rev Calvin Durfee, Williamstown.
Rev H. R. Hoisington, do.
Rev J. J. Dana, South Adams.
Rev Geo. Denham, Wellfleet.
E. Davis, D. D., Westfield,
Rev J. J. Alvord, Groton.
Rev E. Burgess, Cambridge.
Rev Eli Thurston, Fall River.
Nathan Durfee, M. D., do.
Rev J. E. Woodbridge, Auburndale.
Rev I. R. Worcester, do.
Parsons Cooke, D. D., Lynn.
Rev Sewell Harding, Boston.
Rev H. M. Dexter, do.
Abner Kingman, do.
J. C. Proctor, do.
Richard B. Hill, do.
Rev C. S. Renshaw, Richmond.
Rev E. K. Alden, Lenox.
Rev Nahum Gale, Lee.
Rev C. V. Spear, Pittsfield.
F. W. Pease, do.
Calvin Martin, do.
Rev F. Horton West Cambridge.
Rev Benjamin Tappan, Charlestown.
Rev C. M. Nickels, Barre.
T. Gordon, M. D., Plymouth.
Rev A. H. Dashiel, Stockbridge.
Rev S. S. N. Greely, Great Barrington.
D. O. Allen, D. D., Lowell.

Connecticut.

Rev S. G. Willard, Willimantic.
Rev O. Cowles, North Haven.
Olcott Allen, Hartford.
Pliny Jewell, do.
Rev E. R. Beadle, do.
David Wesson, do.
Silas H. Mead, North Greenwich.
Rev Robert C. Learned, Canterbury.
George W. Shelton, Birmingham.
Rev E. Strong, New Haven.
Rev D. W. Lathrop, do.
Rev F. T. Perkins, Manchester.
Rev T. K. Fessenden, Ellington.
Thomas Treadwell, Farmington.
Rev N. A. Hyde, Rockville.

New York.

Rev S. T. Seelye, Albany.
Rev D. Dyer, do.
Rev J. H. Pettingell, do.
E. P. Prentice, do.
J. C. Ward, do.
E. C. Delavan, do.

George C. Treadwell, Albany.
S. Hale, do.
W. H. Ross, do.
Otis Allen, do.
Nathaniel Davis, do.
J. G. Treadwell, do.
Rev J. W. Woodward, do.
Edward Norton, do.
H. N. Pohlman, D. D., do.
Edwin Holmes, do.
John Hartness, do.
Amos Dean, LL. D., do.
Rev F. S. Jewell, do.
Rev H. N. Dunning, Gloversville.
Rev R. R. Kirk, York Mills.
Rev J. R. Boyd, Geneva.
F. E. Cannon, D. D., do.
Rev E. H. Payson, New Hartford.
Rev Jacob West, Piermont.
Rev R. H. Wallace, East Springfield.
Rev William Johns, Prattsville.
Rev O. H. Gregory, West Troy.
Rev Samuel H. Hall, Syracuse.
Rev L. H. Van Dyck, Guilderland Centre.
Rev J. P. Fisher, Johnstown.
R. G. Vermilye, D. D., Clinton.
Rev J. A. Lansing, Bethlehem.
Rev N. F. Chapman, Plattekill.
Rev J. Minor, Leeds.
Rev S. M. Campbell, Paris Hill.
Rev A. Polhemus, Hopewell.
Rev A. North, Middlefield Centre.
Rev Amos Brown, Ovid.
Rev E. Barber, Union Springs.
Rev J. Leonard, Malden.
A. B. Lambert, D. D., Salem.
Marvin Freeman, do.
Rev John Tompkins, Marcellus.
Rev T. M. Hopkins, Cayuga.
Rev Samuel T. Searle, Schuylerville.
Rev J. H. Noble, Schaghticoke.
Rev J. H. Seelye, Schenectady.
Rev W. Hogarth, Brooklyn.
George H. Williams, do.
Rev William I. Budington, do.
R. S. Storrs, Jr., D. D., do.
J. H. McIlvaine, D. D., Rochester.
Frederick Starr, do.
Rev. J. D. Wickham, Poughkeepsie.
Thomas S. Wickes, do.
Rev W. S. Leavitt, Hudson.
Rev Richard H. Steele, Nassau.
Rev Robert Day, do.
Rev M. C. Searle, Utica.
John Ward, do.

Richard Bigelow, New York.
H. H. Anderson, do.
A. Merwin, do.
Rev F. Y. Vail, do.
Rev Theron Baldwin, do.
Harvey Peet, LL. D., do.
Rev A. H. Gaston, Canastota.
Rev A. L. Chapin, Amsterdam.
Rev Timothy Stillman, Dunkirk.
Rev J. G. Johnson, Upper Redhook.
Rev Philip Peltz, Coxsackie.
Rev J. A. Todd, Tarrytown.
Rev J. H. Pitcher, Mellenville.
J. C. Hubbell, Chazy.
Rev E. Nevius, Stuyvesant.
Rev S. Bush, Cohoes.
Rev S. Haynes, Champlain.
R. Wells, D. D., Scoharie.
Rev J. Z. Senderling, Troy.
Elam Smalley, D. D., do.
Rev. R. Booth, do.

New Jersey.

Lyndon A. Smith, M. D., Newark.
Rev Daniel W. Poor, do.
Rev William Aikman, do.
J. Scott, D. D., do.
Rev William H. Steele, do.
Rev John Crowell, Orange.

Pennsylvania.

Rev D. Malin, Philadelphia.
Rev J. W. Dulles, do.

Illinois.

Rev A. S. Kedzie, Chicago.

Michigan.

Rev H. H. Kellogg, Marshall.
Rev A. H. Fletcher, Pontiac.

Minnesota Territory.

Rev S. Hall, Sauk Rapids.

Missionaries.

Rev Miron Winslow, Madras.
Rev Asher Wight, Senecas.
Rev E. Whittlesey, Sandwich Islands.
Rev S. B. Fairbank, Bombay.
Rev I. G. Bliss, Armenians.
Rev C. T. Mills, Ceylon.
Rev George Ford, Madura.
Rev William Wood, Satara.
Henry A. Ford, M. D., Gaboon.

Origin of the Meeting.

In order that the occasion of this meeting may be fully understood by the friends of the Board, it may be well to state that the committee on that part of the Prudential Committee's Report which related to the Tamil missions, appointed at the last annual meeting, reported as follows: "This portion of the Report gives us sincere rejoicing in the general aspects of progress and prosperity, mingled, however, with deep sadness in view of the removal of the excellent, devoted and experienced missionaries who have so long, faithfully and usefully been laboring in that field, Drs. Poor and Scudder, and also Mrs. W. W. Scudder. The committee earnestly second the wishes of the missionaries, in urging the increase of laborers in these missions. Your committee further have to regret, that the report gives us no information, on points of great moment which we have learned from other sources, in regard to vital changes in the methods of conducting the missionary work. The committee are constrained also to express the conviction that there exists, in the Christian community loving and supporting the Board, a wide-spread feeling of solicitude, if not of dissatisfaction, showing that changes of such magnitude, in regard to which diversity of opinion exists among our wisest and best men and missionaries, should not be inaugurated without previous full discussion by the Board itself, involving, as they do, the abandonment of the English language, the relinquishment of schools for the heathen, a total change in the ecclesiastical constitution of the mission, and, in a word, a new basis of missionary effort. In view of the whole case, your committee recommend the appointment of a special committee, who shall examine the facts pertinent to the whole case, from all available sources, and report at the next meeting of the Board, and in the meanwhile that the changes adverted to, and now in progress, be suspended, till the full mind of the Board be had thereon."

After this report had been discussed at some length, it was laid upon the table; and the following resolution was adopted: "*Resolved*, That the Prudential Committee be requested to call a special meeting of this Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration." Immediately after the return of Dr. Anderson, in January last, the Committee proceeded to comply with this request. Hence the meeting of which some account is now to be given.

Organization.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The opening prayer having been made by Rev. Chauncey Eddy, Rev. J. H. Pettingell, District Secretary for Eastern New York, was chosen Assistant Recording Secretary. A communication was read from the clerk of the Prudential Committee, showing what steps had been taken in regard to the call of this special meeting. The chairman of the Committee made a brief statement; after which certain preliminary questions were discussed. The Board then resolved to proceed at once to hear the report of the Deputation to India.

Report of the Deputation.

In ordinary circumstances, this document would have been submitted, in the first instance, to the Prudential Committee. But it was the wish of the Deputation, on their return to this country, to present it directly to the Board; and the Committee expressed their approval of this course. The reading of the report was finished Wednesday forenoon. From its length it cannot properly be published in the Herald; but those who desire to see it, will have the opportunity, as a large edition will be issued in a pamphlet form. An extract from the "Conclusion," however, will give a general idea of its contents.

A main object of this report, Fathers and Brethren, has been briefly to describe the more important adaptations of means, by our respected brethren in India, to the progressive demands of the work in the three older missions. You have seen the Ahmednuggur, Madura and Ceylon missions successively in that more advanced stage of progress, when they were enabled to form centres of operation distinct from the stations, with that best of all spiritual germs—*the church*. Such churches you have seen organized, for the first time, in each of those missions; and furnished, also for the first time, with native pastors. As an important means to the same end, you have seen the way opened for commencing village stations in the Deccan in Western India, with resident missionaries, remote from the cities; thus providing for successive constellations of light and influence in that most interesting region. Next you have seen the schools subjected to modifications, to adapt them to this new position of the work. Men may be converted by preaching without schools; but how, without them, can we build up and perpetuate churches and congregations? You have seen that one of the main inquiries in the Madura mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on to the gathering of village churches, that the boarding schools at four of the stations in that mission were to be progressively relinquished, and that more variety was to be imparted to the studies of the seminary at Pasumalie. So in Ceylon, where the work of preparation had been elaborately performed, and had been much

longer in progress, where were scores of native Christians ready to be formed into village churches, and educated natives for pastors, the Board has seen that the time had fully come for entering at once and earnestly into the only method of planting gospel institutions effectually in all parts of the Jaffna District. Going then, as the mission did, for the establishment of village churches, it perceived the need of having Christian schools, to be under the especial care of those churches, and to look mainly to them for support. Without such, the churches could not live and grow. The Board will remember, that twenty Christian schools were instituted in Jaffna; while the heathen were not overlooked, an equal number having been provided for their children, besides the privilege of attending the Christian schools. Nor will it be forgotten that, among the reasons for discontinuing the English station schools, was their evident incompatibility with the success of the vernacular village schools. And it must have been seen, that the Batticotta seminary could not meet the high spiritual demands upon it, in this new order of things, without some such thorough reconstruction as it received from the mission, even at the expense of a temporary suspension of its functions in order more effectually to secure that result; and also that the female boarding school at Oodooville must needs be adapted, in form and character, to its correlative institution.

Simplicity, order, economy, spirituality, are essential to the high prosperity of these and all other missions; and to the attainment of each of these great excellencies the missions aimed in their late discussions, and not without success. And surely the result, to which they so unitedly came on the subject of polygamy and caste, calls for our gratitude to the Giver of all good.

The use to be made of a language foreign to the people in missions—as, for instance, of the English—is wholly dependent on circumstances, and to be determined by experience. It must have been obvious to the Board, that the great body of our brethren in India believe its use in the rural districts, except as a classic for select theological students, is no longer conducive to the attainment of their object. Both the missions and the Prudential Committee have had much to learn, and much to unlearn, by experience.

Action of the Board.

The report of the Deputation was committed to Chief Justice Williams, Dr. Bacon, Hon. Linus Child, Chancellor Walworth, Harvey Ely, Esq., Dr. Asa D. Smith and Dr. B. C. Taylor, that they might report what order should be taken thereon. This committee reported, on the afternoon of Wednesday, the following resolutions, "not for the purpose of precluding or postponing discussion, but as setting forth some of the main topics which it should embrace, and as indicating also the final disposition to be made of the subject":

Resolved, 1. That the governing object of the missions of the Board among the heathen should be the salvation of the soul.

Resolved, 2. That the chief instrumentality to be used is the oral proclamation of divine truth by missionaries and native pastors and teachers; but that other agencies, such as schools and the press, are legitimate and effective auxiliaries.

Resolved, 3. That the appropriate office of these agencies is to assist in attaining the governing object; however, in the progress of events, they may be increased, or diminished, or modified, as the providence of God may indicate.

Resolved, 4. That, without intending to interfere with the action of the Prudential Committee in relation to any matters of business that may demand their attention, a Committee of thirteen be appointed, to whom shall be referred the report on the Tamil missions, made at the last annual meeting of the Board, and the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereunto, and to make their report at the next annual meeting of the Board.

Mr. Ely afterwards submitted a minority report; but in the final disposition of the case on Thursday evening he withdrew the same. The report of the majority having been accepted, the Board proceeded to consider the resolutions in their order. The first was adopted without debate. On the second a protracted discussion arose; it was not confined, however, to the sentiments therein set forth; but it involved the doings of the Deputation in various particulars. Statements were made by Mr. Winslow, who had just arrived in this country from Madras, Mr. Fairbank, of the Bombay mission, and Dr. D. O. Allen, late of the same mission. In the progress of the debate, Dr. Riddle proposed an amendment, which he afterwards withdrew.

Toward the close of Thursday afternoon, it became apparent that the Board would endeavor to reach some result during the evening session. A portion of the members were evidently desirous of making a final disposition of the case; and to meet the views of such Dr. Worcester proposed the following resolutions, as a substitute for those which had been reported by the committee:

Resolved, 1. That this Board devoutly and gratefully recognizes the good hand of God in preserving the lives and health, and in furthering the arduous labors of our beloved brethren, the Rev. Dr. Anderson, senior Secretary of the Board, and the Rev. Augustus C. Thompson, the Deputation to India from the Prudential Committee.

Resolved, 2. That this Board has unabated confidence in the integrity and wisdom of

Pacific School of Religion Berkeley, Calif.

the Prudential Committee, the Secretaries of Correspondence, and the missionaries.

Resolved, 3. That this Board steadfastly adheres to the fundamental principles by which it has been governed from the beginning of its operations.

Resolved, 4. That in the application of those principles there may be differences of judgment, which require the exercise of great discretion and brotherly-kindness, in all cases of disagreement between the members of a mission among themselves, or between missionaries and the executive officers of the Board.

Resolved, 5. That in view of existing differences of judgment between the members of some of the missions among themselves, and between some missionaries and the Deputation, if not also the Prudential Committee, it is the opinion of the Board that the confidence of its patrons and friends, and the harmony and efficiency of the missionaries, will be essentially promoted by a re-opening of the Batticotta seminary, as soon as may be practicable; and by the allowance of greater liberty to the missions in respect to instruction in the English language.

Resolved, 6. That, while the missionaries should exercise a rigid economy, and regularly communicate to the Prudential Committee a minute statement of their expenditures, it is the judgment of the Board that the prosperity of the missions under its care would be materially advanced by a speedy and large increase of pecuniary means at the disposal of the Prudential Committee.

Resolved, 7. That this Board earnestly and confidently commends the work in which it is engaged to the increased liberalities, and above all to the fervent and unceasing prayers, of its friends and patrons.

In the evening Dr. Clarke submitted, as an amendment to Dr. Worcester's amendment, the following:

Voted, That this Board welcome the Deputation home again, and give thanks to God for his good providence to them in their absence.

Voted, That we record our unabated confidence in the wisdom and Christian integrity of the Prudential Committee and the Delegation.

Voted, That we approve of the general principle upon which the Prudential Committee have based their new policy touching the conduct of the missions of the East.

But, whereas, a difference of opinion exists in this body, touching the particular application of this policy to certain existing cases, and touching also the actual judgment of the missionaries immediately affected thereby; therefore,

Voted, That these uncertain and unsettled matters be referred to a committee of thirteen, to investigate and report thereon at the next annual meeting.

An interesting discussion ensued; but in the end the amendments of Dr. Clarke and Dr. Worcester were withdrawn, and the report of the committee was laid upon the table; whereupon the following resolutions were adopted:

Resolved, That this Board devoutly acknowledges the good providence of God in the circumstances of the present meeting; in the safe and prosperous return of our esteemed and respected brethren, Dr. Anderson and Mr. Thompson, with the report of their labors; in the presence of experienced missionaries, and especially of our venerated brother Winslow just arrived; in the harmony of our counsels and results; and in the evidence which this great concourse of Corporate and Honorary Members, convened on such an occasion, gives of the deep and wide interest of the Christian community in the welfare of the Board.

Resolved, That without intending to interfere with the action of the Prudential Committee, in relation to any matter of business that may demand their attention, a committee of thirteen be appointed, to whom shall be referred the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereunto, and to make their report at the next annual meeting of the Board.

Dr. Beman, Dr. Hopkins, Dr. Bacon, Dr. Riddle, Governor Fairbanks, Hon. Linus Child, Dr. B. C. Taylor, Horace Holden, Esq., Dr. Asa D. Smith, Judge Jessup, R. T. Haines, Esq., Dr. Palmer and Dr. Fowler, were appointed the committee provided for by the last resolution.

Other Resolutions.

Besides the resolutions already mentioned, the following were adopted during the progress of the meeting:

Resolved, That the Prudential Committee be empowered to alter the time of the next annual meeting, if they shall think proper.

Resolved, That the thanks of this Board be presented to the families of the different denominations, in this city and vicinity, for their generous hospitality, and the kind attention which the members of the Board and the friends of missions have received during this meeting.

Resolved, That the thanks of the Board be presented to the Congregational Church and Society of this city, for the use of their house of worship during the sessions of this Board.

Devotional Services.

Many have noticed, for some time past, that "prayer was made without ceasing of the church unto God" for this special meeting. At the last monthly concert, especially, fervent supplications

were addressed to the Great Missionary, that he would be present in the assembly, and direct all its proceedings. During the discussions, the thought must have frequently occurred to those who were there, "Petitions are doubtless going up, from places widely separated, to Him who delights in the intercessions of his people; and it is not in vain." With what pleasure did the friends of Christ repair to the morning prayer meetings! With what emotions of joy and hope and confidence did they accompany Dr. Humphrey, Dr. Porter, and others who were called upon to embody the requests of the Board, to the throne of grace! And when the last prayer was offered, and the last psalm was sung, many must have felt, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

Remarks.

This meeting had some features which are worthy of a particular notice, and should be remembered for our comfort and our encouragement. Verily, there is a blessing in store for us. "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things." So reasoned the wife of Manoah; and so may we reason.

1. *The number of members in attendance was highly gratifying.* Of the corporate members there were eighty-two; of the honorary members, including those who did not send their names to the Recording Secretary, there must have been at least two hundred. Such a convocation, at such a season of the year, shows that there is a deep interest in the prosperity of the Board.

2. *The candor of those who were present, was obvious.* They came together with considerable divergency of feeling. There was a strong conviction in many minds that grave errors had been committed. But in the course of the discussion, it became apparent that the only object of the meeting was to get at the truth. Statements which were made with a view to correct prevailing misapprehensions, were received with great kindness. Indeed, there was a readiness to surrender opinions previously entertained, which must have been contemplated with pleasure.

3. *The unanimity with which the final action of the Board was taken, was noteworthy.* Some persons were anxious that the matters in question should be arranged before the adjournment; and there were weighty reasons for such a course. But there seemed to be stronger reasons for the appointment of an investigating committee. The debatable ground had, indeed, been much narrowed; still there were certain things that needed a more careful consideration. A better solution will probably be obtained in consequence of the delay.

4. *The recent meeting shows that the missionary enterprise is made stronger by its trials.* There were many fears before the convocation; there was some excitement during its progress. Men differed widely, as they supposed. But Christian principle, by the grace of God, carried the meeting to a pleasant and satisfactory termination. The friends of the Board have never had more reason to put their trust in Him, who leadeth his people by the way that they should go, than they have now.

INTELLIGENCE FROM THE MISSIONS.

Zulus.

LETTER FROM THE MISSION, JUNE 20, 1855.

THIS mission held its last annual meeting at Umvoti in June, 1855. All the brethren were present, except Mr. L. Grout, who was detained at his station by sickness in his family. A letter was addressed to the Prudential Committee, which takes a favorable view of the missionary work in Natal. A few extracts from this document will show that the churches may look for a brighter day in all that region. Though it tarry for a time, it will surely come. There are discouragements, it is true; there is opposition, which may not soon cease; but when "the set time" draws near, the Word will be found "quick and powerful."

Statistics.

The number of additions to the churches under the care of this mission, during the past year, has not been large; but even in this respect our brethren may find much occasion for thankfulness. The subjoined table brings together some facts which will be of general interest.

STATIONS.	Average Sabbath attendance.	Number of church members.	Added during the year on profession.	Suspended.	Number of pupils in day schools.	Number of pupils in Sabbath schools.
Mapumulo, . .	55				12	12
Umvoti, . . .	175	49	2		15	77
Esidumbini, .	35				12	12
Umsunduzi, .	30 to 40	9			20	
Inanda, . . .	80	36	6			
Itafamasi, . .						
Table Mountain,	60	7				12
Umlazi, . . .	160	50		2	37	25
Ifumi, ...	84	26	3		20	30
Amahlongue, .						
Ifafa, ...	31	1			10	12
Umtwalumi, .	50				16	16

Most of the schools, it will be noticed, are small. This is owing to the fact that education has few attractions for the native population. Whatever may be true in other parts of the world, it is quite clear that there can be but little improvement among the Zulus till the doctrines of the Bible are felt to be true. Those who have received the gospel in the love of it, manifest a decided interest in education; and they are making, with their children, "pleasing progress." Others, however, accomplish but little in this line of things. "A large portion of all the believers can read, some of them pretty well. Very many can also write." Such is the testimony of our brethren. Of those who are not "believers," the mission can only say, "Some learn to read by spelling the words."

The Seminary.

In this place it may be well to introduce the infant seminary, which the mission has established. The following extract will exhibit its present condition, as also the object which our brethren have in view.

The number of scholars on the book is twenty-five, most of whom have been in regular attendance for a greater part of the year. Some of this number are small boys, not over twelve years old; but quite a respectable portion of them are more advanced in age, and may be considered as having characters established, and as being more or less confirmed in Christian principles. Most of them can read the Psalms in Zulu. In the absence of a sufficient variety of text-books in their own language, some attention has been devoted to the study of English by all the scholars; and some are advancing very fast in acquiring it. The exercise has been interesting to them all; and they have been securing discipline of mind and habits of study by this means. But it is not proposed in future to devote a large portion of time to the English; nor is it our desire to teach it to all who attend the school indiscriminately; but only to select those who are the most apt, and give them occasional lessons in our own tongue, that they may grow up to be translators and writers for their people.

The great aim of the mission will be to choose persons of capacity, and train them as thoroughly as we are able for the great and immediately pressing work of preaching the gospel to their benighted countrymen in the native language. For a long time to come, therefore, the education of the young men in general science must be conducted superficially, partly from the want of text-books in their language, and partly because this is not a literary people, and cannot be expected to appreciate the sciences at large, or to wish to give themselves continually to study from childhood to manhood, in order to gain this knowledge.

We take young men in their almost entirely uncultivated state, and endeavor to make them comprehend the great truths of the Bible, so that they can preach intelligently and effectively. Much of the time has been given the past year, both by Mr. Rood and Mr. Wilder, to instruction in the Scriptures, biblical history, and systematic theology. And these exercises it is designed to make most prominent in future; and they will doubtless be taught with greater success, as our brethren gain experience in dealing with the native mind, and as they acquire more perfectly the language.

Hearing the Word.

The gospel has been proclaimed at all the stations, now occupied by an ordained laborer, as in past years. With what success this has been done, another extract will show.

The effect of our preaching seems to be good, for the most part, at all our stations. At the older stations it has resulted in an increase of Christian knowledge and unity of feeling among believers; and it has been, apparently, the means of some conversions. It has also alarmed others, and led them to feel an interest in the truth. On the other hand, some appear to have become more hardened, because they have resisted the truth under greater light and knowledge; and others, who once were seen at our places of worship, having had their curi-

osity satisfied, and feeling that Christianity tends to destroy many of their long-cherished customs, seem to have set themselves by a league to oppose its progress, or at least to become as little subject to its influence as possible. A Sabbath dance, or a party to drink beer at some distant kraal, has frequently taken away some who would doubtless have otherwise been with us. At other times, most of them have stayed in the field to watch gardens, and given this as an excuse for non-attendance, when many of them could doubtless have been spared for the short time necessary to their attendance with us. Hunts, and social parties for various purposes, have drawn very many from the house of God on the Sabbath, not to mention apathy, indolence, or entire indifference to the Word which we preach. Our great difficulty at present is to get the masses together that they may hear.

Civilization.

Upon another topic of some interest, the mission write as follows :

Civilization among the natives is not retrograde at any of our stations, or in any other part of this land that we are acquainted with. Nor has there been any very marked advancement during the past year. We have encouraging accounts from several of the stations on this point. Wagons and carts have been purchased; plows are more extensively used; upright houses have been built; and new kinds of productive labor receive a limited attention. The people outside are catching a little of this spirit, though slowly. We know of wagons owned by unchristianized natives; we know that many cultivate the soil largely for the market; and we are sure that they understand pretty well the value of money. But these are only small beginnings, and need to be taken advantage of for Christ's cause. The masses are apparently just as far as ever from desiring education, civilized customs, and the religion of the gospel.

The Prospect.

The subjoined extract indicates the spirit with which our brethren are prosecuting their labors. May the Lord increase their courage and zeal to the end !

All is quiet among us and around us; and if the government should be discreetly administered for the future, we may hope for a continuance of peace. We have gained a foothold among the people; and the leaven is at work, which we hope will one day leaven the whole lump. There is no greater opposition to the truth than what we had every reason to expect, no greater than has been frequently overcome in the history of missions.

The prevailing public sentiment, and the disposition of the government, seem to be favorable to missions, warranting the belief that we shall not be greatly impeded in our work, if we are not directly assisted by "the powers that be" in this land. The recent measure, intended to effect the removal of a large portion of the natives below the Umzimkulu river, has not yet been carried out so as to make any changes in our operations, or to indicate what its results to our stations will be. We hope it will offer no impediment to the successful prosecution of our work.

STATION REPORTS.

Only three of the reports from the different stations, submitted to the Zulu mission at its meeting in June, have arrived in this country. The substance of these will be found below.

Umvoti.

Mr. A. Grout begins his yearly review by expressing his regret that he has so little to say in praise of God's converting grace. He confidently hopes that one person has been renewed unto life eternal; but he is not fully satisfied that this change has passed upon any others. "Yet," he continues, "certain things about me afford cheering evidence that God is doing his own work. He is doing it, moreover, in his own way; and this way leaves human instrumentality nothing to boast of. Indeed, had there been no missionary at this station the past year, all that seems to me success, could hardly appear more absolutely and entirely the result of divine efficiency than it now does."

Signs of Progress.

Having described the routine of labor at Umvoti, Mr. Grout proceeds to speak of certain changes, which have had a cheering effect upon his spirit. They are mentioned in the following extract :

1. The worldly condition of our people has improved. They are becoming more industrious, more economical of their time, wise in acquiring and using property; and they are advancing in their modes of industry. Several have title-deeds to small pieces of ground, and are

doing commendably in the way of cultivating it. Some have also deeds to building lots in a village, which has been surveyed for them.

2. Humanly speaking, the heathen about us never before seemed so near the kingdom of God as now. They appear more friendly, and talk with me more freely. Since magistrates have been located among them to settle their ordinary difficulties, they have come to understand my object better. Their apparent attention to and interest in the preaching of the gospel are uncommonly good; and several have intimated that they were thinking seriously on the subject of their salvation, though they fear their friends too much to take a stand. Indeed, they now seem more ready than ever before for a general outpouring of God's Spirit.

3. The cases of defection which we have had in past years, have proved a great blessing to those who have stood firm. We have had five such cases. Three of the four men turned back, as they said, for the love of more women than one; and all three have taken a second wife. One says he never heartily believed, but feigned it to please me, being in my employ. The woman became a heathen, because her husband, one of the four men, had done so. No cattle were paid for her at her marriage, and for the second wife the husband paid cattle. She had a quarrel both with her husband and the second wife, and long since came back to the station, leaving her husband with but one wife. The wife of one of the others refused to become a heathen, or live with him in heathenism; and so he, too, has but one wife and no cattle. One lives at a distance with his two wives, in a miserable state of mind, as he confesses; and all say that they have not known peace or happiness since they left us. The curse of God has so evidently attended them, that all others have felt horror-stricken at the thought of following them into sin. They see, and they say, that "the way of transgressors is hard." When the above persons turned back to heathenism, many others for some time seemed in doubt what course to take. I do not know that we have one such now.

4. Our church has never, in any previous year, given me so much occasion for satisfaction, as during the past year. Three members were under censure at our last meeting, and still remain so. Their cases are peculiar; and I have hope that in due time all may be restored to a good standing. We have had no occasion to expel or discipline others. Their walk, so far as we know, has been as becomes Christians. Their contributions for benevolent purposes, including money raised to finish the chapel, amount to nearly eighty-five dollars. But their interest in religious truth has been peculiarly gratifying. It has developed itself chiefly in the Sabbath school. The lessons have been in the Psalms; and points have from time to time come up, that have suggested certain questions, which they were allowed to put and discuss, so long as any profitable instruction could be elicited. Some of these questions have been as follows: "If David was eminently a good man, how should he have had so many and such bitter enemies?" "What could have given him occasion to complain so much of his enemies?" "How can his goodness be reconciled with his prayer for the destruction of his enemies?" "How is it that David sometimes speaks so confidently of his righteousness, and boasts of it?" "Will infants, dying in infancy, be saved?" "Is it right to take the life of another in self defence?" "If God is perfectly good, almighty, and really desires the salvation of all men, why does he allow an enemy to afflict men, lead them into sin, and destroy so many of their souls?" "It is said of Abraham that he was both a *good* and *rich* man. Why is it hard for a rich man to enter into heaven?" "Why was the young rich man in the gospel required to sell and give away all he had, and not keep any thing for himself?" "In view of the gospel, is war ever justifiable?"

Now for a people, so perfectly ignorant and destitute of thoughts respecting the future and the salvation of the soul as the Zulus were twenty years ago, to acquire thought and interest enough to originate, in connection with their lessons, questions like these, indicates, indeed, a wonderful advance, a waking up not unlike the rising from the dead! And the delight which some of them have manifested, on finding a solution of such great problems, has been not unlike that of another, who ran through the streets, crying, "Eureka!" "Eureka!"

Esidumbini.

The report of Mr. Tyler shows that he finds some encouragement in his work. There is undoubted evidence of progress; though our young brother would be glad to see the fruit of his labors multiplying more rapidly. "Our congre-

gations," he says, "have gradually increased the past year; and greater interest has been manifested in the Word by some of the leading men about us, than I have previously witnessed. We have also had a larger number of scholars attending our daily school. As evidence that the heathen in our vicinity are becoming less prejudiced against us, I am happy to state that some of their daughters have been allowed to live in our family, an object which we have been endeavoring to secure for four years. It has been gratifying to us to witness some signs of outward improvement. A few of the men about us have obtained clothing for themselves, in which they appear on the Sabbath. Although we know that this is no indication of true piety, yet we are encouraged to hope that it may be the precursor of better things, even those which accompany salvation." In addition to his other labors, Mr. Tyler has devoted a part of his time to the translating of the Scriptures into the native tongue. At the date of this report, he had just completed the Gospel of Mark.

Umtwalumi.

At the time of the annual meeting, Mr. Mellen had no associate at this station, Mr. Wilder having gone to Umlazi to assist Mr. Rood. The amount of labor performed had, of course, been somewhat lessened by the change. A fluctuating attendance upon the preaching of the Word is reported, the supposed necessities of agricultural life, with the beer-drinking habits of the people, tending strongly to keep certain persons away from the sanctuary. "Most who attend our services," Mr. Mellen says, "are of the younger class; and for these we have the most hope. Very few old people are present; for they are so firmly bound by their heathen customs, that we have but little expectation that they will receive the gospel. The man who lives in the nearest kraal to us, lately took to himself a second wife, thus testifying openly that he never intended to comply with the requisitions of the Bible. To justify himself in the course he has taken, he says, 'It is our custom;' and this, he thinks, is a sufficient reason."

As the missionary looks to the young people of his charge, however, he has a brighter prospect. "They hear the Word, and are continually learning truths which they will not forget." Still in looking over the field committed to his charge, Mr. Mellen is obliged to say: "Often, when we preach to this people, it seems much like casting seed upon the wayside. The soil is filled with stones and tares. Still we may hope that some of the seed sown will be preserved; and though it may be buried for a time, we trust it will ere long spring up, and grow, and bear fruit to the praise of Him who is able to subdue the wicked hearts of men, and bring all to himself."

LETTER FROM MR. TYLER, NOVEMBER 3, 1855.

If any thing is needed to show that the domestic relations of the Zulus will be greatly improved by the triumph of the gospel among them, this letter of Mr. Tyler will furnish an incident which is highly suggestive.

An unblest Marriage.

Last evening our hearts were pained by a most piteous cry, proceeding from an adjacent kraal. It was from a girl, not yet fourteen years of age, who is about to be married to a man for whom she has no attachment. The particulars of this case, which is by no means a solitary one, will exhibit one of the dark shades of heathenism, and will, I hope, lead to fervent prayer for the progress of the gospel among these "habitations of cruelty."

A year ago, this girl was sold by her father to a man who has three wives, for fifteen head of cattle. According to native custom, the man soon began to pay his addresses to the girl, which so excited her anger and disgust, that she swore by the spirits of Dingaan and Chaka, that she would never marry him, or have any thing to do with him. All attempts to reconcile her to the engagement made by her father, she treated with the utmost contempt. Gladly would the poor girl have found protection under our roof; but she well knew that we could afford her no assistance, while within the reach of her cruel father. As the season for making gardens approached, her friends were more strenuous than ever in their efforts to compel her to submit to their choice; but she continued firm in her resistance. Many times, when she anticipated a visit from her hated lover, she fled to the "bush," or some lonely ravine, where she spent days, and even nights.

Day before yesterday was fixed for the marriage; and at early dawn the sound of the "umkosi" (call to the wedding) echoed from hill to hill. Almost simultaneously, scores of men, women and children, decked most fantastically with their heathen finery, were seen wending their way to the call of the bridegroom. All were assembled; but the bride was nowhere to be found. The night previous, she had fled from her father's kraal, unattended, and unobserved. The disappointed guests, finding that the ox could not be slaughtered, nor the nuptial dance carried on, returned to their homes to wait for a more favorable summons. Meantime, some of the men

of the neighboring kraals turned out in aid of the father, with spears and clubs, to search for the poor girl, whom they found late in the afternoon in a distant kraal. The father, determining not to lose the cattle paid for her, which he knew would be the case if she was not brought forcibly to yield to the man of his choice, beat her most unmercifully; and those were her cries, last evening, which reached our ears, and sunk deep into our hearts.

The strictest watch was kept over her during the night, and this morning messengers were sent to re-invite the guests, while the father and friends of the girl literally drove her to her future home. So the wedding passed off; and perhaps the only unhappy one there was she who, in opposition to her wishes, has been joined for life to a brutal and tyrannical husband.

And why does the father thus persecute his daughter? Alas! His love for the fifteen fat cows he receives in exchange for her, is greater than that for his offspring. With these cattle he is enabled to buy another wife for himself, an object on which his whole heart is fixed. I have many times endeavored to teach him the better way, and have as often received the universal reply, "Teacher, we are black people; and these customs, which have descended to us from our fathers, we cannot abandon." Still he is friendly to us, and has just consented to allow one of his daughters to live in our family for a year. So, what we cannot do for the parents, we will endeavor to do for the children.

Gaboon.

JOURNAL OF MR. BUSHNELL.

MR. BUSHNELL has transmitted another portion of his journal to the Missionary House. The period which it covers is brief; but the incidents described are important and suggestive. They show that the gospel is the chief necessity of Africa, even in respect to the life that now is.

A Sabbath—Case of a Mother.

November 4. Lord's Day. Mr. Best preached at seven o'clock in the morning to a large and attentive congregation. Afterwards we separated, and preached in some of the surrounding towns. In the evening we held our usual service at the mission-house. Several of the pupils of the school seemed to be impressed by the truth, and made inquiries about prayer, saying that often, when they retired for devotional purposes, they were seized with trembling and fear, and something seemed to say that they must leave off praying.

Such a report is gratifying. The subjoined statements will make a very different impression. It will be remembered that Mr. Bushnell writes from Nĕngenĕnge.

5. Walking out this evening, we called at a house where we found two Mpongwe men fastening a chain, with a large padlock, around the neck of a Pangwe woman, who had just been brought down the river. Upon inquiry, we found that these two Mpongwe men had been waiting for a week or ten days, wishing to purchase a female slave. Through the agency of two Bakĕlĕs, they had found a Pangwe man, who, for some trifling reason, had become displeased with his wife, and who was base enough to sell her for a certain amount of goods. One of the Bakĕlĕ men left his own wife in pawn, till the goods should be paid, and tore the Pangwe mother from her two infant children, and brought her to this place, and delivered her to the Mpongwe traders, who are to take her down the river, sell her, and return the goods, after having paid themselves and their Bakĕlĕ agents. We remonstrated with these slave-dealers, and explained to them the guilt of trading in the bodies and souls of men, and especially of tearing a defenceless mother from her helpless offspring, and reducing her to hopeless bondage.

6. I have labored much to secure the release of the Pangwe slave; and finally the parties agreed that she should be sent back. This evening, as I left them, they promised me, upon their honor, that she should not go down the river; but in less than one hour they started with their poor captive! The result will be a bloody war between the two Pangwe tribes, the one on the Bâkwe, to which the woman's family belongs, and the one on the Nkâmâ, into which she married, and from which she was sold. Such or similar results generally follow the sale of slaves in Africa. From the most accurate knowledge which I can obtain, I am of opinion that, on an average, more than one life is sacrificed for every slave that is sold. The demand for slaves is made known, and then some excuse is easily found for obtaining them. Some are accused of witchcraft,

and others of other crimes; and wars are waged on purpose to procure the victims.

Such a narrative gives us a painful idea of African society. But the following extracts will deepen our sorrow.

Superstition.

7. I returned home in the evening, much fatigued, and found a messenger from a head-man at Ngoma, asking me to send to him one of our scholars, who belonged to his town, promising to send him back in the morning. I yielded to his request, and permitted the boy to go; but I have since learned that he has been called home to undergo a trial for witchcraft, of which he is accused by his own mother!

8. I have been to Ngoma, to inquire why our school-boy had not been returned, according to promise. The head-man informed us that his mate, the second man in the town, had for a long time been afflicted with a painful disease in one of his hands, and had recently called upon the people to detect the person who had caused the disease. The fetish-man had accused the boy's mother; and she, upon her trial, had implicated her son. The lad was now on trial; we must leave him two days, and then he should be returned to school. We endeavored to convince him, and others who were present, of the folly of believing in witchcraft, and assured them that the disease was one of common occurrence, and not the result of any supernatural influence. The boy was a mere child, when it commenced; and there was no shadow of reason for accusing him of having been the cause. Finally, we left with the promise that he should neither be sold nor killed, but be returned to the mission in two days.

10. The trial for witchcraft at Ngoma is still going forward. Two other individuals are now implicated, one of whom is with Mr. Adams in the Pangwe country; but to-day he has been sent for, and has come, leaving our brother with no one to cook for him or paddle his canoe.

11. Lord's Day. After our morning service, I went up to Ngoma, and preached to a larger congregation than usual on the origin and cause of sickness and death. The fetish doctor and his associates were present, and listened with some impatience, while I proclaimed the truth of God, and exposed the fallacy and wickedness of their diabolical incantations. After the service, I talked with the head-man. He requested me not to blame him, as it was not in his power to interpose and control the people in such cases. I then proceeded to the place where the trial was going on, and talked to the fetish-man, who promised that no harm should come to the accused, but that to-morrow one should return to Mr. Adams, and the other to our school.

12. Learning that our school-boy and his mother had been declared guilty, and handed over to the man who has the sick hand, to cure the disease, or suffer whatever he might choose to inflict upon them, I went up, determined to make another effort to rescue them from slavery or a cruel death. I found them both in Ntyogo, an infant child of the mother being in the street, crying for its parent. After having again faithfully exposed the folly and wickedness of their deeds of darkness, and warned them of the consequences, and obtained a promise that the mother and boy should not be killed, I returned. Unless this poor boy and his mother succeed in healing the disease, which is probably incurable, they will ultimately be sold into slavery, or be tortured to death. Such scenes are of frequent occurrence in all this region; but they have never come so near us before.

Sidon.

ANNUAL REPORT.

The Station.

Messrs. Thomson and Van Dyck are permitted to announce the formation of a church at Sidon, consisting of seven members, on the last Sabbath of 1855. "The occasion was one of great interest," say these brethren; "and this beginning, though small, we trust is but the prelude to a more rapid and wide-spread work of grace in the hearts of this people." There are persons at Sidon and elsewhere, who may soon be admitted to the privileges of Christ's house; but the missionaries do not wish to proceed too fast. The Word is listened to with interest; and the Lord will reveal his own people in due time.

The ordinary congregation is twenty-five, most of whom belong to a Bible class. "A knowledge of the Scriptures is manifestly advancing among the people; and in the same proportion the superstitions of false religion, with its senseless mummeries, are losing their hold." Messrs. Thomson and Van Dyck attach as much importance to their Bible class as they do to their formal preaching; for by it they preach "long sermons from long texts." The school has had a variable attendance, "according to the pressure

of the ecclesiastical atmosphere." It might be conducted with more efficiency; but with all its imperfections it is regarded with much interest by the missionaries.

Persecution at Alma.

Passing from Sidon to the out-stations, our brethren speak of Tyre, in which there is "an actual advance on former years." Several persons are known as Protestants; and one woman gives evidence of piety. In respect to another place, Messrs. Thomson and Van Dyck make the following report:

In our last annual report we mentioned the Protestant community at Alma, which had then been recently developed. This little flock has been as carefully tended, as was practicable at such a distance. One of our native helpers has spent much of his time there; and others, with ourselves, have repeatedly visited them. They have advanced greatly in knowledge; and there is reason to hope that some of them are true subjects of grace. They have been called to endure much persecution during the past year, in various ways; and in no instance have they been able to obtain any thing like redress. The newly elected Bishop of Tyre sent the superior of one of the papal Greek convents to restore them to their former communion; but they plied him so warmly with passages of Scripture that he was glad to get away. While the disturbances were going on among the Metawalies in November last, the enemies of the Protestants took advantage of the unsettled state of affairs to beat them very cruelly. The British Consul sent a letter on the subject to Ali Bey, the Governor of the district in which Alma lies, but without producing any effect. Some time having elapsed without our receiving any farther intelligence from them, we sent thither one of our native brethren, in order to learn their state. He spent a few days with them, and on his return presented a written report, of which the following is a translation.

"I left Sidon, December 17, and reached Alma on the 19th. I found our brethren enduring much persecution from the Maronites of the place. A few days previous to my arrival, one of them had received a blow with a large stone, which inflicted a severe wound in the foot. The day after this occurrence, the men were all absent in the fields at their work, except two, one of whom is quite advanced in years. The Maronites came suddenly upon these two, and beat them severely; so that one of them has been in danger of his life therefrom. The wives of these men, attempting to rescue them, were beaten severely; and one woman is now lying in a dying state from injuries then received. The Maronites then went to the school, which is taught by a simple old man, and threatened to serve him in the same way, if he did not stop his school at once. Upon this the Protestants went to Tibnîn, and made complaint to Ali Bey, who replied that he had no time to attend to such matters, and sent them to his secretary, a papal Greek, the avowed enemy of the Protestants. This man replied to their complaint by saying, 'You depend for protection upon the English; do you not know that they have no more influence in these parts?' After Ali Bey received the letter from the British Consul, which was obtained some time since, he sent an order to the Sheikh of the Maronites to desist from such aggressions, and a second to the Protestants, telling them to re-open their school; but paying no attention to the fact of their having been beaten and partially plundered in the melee. This made the others still more bold. One evening a woman of the Protestants observed a yellow powder on the surface of some food, which was cooking over a slow fire. She asked a girl in attendance, one of the relatives living in the family, what it was. She replied, 'Dust from the roof.' Upon close examination the other replied, 'It does not look like dust, but like rat powder.' They then questioned the girl closely, when she confessed that one of the Maronites had given her a paper of something which he said would make her cousins love her, if she sprinkled it on their food, and that she had no idea of its being poison. She also declared that she had put some of the same powder in a pitcher of water in the house of another family. Upon bringing the pitcher, a yellow powder like rat powder was found in it, some of which I secured, and have given to Dr. Van Dyck. In the latter family some of the children and the wife of one of the sons had drunk from the pitcher, and were all seized with symptoms of poisoning. The children have recovered; but the wife is still in danger."

To complete the painful narrative, our missionary brethren say: "Upon testing the powder chemically, it was found to be the yellow sulphuret of arsenic. This substance is frequently used in this country to destroy vermin, and is hence commonly called 'rat powder.' The case has been laid before the British Consul at Beirût; as yet we have received no reply. But for the timely discovery of this diabolical act, no less than twenty persons would have been fatally poisoned. In all the persecutions which have been carried on against Protestants in various parts of the country, and among all the plans which have been laid to crush them, nothing like the above has been known. The little flock at Alma needs very much the sympathies and prayers of all who love the cause of the gospel.

They are living in the midst of ravening wolves."

Hasbeiya.

ANNUAL REPORT.

Progress of the Work.

THE report of the native brother at this place, Rev. Mr. Wortabet, shows that spiritual Christianity has made some progress during the past year, notwithstanding the distractions occasioned by the eastern war. Two persons have been admitted to the church, making the whole number received twenty-nine. "The congregation has increased," says the report, "since we began to use our new chapel. Fifty adults were present at our last Sunday morning service; and this is only a little more than our usual number." At Rasheiya also there has been a decided improvement in the congregation. Ibel has been neglected during most of the year, for want of laborers; and the Protestants there have dwindled to a mere handful.

The following extract from the report of our Arab brother will be read with peculiar interest.

There is a general impression in the public mind that Protestantism is the simple and primitive Christianity, which was taught and planted by Christ and his Apostles. The necessary consequence is, that there are but few who adhere to their churches from principle, as, beside our own personal acquaintance with the sentiments of individuals, the following practical facts may show. The churches are very thinly attended; the feasts and fasts are violated by a great many, either openly or secretly; the practice of kissing or otherwise adoring images is almost entirely exploded; the confessional is deserted by hundreds; and the great doctrine that Jesus alone is the author and dispenser of salvation, is now universally understood as the distinctive feature of Protestantism, and perhaps as universally believed. We cannot find a stronger proof of this last interesting fact than the revelations of the death-bed, when the realities of eternity rise vividly in the mind, and confront the hypocrisy and sinfulness of the past life. We have either witnessed or heard of many instances, in which the approach of death called out the latent knowledge of the way of salvation; and the decided refusal to call on any but the name of Jesus during a dying hour, some times with all the intensity of feeling which hope or fear can excite, shows to what extent this conviction has taken hold of them. There is no doubt, therefore, that this great doctrine, the alpha and omega of Christianity, and the heaven-appointed weapon for assailing the kingdom of darkness, has taken deep hold of the minds of this people. The priests, unable to shake this faith from their nominal flock, have been constrained to put up with it, and by this means keep large numbers in their churches, who do not believe its doctrines. Nor are intelligent Greeks blind to these alarming signs of the decay of their religion; for they have organized, it seems lately, a secret body, which watches and opposes all our movements. The most remarkable thing about this body is, that among its most efficient members are some who are well known to be Protestant in sentiment.

Mr. Wortabet is deeply grieved, however, by the general indifference of the Hasbeiyans to their spiritual interests. At least three-fourths of the nominal Christians of the place have heard the message of grace; and yet how few are converted! It is with heaviness of spirit that he dwells upon this phase of his work. May the Lord grant him all the desire of his heart!

Tripoli.

ANNUAL REPORT.

MR. WILSON had charge of this station till the 25th of October, when he removed to Homs; his report, therefore, covers rather less than ten months. No important change occurred during this period. The number who attended the preaching services and the Bible class, did not materially increase; there was some advance in knowledge, however; and the prospect has brightened for future labors in this direction.

Mr. Wilson has devoted a portion of his time to visiting certain Maronite villages. As the result of his observations, he makes the following statement: "This district may now be regarded as so far opened to the missionary, that he can visit the Maronite villages without danger of personal violence; yet respectful treatment is more than he can be sure of. A few months since an Arabic Psalter, given to the son of a Maronite priest at his own request, was taken from him by his father, and committed to the flames. Where the word of God is thus treated, it would be presumption in his servants to hope for a cordial welcome. Yet even Maronite prejudices are gradually melting away; and the time may be much nearer than we have dared to hope, when the villages of this sect will furnish an open and inviting field."

The distribution of books has been somewhat

checked by the scarcity of money. "It is too much," Mr. Wilson says, "to expect that the million will not provide bread before they buy books." The subjoined extract from the report is valuable: "Our books are doing a good work; and with proper care on our part the demand for them, in ordinary times, will constantly increase. The style of the printing is very popular with all classes. Moslems, even, contribute not a little to the support of the press by purchasing our Geographies and Grammars; and could the death penalty be abolished, it is probable that not a few of them would purchase the New Testament now in the press."

Homs.

ANNUAL REPORT.

Mr. Wilson arrived at Homs with his family on the 27th of October; so that his "annual report" embraces the incidents of only a small part of an entire year. And during this short period he did little more than "make a beginning." In favorable circumstances, he might have had a small congregation of attentive hearers. But this encouragement he was not to receive in his earliest labors. "A few days after our arrival," he says, "the Greek Bishop denounced a curse against any of his people, who should put themselves in the way of our influence. This will account for our not having been able as yet to gather a regular congregation upon the Sabbath. But the dread of the curse will gradually pass away; and we hope ere long that we shall have a regular preaching exercise and a Bible-class."

In describing his field, Mr. Wilson states that the Greeks of Homs number about six hundred families; the Syrians, about three hundred; and the papal Greeks, about sixty. These figures show that the Christian element is larger than usual. The following extract sets forth the character of the people with whom our missionary brother will have the most to do: "The mass of the people are weavers, in very moderate circumstances as respects property, especially the Syrians, among whom there is only one man of wealth. And it would seem that with him caste is stronger than sect, since he has married his children into the families of wealthy Greeks. Owing to the comparative poverty of the people, there is less of the pride of life than we find in some other cities of the land; and while there may be comparatively less of intelligence, we cannot but hope that there will be a greater readiness to embrace the humbling truths of the gospel. Education is in a low state. There is among the Greeks one school of little worth; among the Greek Catholics there is another still poorer; while the Syrians have not the semblance of an educational establishment. The Sabbath is the greatest of the three weekly market-days; and the Christians are very shameless in their profanation of the Lord's day. Intemperance, it is said, prevails to a considerable extent, but probably less than in many other places. The private character of the Christians is, so far as I can judge, better than in other cities where temptations more abound. In common with Orientals in general, they are wanting in firmness and independence of character; and, as a consequence, the priests have every thing pretty much their own way."

Aintab.

DR. PRATT'S VISIT TO OORFA.

In a recent letter of Dr. Pratt, we have a brief description of an excursion to Oorfa. Leaving Aintab on the 23d of November, he proceeded to Orool, distant six hours, where he spent the night. "While waiting at the door of a miserable khan," he says, "an Armenian invited us to lodge in his house, which we were very glad to do. Dr. Smith, in the last tour he ever made, found it very difficult to secure a lodging, and would have been driven away, but that he threatened them with punishment from the Governor of Aintab, at the same time taking down the names of the leaders of the crowd. I soon had an audience of ten, to whom, for some three hours, we showed the truths of the Word, 'no man hindering.' Kara Krikor made them a visit in the summer, taking advantage of some business, and actually preached in their church. We hope to get a teacher into the village in the course of a year."

On the following day, Dr. Pratt went to Birijik, where he spent six days, "much refreshed by the company of the little band of seven families, every member of which is Protestant, an unexampled fact elsewhere in our field. The usual audience is about sixteen; but at one service we had twenty-three; and I saw quite a number of Armenians while there. There is opposition, but not severe persecution; and we regard our work as in a hopeful state. One of the sisters has given one dollar and twenty-eight cents to purchase four Testaments for distribution; and she has two dollars on hand for some good work, all the fruit of her own labor."

State of Things at Oorfa.

The following paragraphs will be read with mingled emotions.

I found a few at Oorfa, who seemed to have eaten of the bread of life; and some of them are very lovely Christians,

who have borne, and "have not denied the faith." But the little congregation is not, as a whole, very well grounded; and they are in the midst of wolves. In no place in our field has persecution gained such undisturbed sway. A single case will show this.

Giraghos, a baker, first heard the truth in Calcutta from a young Armenian in the employ of London missionaries; and it made some little impression, he bringing some books with him to Oorfa. For a long time he remained undecided, but inquiring. Within a year he has determined to come out on the Lord's side, even if he must forsake all to do it. No sooner had he taken his stand, than the priests took away his wife, declaring that they would divorce her and marry her to another, shut up his shop, turned him out of his house, and allowed no one to employ him or deal with him. For three months he remained in complete destitution. Finally, by the intervention of the French Consul, his wife was restored, and an Armenian took him to work at half the usual wages. They will do any thing for him, if he will return; but he is firm, and says that he cannot cease to speak the Word.

On the second Sabbath of December, we were permitted to form a little church of six members, five of them males, and celebrate the ordinances of baptism and the Lord's supper. This is the first time that this has been done here, in a scriptural way, for hundreds of years! It was a most interesting occasion; and the hearts of the new communicants were very tender. We trust the faith of Abraham has once more revived in the home of his childhood.

But, with all that I found to cheer me, the general impression of my visit was saddening. A few inquirers, but all fearful, and the great mass sunk in worldliness and sin! The spirit of inquiry, once existing, is now quenched. We had no missionary there to carry on the work; and the priests took alarm, and have shut doors to us that, could we have entered them at the time, never could have been closed. When Mr. Schneider was there a year and a half ago, he had audiences of forty; and I had only twenty-two at the best attended service. Who is responsible for this? How long have we been pleading for Oorfa! Why has no one come?

Dr. Pratt spent ten days at Oorfa. He arrived at Aintab on the 15th of December, "grateful for the care which had been over him and his during the separation."

Cesarea.

LETTER FROM MR. FARNSWORTH, JANUARY 17, 1856.

THE present communication mentions several facts, that will be interesting to the friends of missions in the United States. At the close of 1854, Mr. Farnsworth says, the church at Cesarea had only eight members; at the close of 1855, it had twenty-four; and on the first Sabbath in January, four others were admitted to its fellowship, one of them having been received by letter. At the close of 1854, there were only thirty-six known Protestants in the city, including all ages; at the close of 1855, there were eighty-one. And this is not all. "The whole of our growth," Mr. Farnsworth says, "is not told by these figures. There is a public sentiment forming, and becoming stronger every day, which is of inestimable value. We are no longer exposed to the little annoyances that used to trouble us, and in various ways hinder our work. Now our enemies make no attempt to annoy us. The signs of a great harvest are multiplying from month to month. As many adults joined us in the last three months of 1855 as in the preceding nine months."

A valuable Assistant.

In speaking of the recent events at Cesarea, which animate and strengthen the brethren who are laboring there, Mr. Farnsworth makes the following statement.

Mr. Ball, when at Adana, on his way to the annual meeting, was much pleased with their native helper, who was about returning to his home in Aintab. As this man indicated that he was willing to come to this place, provided the missionaries in Aintab would consent, a correspondence was opened on the subject; and they have kindly sent him to our aid. He is just such a man as we need. From his affability, he can gain access to almost every man he meets. He has much zeal, has received some instruction at Aintab, and has had much valuable experience.

He is doubly valuable to us from the fact that he has labored in this city before. He was here in 1850, at the time Mr. Johnston visited the place. He then spent some six months here, and endured many insults and even stripes for the gospel's sake. He finds very great reason for joy in the progress which has been made. Some who were then favorable to the truth, he does not discover; and others are still halting between two opinions. But every thing is entirely

different from what it was then, and in a far more hopeful state than he expected to find it. He has now been with us one month, and has done much to strengthen and encourage several timid persons, who were almost Protestants, but were fearful, when called to take the decisive step, and declare before men that they were the friends of the gospel.

Among those who manifested a desire to know the way of truth more perfectly in 1850, was an Armenian Vartabed, who lives in a monastery about three miles from the city. He then said that, should missionaries come to Cesarea, he would be among the first to come out openly, and embrace the truth. (See Herald for 1850, p. 157.) We first saw him about three months ago. He still seems to feel some interest in the truth; and it is evident that he is ill at ease in the monastery. Soon after our helper from Aintab arrived, he was greatly pleased by a visit from this friend, who formerly promised so well. Though it may be somewhat discouraging that he has not made any progress these five or six years, still we find that the good seed is not lost. This man talked with our helper very freely, five or six hours. He seems to have no question about duty. He confesses that he is in the way of death, and he declares his purpose to break away from the cords that now bind him. This is extremely encouraging, and leads us to hope that much of the good seed that was sown years ago, in the times of fiery persecutions, may yet spring up and bear fruit.

This native helper from Aintab is sustained by the Turkish Missions Aid Society. Our English brethren will doubtless feel that their bounty is not misplaced.

A frank Admission.

Another extract may be brought forward, in this connection, to illustrate the nature of the work which the native brethren are performing at Cesarea.

One of our brethren has several times of late met six or eight Armenians, and had much conversation with them. They at first opposed; but they could make only a feeble resistance. Their interest has increased, and now our helper from Aintab calls on them. One is a teacher of a large Armenian school. He is enlightened; and about a year ago he called on the missionaries several times. When the Armenian rulers heard of it, they told him that he must stop, or leave the school. He is poor; and, not having any faith to support him, he consented to leave us. He gave a written contract, promising that he would not call on us, or have any thing to do with us. He observed this contract for about a year; but he is now breaking it. He was one of the men whom our brother found assembled to talk with him. As he is somewhat learned, and the Armenian teacher, he is always expected to defend the Armenian church. In the last interview, however, he seemed to have grown quite impatient under his burden; and when the Armenians urged him to defend himself and the rites of the church, he exclaimed with great emotion, "What will you have me do? Shall I say I do not believe the New Testament? Shall I say that it is no better than the Koran? This I cannot do. It is true; all true. I know it. It is just as the Protestants say. Our church was once pure; but from age to age impure things have been mingled in with the good, till now it is all corrupt. Do not ask me to defend it. Defend it yourselves, if you wish; but I cannot." We have much hope that the Lord will yet cause this man to embrace the truth, which he so well knows. Our brother talked till midnight with these men, and to the last they were eager listeners. We could find an abundance of this kind of work for a large number of laborers.

Nigda.

Not only are our missionary brethren cheered by what they see taking place in Cesarea. The report from other places is highly encouraging. The subjoined narrative has a special value. It has a lesson, moreover, for young persons in our own churches.

The leader of the enlightened party in Nigda visited us in November. While in the city he did not stay with his fellow countrymen, the Greeks, but with the Protestants. We were quite as well pleased with him as we expected. He is fully convinced that his church is in great error. He declares that he is ready to come out from it, and exert his influence for the truth as revealed in the New Testament, can he but have a proper man in his village to preach the new doctrine. A young brother went home with him, to make a more strenuous effort to sow the good seed there. We have received several letters from him. The first were discouraging. He represented that the people were ignorant, with little desire for the truth. We wrote to him to come home immediately, if the work did not

appear promising, as there is an abundance of labor here, and we can ill spare him. He replied that more interest had been manifested, and requested that he might stay two weeks longer.

We have just received another letter, in which he says nothing about returning, but speaks of the work as being more and more encouraging. In this letter he says, "I am talking with the most influential Armenians very much, and preaching the gospel to them. They appear well. The ruler of the Armenians says that ten years hence not an Armenian will remain. All will become Protestants. He has himself already discarded all the rites and ceremonies of the church." In speaking of the Greeks, our young brother tells us that one evening he went to the house of one of their chief men, where he found fifteen of the most influential assembled to talk with him. All listened till a late hour. Our brother also speaks of having much interesting conversation with Greeks from other places. In conclusion he says, "I am seeing many signs, that the spirit of the gospel will come to this place." This laborer is a boy, perhaps nineteen years old! Did he know that I was writing, he would ask Christians in America, as he does us, to pray for him.

Other Places.

The report of the colporter, employed by the Cesarea station, is quite gratifying. He has spent nearly three months in three villages; and he does not know that he left an enemy in either of them, "although he does know that he left many friends." "This is the more pleasing, from the fact that eight months ago he visited the same places, and the rulers of two of them sent him away as a disturber of the peace. He now went under the protection of a letter from the Pasha at Yuzgat, else he might have been driven away, in one case at least." A single paragraph from Mr. Farnsworth's letter will show what difficulties this man encountered in one of these villages, and what success he had in overcoming them.

Sahatli is an Armenian village of about one hundred and twenty-five inhabitants, situated thirty miles south of Yuzgat. While our brother was there, a Vartabed visited the village. He used his influence to injure the Protestant, of course; but he was not very successful. He read anathemas, forbidding the people to have anything to do with the heretic. He also induced the ruler of the village to make some efforts to drive him away. As soon as our brother learned that this man was taking measures to compel him to leave, he went to him, and told him that he was ready to go. "I will leave," said he, "just as soon as you please. I will go now, if you wish. But do not afterwards say that you did not send me off. I shall go directly to the Pasha, and shall have those that send me away brought to justice." This frightened the man, and he at once denied that he wished to drive him away. This was the end of all trouble of this kind. But a more serious obstacle remained. The Vartabed had forbidden the people to speak with him. When he went into the street, very few would return his salutations. To overcome the fear that the anathema had created, required some patience and tact. However, by perseverance and by disregarding all insults, our brother succeeded so completely that not a man remained in the whole village, who would not treat him politely, and talk with him freely. The people soon came to despise the anathema of the Vartabed as heartily as they had feared it. Our brother cannot report that any men in this village have openly espoused the gospel; but many have heard the Word gladly, and there is an open door for future labor.

The report of this colporter in regard to the two other villages is of the same general character. Of one, fifteen miles south of Yuzgat, Mr. Farnsworth writes as follows:

The Vartabed, spoken of above, went to this village, with the intention to anathematize our brother there also; but he found the family where he stopped such warm friends and earnest supporters, that he thought it wise to desist. All the people of that place are much interested in the truth; and they have begun to talk about having a school, where their children shall learn to read the Bible. One man, Hadji Toras, seems to be a firm Protestant. If he is really so, and is such a man as he is represented to be, he is a most valuable acquisition. He is of an influential family, about twenty-five years old, and is regarded by the people, not of that village only, but of the neighboring places also, as a very wise and a very good man. Some have said to our brother, "Hadji Toras knows; if he is a Protestant, we shall be so." This man has been in Yuzgat, and had several interviews with our helper there, who, as well as our colporter, is greatly pleased with him. We hope that this is a man who is chosen of God for a great and good work.

Sivas.

LETTER FROM MR. BENJAMIN PARSONS, JANUARY 17, 1856.

AT the date of this communication, Mr. Parsons had been at Sivas four months. Many things had occurred to try his faith; and it is manifest that some of the hopes which he had indulged, were not fully realized. The Armenian population is less impressible, and the Protestant church is less a witnessing church, than he may have expected. But there seems to be no valid reason for discouragement. No strange thing has happened. And the Lord will doubtless reveal his saving power in his own good time.

Character of the Armenians.

The following extract presents a sad picture; but the gospel of Christ can reach the chief of sinners. Herein is our hope.

The Armenians of Sivas are a very active and enterprising race; but the great majority are lamentably indifferent to whatever relates to their spiritual and eternal welfare. Having been obliged to have considerable dealings with them, I am constrained to regard each as a sort of Ishmaelite. The extraordinary worldly-mindedness, selfishness and deceptiveness of the people are, I think, in a great measure attributable to the fact that the Pasha, and his almost countless subordinates, make this city and its neighborhood the sphere of their oppressive operations. The Armenians are not, as in some other cities, the mere tools of a few rich men, who "lord it over" the artisans of every branch of mechanical business and trade. Each is for himself. Each strives to get money, at whatever sacrifice of conscience. Truth, righteousness, justice, common honesty, became ashamed, or were frightened away, centuries ago; and now "a faithful man" is hard to find. The Armenians, like the Jews and Greeks who are under the Turkish yoke, are an oppressed, down-trodden people. With intellectual faculties naturally superior to those of their oppressors, and with an irrepressible desire to rise from their present condition, and take an honorable position among the nations of the earth, they are groaning in their bondage, and hoping that the day of their redemption draweth nigh. But, alas! they regard Russian domination as the sovereign panacea for all their present sufferings, and accordingly long and pray for the success of the Russian arms.

The Priesthood.

If anything is needed to deepen the impression which these facts are calculated to make, such statements as the following may supply the deficiency.

The power of the priesthood, although vastly diminished by the general prevalence of the principles of Protestantism, is yet very great. The priestly office inspires awe, when the priestly incumbent excites only disgust. The common people readily acknowledge the unworthiness of their priests, and yet call upon them to attend officially to their spiritual wants. May we not believe that, for the advancement and firm establishment of Christ's kingdom in this land, the Lord will make use of this very reverence for the priesthood; that he will suffer this awe of the sacred office to continue, and, by introducing among the people faithful preachers of the gospel, bring them out of their present darkness into his own light?

"Some," Mr. Parsons says, "considering gain to be godliness, manifest an astonishing unscrupulousness as to the means they employ to accomplish their ends. If their funds run low, and there seems to be a fair probability of replenishing their pockets by connecting themselves for a time with our people, they will even go so far as to declare themselves Protestants." As an illustration of this form of dishonesty, a fact is mentioned.

An exceedingly coarse-looking individual, calling himself a priest, and saying that he was once at Echmiadzin, fell into the company of one of the members of the Sivas church. After some conversation, he professed to be a Protestant, called upon our native preacher, and inquired what employment and wages the missionaries would give him. The missionaries were not here at the time; but some of the brethren, indulging the hope that some "good thing" might even "come out" of Echmiadzin, sent him some distance from the city to take care of a drove of cattle, destined to the Crimea. Occasionally, however, he came to the city, and gave abundant ocular evidence of being a drunkard and a vagabond. He was once beaten by the Turks for openly and most foolishly predicting the speedy overthrow of the Turkish empire and the immediate supremacy of Russia, lost the little confidence reposed in him by the brethren, and at the last accounts was on his way to a monastery near Gurin!

The Church.

The statements of Mr. Parsons would be less depressing, if the professed friends of Christ were faithful and valiant witnesses for the truth. The subjoined extract will show that this is not so.

The Sivas church, numbering eleven members, only eight of whom are here, has been left for years to struggle alone against its numerous and powerful enemies. During this period the seeds of dissension found their way into the church; and the bitter fruit has been apparent for a long period. Repeated efforts have been made to remove "every root of bitterness"; but up to this time these efforts have not been crowned with success. On the last evening of 1855, I was so fortunate as to have, by special invitation, all the church members at my house, though some of them had not spoken to one another, or attended divine service on the Sabbath, for a long period. To the best of my ability I exhorted them to settle their difficulties, and to commence the new year in the fear and love of God, with mutual love, and with earnest desires, prayers and labors for the salvation of men. There seemed to be some melting of heart; but two or three were not willing to forgive those who, as they thought, had trespassed against them. As my efforts proved unsuccessful, and the hour was becoming late, I invited them to come to my house next evening. Several came; but the result of the interview was by no means such as I had hoped. Out of all this evil, however, the Lord has brought some good. Some of the brethren seem to be more alive to a sense of their duty; the female prayer-meeting is attended more punctually, and by a larger number than hitherto; the character of each church member is better known to me; and my own soul has, I trust, extracted much profit from my bitter experience. To a certain depth my feelings fluctuate much between hope and despondency; but underneath all there is, I hope, strong confidence in God. I can see no reason why the Lord may not have "much people in this city."

Arabkir.

LETTER FROM MR. CLARK, JANUARY 10, 1856.

The readers of the Herald will remember the interest with which they were accustomed to peruse the communications that came from Arabkir. For the last few months, however, we have heard comparatively little concerning the missionary work at this station. There seems to have been a reaction for a time, such as often occurs in Western Asia, to say nothing of other parts of the world, and such as should always be looked for as highly probable.

But the present letter shows that God has not forgotten his own work. Indeed, the silence of Mr. Clark has been owing in part, doubtless, to the fact that he had so much to do. The missionary is sometimes too busy to report results. So it must have been at Arabkir.

Progress of the Gospel.

The Lord seems to be drawing nearer and nearer to this people; and, indeed, there is good evidence that he is in the midst of us by his Spirit. There appears to be more of a spiritual awakening at present, than we have seen at any former time. Our congregation on the Sabbath has never been so large as it is now, and never so solemn and attentive. Our brethren are more spiritual, drinking deeper from the rich fountains of God's grace, feeling more intensely the worth of the soul, and more earnestly laboring for the salvation of their kindred. Self-righteous men are beginning to feel that they are great sinners before God; and many, heretofore careless and indifferent, are now serious and attentive. Often, in fact, do we witness the exhibition of deep feeling, in sobs and tears, when we make known God's truth. Our place of worship has become too strait for us; and we are now enlarging it, at the same time praying that the Lord will enlarge us in things spiritual.

We see new signs of progress in the increased attendance of females at our chapel. Strange as it may seem, it is nevertheless true that the greatest obstacle to our work is the opposition made by the women. Degraded and ignorant, mere tools in the hands of the priests, they are easily excited to oppose us; and they resist their husbands, fathers, sons and brothers, if they find them at all inclined to visit us, or listen to the gospel. They give themselves up entirely to their priests, believe them rather than their husbands, and obey their word as the voice of God. They have no concern whatever about their own souls, inasmuch as their priests say, "Come to the confession, keep the fasts, hate the Protestants, and we will save you." And all this they most fully believe. The throne of the priest is erected upon the degradation and ignorance of woman.

But debased as woman is, she rules in the family. And how does she rule? Oftentimes, like a fierce virago, she raves, she curses, she strikes, she screams, she bites, she scratches; and then, like a very tigress, she rages, till she has her own way. Not a very attractive picture this of domestic peace and quiet, of happiness and love! But it is not unfrequently found in this land. And such is the "imperial guard" of the priests, in their warfare against the truth. We are encouraged, therefore, and devoutly thankful, whenever we see indications that the women are beginning to be interested in the truth. And we now have the satisfaction of seeing that their number is rapidly increasing, and that the power of the priests over them is on the decline.

Another interesting feature in the progress of our work is seen in the large accessions we have recently had to our schools. Nearly one hundred and fifty pupils have in this way come under our influence within the last two or three months. To estimate the real good we are deriving from this instrumentality, it must be borne in mind that these schools resemble Sabbath schools, rather than the common day schools of America. Their text-books are the tract, Primer, New Testament, Psalms, and Catechism. In these schools the main object is to teach the elements of Christian truth; and the pupils oftentimes become the most effective preachers at home. They are listened to in the family by those who never hear the voice of the preacher. Parents will be influenced by their children; and these little heralds have already been the means of releasing many a mother from the grasp of the priest, and from those foolish superstitions.

Mr. Clark states that twenty houses, embracing more than a hundred souls, have recently joined the Protestant community.

Diarbekir.

LETTER FROM MR. WALKER, DECEMBER 21, 1855.

In continuing the history of missionary operations at Diarbekir, Mr. Walker states that the attendance upon the public services of the Sabbath, during the summer, was materially reduced; but as the autumn advanced, there was a gradual change for the better. The spiritual interests of the Protestant community naturally suffered somewhat for a time; it may be hoped, however, that the loss will not be permanent. "There are many things among our people which we could wish otherwise," Mr. Walker says; "but there are signs of good which encourage us. We hope there is a deeper seriousness in the minds of many, and a better understanding of the nature of a spiritual religion. There is less of discussion and battling against the errors of the old churches, and more of sincere inquiry after the essential truths relating to salvation. I have hope that the Spirit of God may be present with us."

Trials of a Young Protestant.

The letters from this station have occasionally mentioned the trials to which certain persons have been subjected at Diarbekir. The case of an individual, who has found his own household turned against him, is described in the following extract:

Some weeks since I noticed in our congregation, at several consecutive meetings, a young man of pleasing appearance giving earnest attention to the Word. It was not many days ere he came to my house, requesting a place to lodge. Although the only child of his mother, and she a widow, he had been expelled from his home by this mother, because he would attend Protestant services, and read the Scriptures. Let those fathers and mothers, whose love for their Lord will not lead them to part with their children for his service, remember that but for the grace of God to them they might have been called to make this sacrifice to Satan. Yes! A mother will cast off from her love her only son, at the bidding of a corrupt priesthood; but a Christian mother will decline giving her son to Christ, that she may love him the more as being Christ's and serving him!

Toma had quite deliberately made up his mind to embrace the truth, and cleave to it. His mother, who was of the Chaldean Catholic church, was exceedingly incensed at the idea of his becoming a Protestant, and opposed it in the strongest terms. She placed before him the various trials to which he would be subjected, in the loss of home, employment, friends. He told her he had already looked at all these things. He had counted the cost, and was ready for the sacrifice. His mother told him to leave the house, for she would not harbor a Protestant. A young man with whom he was about entering into partnership, refused any farther connection with him; and thus Toma was without work and without a home.

Satan's craft was also displayed in this, that after the death of the father,

several years previously, the mother proposed to the son that his earnings should provide food for them, and her earnings should procure the house utensils, furniture, &c. And now, when she expelled the son from the house, she said, "All these things were bought with my money, and are mine. You have no part in them. Your earnings we have eaten." As threatening and rejection availed not to turn the purpose of the young man, entreaty was at length resorted to. The mother pleaded, and friends pleaded. They could move him to tears, but not to a change of purpose. The mother at length promised him a home, on condition that he would not read the Bible in the house, and that he would not say anything of Protestantism to the neighbors. He refused all such conditions. Contrary to the expectations of his Catholic friends, he was able immediately to secure work among the Protestants, and a home at my house; so that his trial was not so great as they had hoped. A debt of a few piastres was trumped up, and an officer sent to take him to prison. But a Protestant gave surety, and frustrated the plan.

Thus passed more than a week; when the mother, finding him firm, began to relent. Unable longer to expel a mother's feelings, even for the sake of the Pope, she consented to his return to sleep at the house. Once or twice she has consented to hear him read a chapter from the Testament; but the storm rages frequently. A woman of her acquaintance called her in derision, "The mother of a Prote." It stung her to the quick. To be "the mother of a Prote," was the lowest depth of infamy. She cursed the day of his birth, and resolved again to cast him from the house; but again a mother's feelings prevailed, and the young man still lodges at home, although subject to great trials.

Another paragraph from Mr. Walker's letter will show the darkness of this mother's mind.

I asked the mother once, when she was deploring the apostasy of her son, what was in reality the great objection to Protestantism, which made it so evil a thing. She said, "Protestants do not call Mary a Goose, (Armenian for virgin.) They only call her a woman." I told her that we did call her a "Goose," and a blessed Goose too. "Why," said she with evident astonishment, "they told me that you did not." I replied that a great many lies were told respecting Protestants, which she must not believe without examining for herself. I added that we did call Mary a "woman" also, because it is written in the Gospel, "Blessed art thou among *women*." She then said, "But you do not worship her.' "No," I replied, "because we are no where in the Gospels commanded or authorized to do so; but we are told to worship God only."

LETTER FROM MARDIN.

Our brethren at Diarbekir have often spoken of a native helper who is deeply interested in the spread of the gospel, and whose labors promise to be of great value in that part of the world. Not long since he went to Mardin and the surrounding country, "his heart rejoicing in the prospect of preaching Christ to the ignorant, although he might be exposed to much persecution and danger, and although he wept as he bade 'good-by' to his wife and five little girls." The reports which he has sent to Diarbekir, from time to time, are very cheering. It would seem to be highly important to occupy Mardin at an early day. Is there no young man in our theological seminaries who will give himself to this work?

One of the letters of this native assistant, addressed to Mr. Walker, will throw some light upon the field in which he has labored temporarily; while it can hardly fail to give us a pleasant impression in regard to his own qualifications for the missionary work.

Encouragement at Mardin.

Be it known to you, my esteemed one, that in these days they have commanded, in the churches here, that no one converse with me. Persecution has increased; and many are talking; and it seems to me that now some man *must* be here, so that much good may come. Think of it, and if it pleases you, write to Mosul that some one come up, and secure a house for Protestant conversation. There are some persons who think; and for these there is no open place. If they leave the church, where shall they go? For they know that it is my plan to leave, and go on beyond. I think it would not be safe for me to hire a house; but let some one come up from Mosul, and take a place, and abide here. There is much of hope here now. I think if Mr. Williams were here now, it would be very profitable. It appears to me it would be well for me to remain here this

winter, if some one from Mosul would come up to help.

I went to a place to day, and conversed with three persons. They said, "You have no place to which a person coming may converse with you." I say to them, "Come to the khan;" but they do not like to come there. There are some who like to have me come to their houses to converse. Some wished me to come to a Syrian Catholic priest's and converse. I said, "I will take with me two Mussulmans, and come." The priest was unwilling, and refused to converse with me. Those persons now say in the market, "The priests are unwilling to dispute with the Prote. Why do they stand up and command that no one converse with him? If this man is a liar, let the priests meet him and expose his error, that we may see." The day that the priest gave this command (that no one converse with me) was one of their feast-days, and I was at the church. He issued the command after this fashion. "There is a certain man come hither, named Shemmas Sullaba, by birth a Syrian. He has now come hither to denounce and do away with the intercession of the saints and the worship of angels. See to it that no one converse with him. He speaks against the holy church. We give you no permission to talk with him. If any one does converse with him, give us word, that we may punish him as the canons of the church direct." This command ended, the congregation dispersed; and I went out with them. Much persecution arose. This was on Saturday. I went out that day to a village, Geolle; and on the day following, (Sabbath,) in all the Catholic churches in Mardin, the same order was issued.

Prospect at Geolle.

And now let me tell you of the state of things in Geolle. I have made a friend there who receives me into his house. Many persons, angry with him for this, say, "Why do you receive this man?" He replies to them from the Bible. He cannot read, but yet the Bishop is unable to reply to him. On Sabbath evening I went to the house of one who had died (as is the custom here). As many as one hundred persons were present. I saw that they were conversing upon matters of no profit. The Bishop was sitting by my side. I asked him for permission to speak; and I said to them, "My brethren, why have you come to this house of the dead? Reflect that you also must die," &c. The Bishop began to preach to them; and the whole audience began to say to him, "Up to this day we have never heard such a word from you." He did speak very well. Food was brought in; and afterwards I again spoke to them. The man who received me into his house, asked the Bishop, "Is there any error in what this man says?" He said, "No! When did I ever say that this man was evil? He is my brother, and I say to you, 'Hear what he says, and perform it.' I wish that this man may stay here and instruct you." What I had said was this, that after a man had died no one could do any thing for his salvation. From this many questions arose on their part; to which I gave answer from the Bible. The Bishop also gave me help. The man said to him, "Why have you never told us this before?" He replied, "Why am I to blame? I have a master [probably the Patriarch]. Go and tell him." And again he commenced giving instruction from the Bible, and declared to them that there was no other way of salvation than that made known in the Bible.

The Bishop then went away, and we conversed an hour. Those who had been angry with the house-owner who had received me, said to him, "Father, there is no fault in what this man says!" In much love we separated, and I hope the interview was not without profit. Many became that night the friends of the Bible; and they began to say to me, "Teach our children to read." I said to them, "I cannot remain here. If you wish, furnish twenty children and a house, and I will endeavor that a teacher be raised."

Now think of this place. If there was some one to labor here, there might be a great work of Christ. But in the first place, there must be a missionary in Mardin; for the Catholics here are making great efforts, and if we do nothing, we fall far short of our duty to Christ. Now I wish you to write to me by return post, whether I shall remain here, or go on to other places. I hope you will write for Mr. Williams to come to Mardin. I hope that in every part of this empire the gospel will be preached, and many souls be saved. I beg that you will pray much to Christ that he raise up laborers; for the harvest is great, and the harvesters are few. I have hope that from quarters unexpected to us laborers will be raised up.

Yours in love,

SHEMMAS SULLIBA.

Nestorians.

LETTER FROM MR. PERKINS, NOVEMBER 17, 1855.

Friendly Letters.

THROUGH the good hand of our God upon the Nestorian mission, there has been no serious hinderance to the prosecution of its labors, though the adversaries continue to be many. The letters addressed by certain officials to Meerza Mustafa Khan, the acting Governor of Oroomiah, and to Asker Khan, the civil head of the Nestorians, have produced a salutary effect, particularly upon the latter. The readers of the Herald may be pleased to see two of these communications, one from the English Ambassador to the Governor, and the other from the Debbir (Agent for the Foreign Minister) to Asker Khan. The letter of the Hon. Mr. Murray is as follows:

Kind and gracious rememberer of friends, near to kings:

The friendship and regard for the Embassy, of that rememberer of friends, are constantly commended by consul Sahib, [Mr. Stevens,] high in rank, the companion of greatness and dignity; that during the time of your residence at Tabreez, you acted according to the demands of friendship. This is a cause of the perfection of gratitude on my part.

Now that the *chapper* [courier] is going, it is deemed necessary to take the attitude of inquiry after the welfare of my kind and dear rememberer of friends, and also of troubling you that, according to the abundance of friendship and regard you have for the Embassy, you will meet the demands of friendship in relation to the people of the New World who reside there, and that you will regard their interests in every respect. This will increase my gratitude to you.

I am ever hoping and expecting to hear of your welfare and prosperity. Moharrem, 1272.

The letter of the Debbir, as translated by Mr. Perkins, is also subjoined.

My brother of high degree:

The care of the affairs of the Armenians and Nestorians of Oroomiah and Salmas is committed to your responsibility by the chiefs of the everlasting, conquering state. You will of course act according to their instructions. And in their commission to you, to regard the welfare of the priests of the New World residing there, they have given you the necessary injunction. It is evident that tranquillity and contentment will result to them from a deportment and conduct in keeping with your general habits. For the purpose of confirming the injunction given you, I write this brief note, that you may still more regard their interests. You will act in such a way that, on every account, they may enjoy tranquillity, that no disrespect to them from any quarter arise, that they may be held in regard as ever. And if they shall have any business, you will not neglect nor delay to arrange it according to rule. Dr. Wright clearly expressed satisfaction with your conduct. Of course, hereafter they will be more satisfied and contented with the beauty of your attention to their interests. What more shall I write?

The "expressed satisfaction" of Dr. Wright with the conduct of Asker Khan, Mr. Perkins says, is "a mere Persian flourish." He inquired of the Debbir, "How long is Asker Khan to be allowed to impede us?" The reply was, "He will not impede you."

The Prospect.

Additional light is thrown upon the future of the mission by the following extract.

The female seminary, which has seemed to be peculiarly obnoxious to our enemies, (who thus show that they understand something of its great efficiency and importance in our system of labors,) was re-opened a few days ago, under favorable auspices; and as yet no restrictions have been laid upon it. Several village schools have also been re-opened, without any opposition.

Asker Khan is obviously perplexed in regard to the course which it may be expedient for him to pursue; being afraid, on the one hand, directly to interfere with our work, lest he may suffer in consequence from the interposition of those who protect us; and afraid, on the other, to seem to do nothing, lest he incur the displeasure of his government. Possibly another consideration may contribute to restrain him. He has at times been heard to pronounce our labors "the work of God;" and superstition, if no higher motive, might deter an oriental from laying violent hands on such a work.

On the whole, we have every reason to hope for the best, and to trust in the Lord, in regard to our mission; while we would ever feel that no strange thing happeneth unto us, if we meet with opposition. We have seen so many portentous clouds gather over us, in past

years, only to pass harmlessly away, or to break in showers of mercy upon us, that we have learned to take hopeful views, under every threatening aspect, and try to let faith supply the lack, when encouragement is withdrawn from sight.

Mr. Perkins finds his faith strengthened by recent occurrences in the East. "The quiet which we have been permitted to enjoy here thus far during the terrible war," he says, "should certainly, on the one hand, call forth our gratitude to God for the past, and, on the other, excite in us strong confidence in him for the time to come. We trust that he is preparing a chosen people to serve him here, and to stand in their lot and quit themselves like men in his cause, as Providence shall open the way for the triumph of the gospel."

The Press.

The efficiency of the press appears from the following statement.

Our press has been busily at work since I wrote you in May, printing Mr. Stoddard's Arithmetic, "Green Pastures for the Lord's Flock," and our monthly periodical, "The Rays of Light." We have experienced no actual interruption in this department (or in any other) from Asker Khan; though on his first arrival here last spring, he requested us to suspend our printing till he could examine our issues,—a request which we did not heed, as you were informed at that time.

Mr. Stoddard's elaborate Arithmetic leaves nothing to be desired for the Nestorians in that line. The "Green Pastures for the Lord's Flock" forms a small quarto of 392 pages. We adopted this form from necessity, on account of the small size of our paper, being obliged to use such as we could obtain in the country. The work consists of a text of Scripture, and a comment upon it, for each day of the year. It is a rich and highly spiritual volume, as you will have in mind; and we cannot doubt that it will do much to promote growth in grace in the hearts of such Nestorian Christians as shall use it. The volume is printed at the expense of the Tract Society. Barth's Church History, which we are now translating, is also authorized by the Tract Society. "The Rays of Light," falling silently among the people, from month to month, are performing their quiet but blessed mission, as in former years. Doddridge's Rise and Progress has for some time been ready for the press.

Khoker.

LETTER FROM MR. BARKER, JANUARY 10, 1856.

Mr. and Mrs. Barker have removed to Khoker, forty miles in a northerly direction from Ahmednuggur, with a view to a more constant and effective promulgation of the gospel in that region. That the reader may have a better idea of their present home, the following extract will be introduced in this place: "Khoker is a small village of about three hundred inhabitants, situated midway between the Parah and Godavery rivers, and eighteen miles from their junction at Toka. The soil along the valley of these rivers and their tributaries is from two to four feet in depth, and will compare favorably with the best soil in the Mississippi valley. Few of the people have the ability or the energy to till the land properly; and, therefore, large fields of the richest soil lie uncultivated. This whole region, so far as I have yet explored, is dotted over with villages, which are on an average not more than two or three miles apart. They were all once surrounded by high walls and massive gates, for their protection against robbers; but these defences have now nearly all fallen down, giving to the villages a dilapidated and ruined appearance. Fortunately, gates and walls are no longer needed, since a well organized and efficient English police enables the people to live in perfect security. God in his providence has permitted men to rule over this land, who will fully protect the missionary in his work."

Opening Scenes.

Mr. Barker commenced his labors at Khoker in very auspicious circumstances. This will appear from his own description. In speaking of his first days in his new home, he says:

The last Sabbath of December was a day of peculiar interest to us, one which we can never forget. The members of the church at Wudaley, two miles from Khoker, with their families and friends, to the number of seventy, met us in the forenoon in the little chaudi here, and gave us a most cordial welcome. Some of them could scarcely refrain from shedding tears of joy at meeting us. These Christians do love their teachers and guides; and with few exceptions they look up to them with filial confidence and a teachable spirit. It was exceedingly gratifying to see that assembly seated on the earth-floor, and listening with fixed attention to the instruction which we endeavored to give in broken language; and surely no pious heart could fail to be

touched at the sight of such a company, bowing their faces to the ground, and worshiping, not idols of wood or stone, as in days past, but the only living and true God.

The first Sabbath of the new year was, if possible, an occasion of still deeper interest to us and to the Christians here. Since nearly all of them are obliged to walk from two to seven miles, in order to meet for worship, and could not, therefore, assemble on Monday, it was decided to observe the Sabbath as a day of prayer for the conversion of the world. They pleaded fervently that God would pour out his Spirit, and convert their families and friends, and gather into his church all the idol worshipers. We were glad to see them listen with so much interest to such promises of God, in reference to the future of his church, as are found in the sixtieth chapter of Isaiah and the seventy-second Psalm. It was peculiarly gratifying, moreover, to find them deriving encouragement from what God has already done in this land. Two or three spoke with much animation on this point; and one man, who had formerly brought water from the Ganges as an act of worship, mentioned a large number of places, as Bombay, Poonah, Ahmednuggur, Nassick, Maligaum, &c., in which churches of Christ have been formed since his recollection. He dwelt on these and similar facts, not only as furnishing reasons for thanksgiving, but as occasions for hope and incitements to prayer. The burden of their petitions was, that more laborers might come forth from Christian lands to tell the story of the cross to their benighted countrymen. God grant that their prayer may be speedily answered!

Labors.

Our missionary brother is much comforted and assisted by his native assistants, catechists and teachers. "They all read well," he says, "and have a very good knowledge of the Bible, having been taught in the school for catechists in Ahmednuggur." The course pursued by Mr. and Mrs Barker, in their personal endeavors, will appear from the following extract: "We are at present employed in giving instruction to the few whom we can gather around us at Khoker, and in visiting the villages near us. We have been able to visit one or more nearly every day, since our arrival; and we have already found much to encourage our hearts and strengthen our hands. As this is the busy harvest season, we usually go out on these preaching excursions in the early morning, so as to meet the people before they go to their fields. I succeed ordinarily in getting from twelve to twenty men together, and Mrs. Barker has about the same number of women, to listen to the truth. This is a laborious work; but we can ask for no more delightful employment than that of pointing the dark-minded but inquiring heathen to the cross of Christ."

Recent Intelligence.

ARMENIANS.—On the 22d of January, Mr. and Mrs. Pollard, Mr. Trowbridge, Miss Mary E. Tenney, and Miss Sarah E. West, arrived safely at Smyrna, having sailed from Boston December 12.

TOCAT.—A letter of Mr. Van Lennep, dated January 3, has a paragraph in reference to a place that is but little known to the readers of the Herald. It is as follows: "I have wished exceedingly to write you a full narrative of my late visit to Zile, twelve hours hence, at the time of the great annual fair; but I have no hope of succeeding in finding time for it. I can say briefly, however, that the gospel has now a footing there; and as it is a place of yearly gathering for more than fifty thousand persons, it is a very important step in our onward progress. We shall be obliged to ask, in our estimates, for an appropriation to maintain a native helper there; for the work has made sufficient progress to make it necessary for a man to reside there constantly. One, we trust, has become a new creature in Christ; and others appear to be in a hopeful state. There are many who are inquiring with candor respecting the truth."

In speaking of the labors and results of 1855, the same missionary brother uses the following language: "On the whole, though we have greatly to lament our unprofitableness and the deadness of sinners, the progress made during the past year is certainly encouraging. Our little church has received an accession of eight members. Our school has been fully organized, on the basis of a theological school, composed of pious students. The gospel has been preached with encouraging success in Tocat, Zile, Niksar, and many villages in our neighborhood. The progress of infidelity has been arrested and driven back. And though few have openly declared themselves Protestants during the year, many have laid aside their opposition; many have become convinced of the truth; and we hope that many will ere long openly take the side of the gospel, in consequence of this year's labors."

ANTIOCH.—On the 5th of January, Mr and Mrs. Morgan, late of the Jewish mission, left Smyrna for Antioch, which is henceforward to be a station of the Board.

Syria.—Mr. and Mrs. Bliss and Mr. Jessup arrived at Smyrna, January 22, on their way to Syria.

Under date of January 9, Mr. Hurter writes as follows: "In the young men's seminary at Abeih there are four or five cases of interest; and the state of things at B'hamdûn is more encouraging than it has ever been before. One of the most influential young men in the village has asked for admission to the church; and it is a very hopeful case. The people of the village say with respect to him, 'The flower of B'hamdûn has gone over to the Protestants.'"

Zulus.—A letter from Mr. Lewis Grout, dated July 31, states that five persons had just made a public profession of their faith in Christ at Umsunduzi.

Kolapoor.—In December last, Mr. Wilder made a preaching tour of some three weeks among the villages of the Southern Concan. He was painfully impressed with the feebleness of the missionary force in that region, and the great importance of bringing permanent Christian influence and instruction to bear upon the minds of the people at all the large centres.

Madura.—A letter of Mr. Rendall, dated January 4, shows that the Lord is still pleased to bestow his favor upon the Madura brethren. "The statistics of our mission for 1855," he says, "indicate progress. There have been additions to all of our churches. Nearly one hundred and twenty have been received on a profession of their faith during the year, nearly all of whom belong to our village congregations. The number now connected with our congregations is over five thousand."

A previous letter of Mr Herrick announced the admission of six adults to Christian fellowship, within a short time, from his particular field. "Mr. Winfrid and his church," he says, "seem to be prospering."

Ceylon.—The following extract is from a letter of Mr. Howland, dated December 17:

In June last, we began to hold Sabbath services in four of the most distant villages, where there are little clusters of Christians who previously attended at the station. We have since commenced in another village, where there is but one Christian family, but where several have expressed a desire to come out from heathenism. Our object in thus scattering the flock was partly to accommodate the women, who could not come regularly to the station; but more particularly to form centres of light and influence, where there is encouragement to hope for the establishment of churches. The result of the experiment thus far has exceeded our expectations. More of those who were not connected with us, attend regularly than we had dared to hope. The services are conducted by the native assistants; and I go round from one to another in turn, sometimes spending a whole day at a village, or half a day in one place and half a day in another, when the sun will allow traveling at mid-day. Those in charge feel the weight of the responsibility which rests upon them, and sustain it well. In the afternoon, they read and explain the gospel history in course, for which they prepare themselves in a meeting which I hold with them the week previous. One Sabbath afternoon in each month is devoted to giving information concerning the spread of the gospel in different parts of the world; and contributions are taken up.

The Christians from these villages, and from the islands, all assemble at the large station-church for the celebration of the Lord's supper. It is pleasant to meet them together at these seasons; and we have had occasion for joy and thanksgiving in view of the number added to the people of God. At the communion in July, eleven were admitted to the church on profession of their faith in Christ, seven adults and four pupils of the seminary. Four were from the islands, three of them fifty years of age and upwards. Thus the Lord has more than made good our number, notwithstanding our loss from the formation of the branch church at Carative. At the last communion three more were received, all young men from among the fisher people. Two of them belong to the company of Christians at Sangany.

Canton.—Under date of December 13, Mr. Macy says: "Since the sense of security has been restored, it has seemed to me that the insolence and ill manners of the lower classes have been setting back at a very rapid rate. I may have noticed the opposite state of things in the letter of August. It is within the last six weeks that I think I can perceive a change, gradual but decided." To this statement, however, he adds the following item: "The manifestations of insolence, of which I have spoken, do not affect the attendance or attention at our chapel services. On Sundays I have paid especial attention to the good order of the house; and my endeavors have not been in vain. There has been an improvement in respect to noise, interruptions, and, to no small extent, in the matter of going in and out. We may yet be privileged to see an orderly congregation assemble, the influence of which shall mutually induce a serious attention to things of weight and value. The true nucleus of such an audience, however, would be a church on whose minds these things were duly impressed by a teaching higher than that of men. When shall we see that nucleus gathered?"

The friends of China will be glad to peruse the following extract: "The commotions of this province seem to be quelled. The torrent of blood which has been flowing for a year past,

under the sword of the executioner, is now greatly staid. On passing the execution-ground several times during the last month, I have found it covered with earthen ware, set out to dry, a pleasing proof that it is not at least needed for daily and almost unceasing executions. Business of all kinds seems untrameled, though I am utterly unable to say whether it is brisk or not Many branches of industry suffer on account of the great numbers of young and vigorous men who have fallen victims to the demon of war and revenge. To judge by the hong in which I live, business in tea is very dull. Fuh-chau has secured much of what used to be done here."

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr. 36
Cumberland, m. c. 10; three chil. 1; 11 00
Durham, m. c. 18 12
Falmouth, 2d ch. 43,72; m. c. 11,43; 55 15
Freeport, do. (of wh. to cons. Mrs. ALMIRA CONKLIN an H. M. 100;) 150 00
Gorham, m. c. 58 00
New Gloucester, Cong. ch. and par. wh. cons. AARON EVELITH, of New Gloucester, and Rev. GEORGE F. TEWKSBURY, of Oxford, H. M. 153 00
North Bridgton, S. B. 4 00
Poland, Cong. ch. I. L. 10; m. c. 15,50; 25 50
Portland, High st. ch. m. c. 39,46; 2d cong. ch. m. c. 61,41; State st. ch. m. c. 28,02; 128 89
Scarborough, Cong. ch. m. c. 33 00
Yarmouth, 12; m. c. 47; 59 00—696 02

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
Farmington, Cong. ch. and so. 33 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Central ch. and so. 66; m. c. 25; 91 00
Topsham, Mrs. M. R. Pray, 20 00—111 00

Penobscot co. Aux. So. E. F. Duren, Tr.
Amherst, Rev. H. S. Loring and wife, 10 00
Amherst and Aurora, Cong. s. s. 5 00
Brewer, 1st cong. s. s. 30 40
Garland, Cong. ch. 9 21
Kenduskeag, do. 10 30
Patten, E. Fobes, 5 00—69 91

909 93

East Machias, m. c. 20; Machias, cong. s. s. (of wh. for Micronesian m. 12,64;) 25,33; Oxford, cong. so. 5,63; 50 96

960 89

NEW HAMPSHIRE.

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, John Blunt, 50 00
Goffstown, Ch. 40 00
Greenfield, Cong. ch. and so. 10 00
Hillsboro', do. 5 00
Hillsboro' Bridge, do. 2 50
Manchester, Franklin st. ch. (of wh. to cons. ERASTUS DANIELSON an H. M. 100;) 140; m. c. 20; 160 00
Nashua, Pearl st. cong. ch. and so. 196 18
New Ipswich, Gent. 48; la. 37; 85 00—548 68

Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South ch. and so. to cons. Mrs. MARY S. WILLIAMS an H. M. 100; Mrs. C. D. B. 5; s. s. class, 5; East cong. ch. and so. 30; 140 00
Wilmot, Rev. R. K. 2 00—142 00

Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, A friend, 6; 1st ch. Mrs. A. C. McGregor, 75; 81 00
Exeter, E. T. Odlin, 20; C. D. E. 2; 22 00
Greenland, Ch. and so. wh. and prev. dona. cons. WILLIAM WEEKS an H. M. 82,21: Miss E. G. 2; Mrs L. P. W. 10; 94 21
Londonderry, Pres. ch. and so. gent. 28,51; la. 23,18; wh. cons. THEOPHILUS P. SAWIN an H. M.; m. c. 24,56; 76 25
North Hampton, Cong. ch. and so. 31,90; m. c. 66,51; 98 41—371 87

Strafford Conf. of chs. E. J. Lane, Tr.
Conway, Mrs. D. H. M. 5 00

1,067 55

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, A. F. 1; L. L. 1; A. L. 1; Mrs. A. S. 2; Mrs. L. 3; L. L. 12c.; J. L. 25c.; 8 37
Peacham, Cong. ch. and so. m. c. 20 00
St. Johnsbury, South ch. m. c. 35,98; 2d cong. ch. and so. m. c. 69,35; 105 33—133 70

Chittenden co. Aux. So. E. A. Fuller, Tr.
West Milton, R. C. W. 5 00

Orange co. Aux. So. L. Bacon, Tr.
Thetford, 1st cong. ch. and so. to cons. Mrs. ALMENA CONANT, an H. M. 110 52

Orleans co. Aux. So. H. Hastings, Tr.
Albany, Indiv. 7 00
Brownington, m. c. 10 00—17 00

Rutland co. Aux. So. J. Barrett, Tr.
Brandon, m. c. 22 42
Clarendon, 25 00
Rutland, Cong. ch. to cons. Rev. EDWARD AIKEN and Mrs. EDWARD AIKEN, of Syria, H. M. 150; m. c. 6,32; 156 32
W. Rutland, 20 00—223 74

Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. m. c. 24 44
Berlin, do. 5 60
Montgomery, L. Paine, 12 50—42 54

Windham co. Aux. So. F. Tyler, Tr.
Westminster, West, Cong. so. gent. 50,65; la. char. so. 25; 75 65

Windsor co. Aux. So. J. Steele, Tr.
J. S. 15 00
Springfield, S. R. A. 6; a friend, 4; 10 00
Windsor, 1st cong. so. s. s. 5 03—30 03

638 18

Cambridge, Cong. ch. and so. 10; Lunenburg, m. c. 4; Rupert, a friend, 10; 24 00

662 18

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
E. Falmouth, Cong. so. 25 15
Waquoit, Z. Ewer, 5 00—30 15

Berkshire co. Aux. so. J. Sedgwick, Tr.
Monterey, Cong. ch. and so. 16 69

Boston, S. A. Danforth, Agent,
(Of wh. fr. Bowdoin st. s. s. for Miss West's sch. Constantinople, 30; for Miss Fisk, 25; for Mr. Gleason, 20;) 3,357 33

Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, Rev. R. Emerson, 12 00

Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, J. P. Trask, 20 00

Franklin co. Aux. So. L. Merriam, Tr.
Buckland, Cong. ch. and so. 37 59
Conway, Cong. so. gent. 101,78; la. 83,33; m. c. 40; 225 11
Greenfield, 2d do. wh. cons. Rev. GEORGE L. HOVEY an H. M. 67 12

Leverett, Cong. ch. and so. 11 61
Montague, 1st do. m. c. 10,61; chil. 2,13; 12 74
Northfield, Mrs. P. D. 1 00
Shelburne, Gent. 32,67; la. 35,47; wh. cons. Rev. R. S. Billings an H. M.; two inf. s. s. classes, 4,81; 72 95
Warwick, Trin. so. 6 50
West Charlemont, 1st ch. wh. and prev. dona. cons. Matthew Kingman an H. M. 38 00—472 62

Hampden co. Aux. So. C. O. Chapin, Tr.
Springfield, C. Merriam, bal. 7 50

Middlesex South.
Lincoln, m. c. 10 50

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Canton, Cong. ch. and so. 38 72
Roxbury, Eliot ch. and so. gent. 35,50; la. 166,37; m. c. 21,58; 223 45
Sharon, Cong. ch. and so. m. c. 18 45
W. Roxbury, South evan. ch. m. c. 11 81—292 43

Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, Pacific cong. ch. and so. to cons. Perry G. Macomber an H. M. 115 00
Wareham, 1st cong. so. m. c. 13 00—128 00

Palestine Miss. So. E. Alden, Tr.
Braintree, 1st cong. ch. 100; a friend, 20; 120 00
South Abington, William R. Vining, wh. cons. him an H. M. 100 00—220 00

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Marshfield, 1st cong. ch. 31 34

Taunton and vic.
Attleboro', Cong. ch. m. c. 53 02
Raynham, 1st cong. ch. and so. (of wh. to cons. Dea. Jones an H. M. 100:) 140 00
Pawtucket, m. c. 176,17; la. asso. to cons. Mrs. Phebe Ingraham an H. M. 120,55; 296 72—489 74

Worcester co. Central Asso. W. R. Hooper, Tr. 10 00

5,098 30

A friend, 5; earnings of a poor boy, 1; Ballard Vale, cong. ch. 5; Brighton, cong. ch. and so. 169,42; Charlestown, 1st do. 124,08; Chelsea, Winnisimmet ch. and so. m. c. 107,29; East Cambridge, cong. ch. m. c. 16; Lawrence, a thank off'g, 20; Central cong. ch. 53; Lowell, Appleton st. ch. 28; Melrose, S. Gould, 10; West Newton, cong. ch. and so. m. c. 29,54; Winchester, cong. ch. and so. to cons. Luther Richardson and Sumner Richardson, H. M. 201,31; 769 64

5,867 94

Legacies.—Cambridge, Miss Hannah Barrett, by S. T. Farwell, Ex'r, 50; Dracut, Miss Bathsheba French, by Rev. G. W. Thompson, Ex'r, (prev. rec'd, 100;) 18,25; Newburyport, Wm. B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd, 3,980;) 250; 318 25

6,186 19

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
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Monroe, Cong. ch. m. c. 10 00
Sherman, 1st ecc. so. 22 00—126 55

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South Norwalk, Cong. ch. 22 11
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E. Windsor Hill, Ch. in Theolog. Ins. 81 00
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Hartford, Centre ch. H. L. P. 40; m. c. 14,50; 2d ch. 234,06; 288 56
Plainville, Ch. and so. 63 70
Poquonock, Cong. ch. 20 00
Windsor Locks, wh. and prev. dona. cons. Charles H. Dexter an H. M. 57,65; E. Allen, 2,30; 59 95—563 21

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, 26 68
Bridgewater, 2 00
Ellsworth, 13 16
North Cornwall, Cong. ch. wh. and prev., dona. cons. Julius Hart an H. M. 63 12
Plymouth, S. G. Sturdevant, 15 00
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Salisbury, A. B. C. 5 00
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Winsted, 1st cong. ch. 74 00—433 46

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East Haven, Gent. 64,50; la. 46,54; 111 04
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Guilford, 1st cong. ch. 103 60—345 81

New Haven co. West, A. Townsend, Jr., Tr.
Naugatuc, 70,85; m. c. 29,87; 100 72
Waterbury, 1st so. 341; 2d do. 72,90; united m. c. 74,73; 488 63
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Woodbridge, Gent. 35,70; m. c. 13; 48 70—715 05

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Tolland co. Aux. So. E. J. Smith, Tr.
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Rockville, 1st cong. ch. and so. 97 34
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Vernon, Gent. 125,75; la. 138,90; 264 65—729 95

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3,667 83

A gentleman, 20 00

3,687 83

Legacies.—New Haven, William Canada, by H. Olmstead, Ex'r, (prev. rec'd, 2,350;) 500; Southbury, Miss Eliza Hinman, by Rev. G. P. Prudden, 100; 600 00

4,287 83

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Clymer, do. m. c. (of wh. for bibles, 5 ;) 10 00
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Hudson, R. D. ch. s. s. for sup. of sch. in Amoy, 25 00
Ithaca, R. D. ch. a bro. and sis. for chil. at Amoy, 3 ; s. s. for hea. chil. 7 ; a s. s. class for do. 1,50 ; 11 50
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Rochester, Washington st. ch. m. c. 102 52—110 83
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593 51
Ded. for exps. of printing, 5 ; prev. ack. 549,40 ; 554 40—39 11
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3,569 38
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4,416 34
Legacies.—Canandaigua, Thomas H. Johns, by H. W. Taylor, Trustee, 1,000 ; less disc. 5 ; New York, Rev. James Richards, D.D., by Edmund C. Richards, Ex'r, 200 ; 1,195 00
5,611 34

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Augusta, Pres. ch. 23 ; Newark, 2d pres. ch. 101 ; Rev. J. F. Smith, 58,08 ; young peoples' miss. asso. 57,34 ; South Park pres. ch. a lady, 20 ; Paterson, Rev. M. Ames, a thank off'g, 10 ; 269 42
456 94

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Coates st. pres. ch. 50; G. W. McC. 5; Cedar st. pres. ch. s. s. 25; 3d Ref. D. ch. 125; 432 06
Tionesta, Pres. ch. 12 00
Troy, S. W. Paine, 10 00
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Wilmington, Hanover st. pres. ch. s. s. 30 00

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A friend, 20; Ashboro', Rev. S. Colton, 9; 29 00

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Dover, Cong. ch. 5 40
Rootstown, Gad Case, 150 00
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696 85
Ded. disc. 8 05—688 80

By C. L. Latimer.
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Cuyahoga Falls, 1st cong. ch. wh. and prev. dona. cons. JABEZ HAMLIN an H. M. 49; a friend, 5; 54 00
Hudson, Indiv. 22,25; Rev. H. N. Day, 10; Rev. H. Coe, 7,51; 39 76
Jersey, Balance, 75
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Warren, 1st pres. ch. 73 19—174 45
900 60

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Ontario, Ch. 12 00

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Hanover, Miss E. P. 5 00
25 50
Ded. disc. 15—25 35
Fentonville, Pres. s. s. 5 00
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126 10

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OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 8; s. s. 17; 25 00

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Constantinople, S. M. Minasian, to cons. Rev. SIMON KHACHADOORIAN and Rev. HOVHANNES D. SAHAGYAN H. M. 100; a friend, by Rev. Mr. Pettibone, 24,22; 124 22
Diarbekir, Protestant cong. for Gaboon m. 29 00
Hilo, Sandw. Isls. Hawaiian ch. 100 00
Southwold, Can. E. D. Johnston, 25 00
Zulu miss. Mr. Harrison, for printing bible, 24,23; Umvoti, station, 14,53; 38 76
408 80

Donations received in February, 20,949 28
Legacies, 2,113 25
$23,062 53

☞ **TOTAL from August 1st to February 29th, $158,699 98**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $705 08

DONATIONS IN CLOTHING, &c.

Lyme, N. Y. Shoes, &c. fr. friends for Rev. J. N. Ball, Turkey, 22 50
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Parker River Village, Ms. A box fr. fem. rea. soc. for Ind. miss. 20 00
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THE

MISSIONARY HERALD.

VOL. LII. MAY, 1856. No. 5.

American Board of Commissioners for Foreign Missions.

Beirut.

OBITUARY NOTICE OF MR. WHITING.

THE death of Mr. Whiting, for so many years a missionary of the Board in Syria, was announced in the Herald for January. One of his associates, Mr. Calhoun, has since prepared an interesting sketch of our departed brother; and the friends of missions will doubtless be glad to see this memorial of an honored and most estimable servant of Christ.

Outward Life.

Mr. Whiting was born, August 30, 1801, in Canaan, New York. His father was a deacon of the church in that place, and lived to a good old age, distinguished throughout his religious life for high spiritual attainments. His mother died when he was but eight years old. The early years of our departed friend seem to have been spent on his father's farm. In the autumn of 1818, when he was seventeen years of age, he went from home to a boarding-school, where he remained a year, and then returned to his father's house, much against his will. "I had long had," he says in an early record of those days, "an ardent desire for a liberal education; but at this time, as my friends did not wish me to enter any other than the clerical profession, and as I could not with my present views and feelings think of such a course, they dissuaded me from prosecuting my studies." The year 1819 he spent at home.

In the spring of 1820, being then eighteen years of age, the great change from death to life passed over him; and he returned to his studies with new vigor, no doubt, and certainly with new hopes and aims. He graduated at Union College in 1824, spent the following year in teaching at Marietta, Pennsylvania, entered the theological seminary at Princeton in 1825, completed his theological course in 1828, and was employed for a year or more as an agent in advocating the cause of missions. In December, 1829, he married Miss M. S. Ward, of Newark, New Jersey, and early in 1830 left his native country as a missionary for Syria, where he landed in May of the same year. Here he labored and prayed for twenty-five years, with the exception of visits to Constantinople, the United States, and Switzerland, for reasons of health; and hence he ascended to his reward. He was stationed at Beirût till the autumn of 1834, at which time he was transferred to Jerusalem. There he labored nine years, returning to Beirût in 1843. In the autumn of 1844, he was transferred to Abeih, where he remained till the autumn of 1849, when he was again transferred to Beirût.

Conversion.

Mr. Whiting, though a man of deep Christian experience, seems not to have been in the habit of keeping a diary; certainly he did not after he became a missionary. Since his death, however, a few brief notes of his earlier religious

history have been found, from which we are able to gather some items of interest. From these it appears that he did not remember of having any serious or at least permanent religious impressions, until he was seventeen years of age. "Like most other sinners," he says, "I was much afraid of death, and often alarmed when in danger, and sometimes constrained to cry to God for mercy. I used often to wish there were no God, that thus I might spend eternity here in my sins, without the fear of death. Religion I hated, and only wished to have it before I died, that I might escape hell. The fear of God's wrath, and the influence of parental authority, together with a regard to my reputation, restrained me from most of those crimes which render men abominable, and exclude them from virtuous society." He mentions two sins, however, from the indulgence of which nothing restrained him, an ungovernable temper, and the habit of swearing, into the latter of which he says, he *forced* himself. "Thus year after year passed on," he continues, "without any very remarkable occurrence, except it be remarkable that such a presumptuous, gospel-despising, and God-provoking sinner was so long borne up from hell." To us who have long known the deceased, it is difficult, with all our convictions of the total ruin of our nature, to associate profaneness and an ungovernable temper with our beloved brother at any period of his life. But so it must have been; and herein grace is the more magnified.

In the year 1818, when he was seventeen years of age, there was considerable seriousness in his native town, chiefly among the youth. He at length became anxious about his soul, and had, as he thought, some desires to become a subject of the work. His fears, he says, were particularly excited by reading Doddridge's Rise and Progress. "The chapter in which the pious, affectionate man takes his leave of the poor, unhappy creature who refuses to listen to his expostulations, was peculiarly affecting. It moved me to tears. It was while reading this book that I first began to pray." These fears, however, seem not to have been followed by a sound conversion. He broke off from some of his sins; but by degrees he returned to the world, and became ashamed of his seriousness, which had obtained for him the appellation of "deacon" among his school-fellows; and he confesses that henceforward none were more careless or foolish than himself.

Early in 1820, Canaan was again visited with an outpouring of the Spirit. "From the commencement of this glorious revival," to quote his own words, "I rejoiced to see sinners awakened, though in regard to myself I had occasion to weep and mourn." He passed through a season of deep darkness, the law of God doing within him a work of mighty power. He now obtained a clear view of the desperate depravity of his heart, and was convinced that sovereign grace alone could deliver him. His views of God and the law, and of himself also, as noted in his diary at that period, are just such as those who were well acquainted with him, feel to be in perfect accordance with the character of his piety, as exhibited to the end of his life. As soon as he obtained a hope of pardon and of acceptance, as appears from the date, he drew up a covenant with God, embracing much of the form recommended by Doddridge, but greatly enlarged, and closing thus: "Signed and sealed, in the presence of the All-seeing God, this 24th day of April, Anno Domini one thousand eight hundred and twenty. G. B. Whiting." In this covenant is the following paragraph, not found in Doddridge, evidently expressing his own convictions: "Laying myself at thy feet with shame and confusion of face, and smiting upon my breast, I say with the humble publican, 'God be merciful to me a sinner!' I acknowledge, O Lord, that I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up into the skies. The irregular propensities of my corrupt and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death; and if thou shouldst be strict to mark iniquity against me, I must be silent under the load of guilt, and immediately sink to destruction." To the last day of his life he retained, but with an ever-increasing depth of conviction, these humbling views of the depravity of his whole nature.

Resolution to become a Missionary.

The only record we find on this subject is contained in the following extract, dated at Princeton, January, 1827: "My attention has for several years been more or less directed to the subject of missions, with reference to ascertaining my personal duty. But more especially during the last nine or twelve months I have been led to examine with deep interest the question: 'Is it *my* duty to become a

missionary?' That it is the duty of some to preach the gospel to the heathen, I have no doubt. I believe it to be the duty of some in this seminary. And the fact that none here were known to have devoted themselves to this work, has impressed still more deeply on my mind the necessity of inquiring whether I ought not to be one who will go to the heathen. My anxiety on the subject has at times been intense. It appears to me the most momentous question I have ever agitated. I have professed, and at times, I hope, have really felt, a willingness to go wherever the Lord is pleased to send me. But the difficulty of deciding the great question I have found to be very serious. It has not been easy to know my own heart, or whether I am really willing to know my duty, and to do it when known. But if my heart does not deceive me, I have endeavored to be honest and serious in the inquiry. I believe the desire of my heart has been, at times at least, 'Lord, make me to know the way wherein I should walk.' Many objections to my entering upon missionary life have presented themselves to my mind. But my prevailing impression has been, during the last six months, that it is my duty to do so." In this extract we see again that which was characteristic of his piety, in all his subsequent days, a stern regard to duty. That some should preach to the heathen he did not doubt; that some in that seminary should do so, was clear. Why should not he? He considered the question with deep anxiety and earnestness. None around him were disposed to go. But this fact, so far from silencing his own conscience, only impressed his mind the more deeply with the importance of the subject in reference to himself. No romantic thought, no desire to gratify his curiosity in visiting foreign lands, seems to have influenced him. Nothing but a simple regard to the will of the Lord. The result was a determination to be a missionary; and another result was a spirit of contentedness and of perseverance in his work for a quarter of a century.

Moral Qualities.

1. He was a *conscientious* man. He was so on all occasions. That sense of duty which was so keen when he first considered the question of going abroad, followed him to the end. He felt that he was called to be a missionary; and so he must prepare to preach in a strange and difficult tongue. To this work, therefore, he gave himself with untiring diligence. He conscientiously labored after and attained to a very competent knowledge of the Arabic, speaking and preaching in it with great accuracy and acceptance. He could not have been contented with anything short of this. Take another illustration. As one of a body of associated missionaries, he felt his full degree of responsibility for the acts of that body, and in consequence realized his obligation to be present at all meetings for deliberation. To do this his conscientiousness was often severely tested. He was of a comparatively feeble frame, and was unable to endure without great fatigue the hardships of journeying in this debilitating climate, and among a semi-civilized people. Many of the years that he lived in Syria he was at Jerusalem. Yet he never failed to attend the annual meetings of the mission, which of necessity were usually held in Beirût, though to do this required of him ordinarily twenty days of travel. The same physical infirmities rendered his attention to the business of these often protracted meetings greatly exhausting. Still he was always present, and never failed to give earnest heed to the matters that came before the mission. To persons otherwise constituted, and in the enjoyment of more vigorous health, this travel, and this meeting with brethren for consultation, might have been very easy and very agreeable. To him it was agreeable; for he loved his brethren, and loved thus to meet with them; but it required of him a sacrifice which nothing but a firm resolve to discharge his ministerial and missionary duties could have persuaded him to make.

2. He was a man of *steadfast faith*. I use this expression in a missionary sense. The Arab field is usually conceded to be pre-eminently difficult and trying to the faith of the missionary. Our departed brother encountered all these discouragements and difficulties, for a quarter of a century, with a faith that never failed, and, I may add, that scarcely faltered. When some, disheartened not only by the ordinary obstacles to progress, but still more by the then existing civil wars and commotions, left the field, his confidence never abated, and his resolution to live and die in the prosecution of the arduous but glorious work of evangelizing the Arab race remained unshaken. Nor was this the result of a mere constitutional firmness of purpose. It was rather the result of a strong con-

fidence in the God of missions. It was of a piece with that steadiness of action and stern regard to duty which characterized him when he entered upon the work. He was convinced that God called him to be a missionary; that he called him to be a missionary in Syria. Nor would he leave the field till the same divine hand should clearly point out some other post of service.

3. He *walked with God.* He was eminently a spiritual man; and he would have been called, even in a more Puritanic age than ours, an experienced Christian. His sense of sin was deep; his sense of his own sinfulness and guilt was particularly so. His place of retirement witnessed to many a groan. How often in our communings together has he mourned over the power of evil within him, and wondered whether such depravity could consist with a renewal of the heart! A necessary result of this conviction of personal unworthiness was profound humility. And in this humility, apparent to all, and felt by all to be real, was the clearest proof of his walk with God. His prayers, wherever offered, his sermons, his conversations,—all proclaimed that God dwelt in him, and he in God. He never claimed to have attained to a full assurance of faith, nor to be in the possession of high sensible joys. It is not probable that he had, ordinarily, a lively sense of near access to the Savior. But he had that unwavering confidence in the promises of God to believers, and evidently that deep conviction that he was one in sentiment and feeling with his Savior, which enabled him to rise above the world, and which maintained within him a hope of which he was not ashamed. He was a diligent reader of the Bible; and the Psalms, that storehouse of Christian experience, were evidently most familiar to him. He loved the books of the olden time, Howe and Flavel and Leighton. He admired the stamp of piety of his old Professor, Dr. Alexander, and always spoke of him with great regard. His views of evangelical truth were clear; and the righteousness of Christ was his only hope. He loved his Savior, and consecrated all to his service. Can it be doubted, then, that he "walked with God?"

Other Characteristics.

Mr. Whiting was a *good preacher.* His sermons were carefully prepared, though seldom fully written out; and they were delivered with great propriety and solemnity. Though not eloquent in the ordinary sense of the term, his words were weighty and impressive, and uttered from a sincere heart. The burden of his preaching was, "Christ and him crucified."

He was a *true patriot.* He felt a real interest in the welfare of his country; and was keenly alive to whatever affected her character in the eyes of the nations. He labored to keep himself acquainted with her current history, religious and civil, was cheered at her progress, and anxious only that it should be moderated by a religious conservatism.

He labored successfully to *obey the injunctions of Paul:* "Be kindly affectioned one toward another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality."

Yet he was not *perfect.* Some of his imperfections we saw. Would that no greater infirmities were found in us! All that was defective, he bewailed; all that savored of godliness, he ascribed to divine grace.

His Sickness and Death.

During the last summer, Mr. Whiting's health appeared to be better than it had been for several preceding years. He spent several months on the mountains, but often went down to Beirût to preach on the Sabbath. Dr. Anderson's visit to us was in September. In that visit and its results Mr. Whiting felt a lively interest and gratification. This renewed intercourse with one whom he so highly esteemed, in whose wisdom and experience he had so much confidence, and with whom he had maintained so extended a correspondence, was cheering and reviving to his spirit. Soon after the close of the meetings, which were continued for more than a week, he was taken ill, so ill that he felt it advisable to send for Dr. Van Dyck. By degrees he recovered from the attack, and commenced in earnest his preparations for removal to Abeih, where by the decision of the mission he was to be henceforth stationed, it being found that, with his growing infirmities, the labor at Beirût was too much for him. That removal he had nearly effected, and his house here was ready for him. But into it he entered no more; for the Savior had prepared for him a "house not made with hands."

He went to Beirût from the village where he had spent the summer with Mrs. Whiting, late in October, to com-

plete the arrangements for his residence in Abeih. On the first Sabbath in November he felt that he must preach again to his old people, and sent to them a notice to that effect. He met them; and his text was: "I am in a strait betwixt two, having a desire to depart and be with Christ." When he had done, people spoke of the unusual solemnity of his words, and how he dwelt, and loved to dwell, on those remarkable expressions of the Apostle, little thinking that they should hear his voice no more. On Monday he seemed as well as usual, attended to business, and wrote letters to friends. On Tuesday morning he awoke refreshed, and remarked that he had slept soundly. An hour or two later he was attacked with a diarrhea, which in the evening developed itself in the form of Asiatic cholera. The ordinary remedies were given; and on Wednesday the disease was seemingly checked; but at evening he fell into a stupor which continued till Thursday morning, November 8, when he was quietly released by the Lord, whom he loved.

He said but little during his illness; nor could he, for his voice was weak, and his exhaustion extreme; nor had he need, for he had spoken for five and twenty years. The Savior whom he had endeavored to serve, he was assured, as he expressed himself to one of his brethren, would not forsake him. He had not, he said, a lively sense of the nearness of the Savior; but, as had long been his habit, he still trusted in him. "Be not anxious," he said to his wife; "God will do right." He had left the disposal of himself to his Lord in life, and the manner and circumstances of his death he was content to leave also to the same good Being. The following paragraph from the covenant which he had made with God thirty-five years before, was a prayer which awaited its fulfillment in the hour of his dissolution, and was not forgotten by a covenant-keeping Savior: "Dispose my affairs, O God, in a manner which may be most subservient to thy glory and my own truest happiness. And when I shall have done and borne thy will upon earth, call me hence at what time and in what manner thou pleasest. Only grant that, in my dying moments, and in the near prospect of eternity, I may remember these my engagements with thee, and may employ my latest breath in thy service; and do thou also, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant, even though I should then be incapable of recollecting it."

Abeih.

ANNUAL REPORT.

Mr. Calhoun was the only missionary at this station, when the present year commenced, Mr. Bird having been previously transferred to Deir-el-Komr. It was hoped that Mr. Whiting would find a post of less difficulty and responsibility at Abeih than he was filling at Beirût; hence the change proposed by his brethren, which is mentioned in the foregoing notice. But the Lord had other thoughts concerning him!

The Light spreading.

Mr. Calhoun first speaks of the state of his congregation at Abeih. His words are as follows: "We have not been left without witness that God is gracious. Our congregations have been larger than at any former period, averaging for the year about seventy. The attention to preaching has been uniformly good, and at times a deep seriousness has pervaded the audience. Five have been added to the church, and there are now twelve or fifteen applicants for admission, most of whom will probably be received at our next communion." In respect to the general aspect of the people committed to his spiritual oversight, Mr. Calhoun says: "Our field was never more open to direct evangelical labor. On all sides we find inquirers after the right way. Our church members, now numbering sixteen, are to be found in seven different villages. Individuals are applying for admission from six other villages. Their light cannot be hid. Their influence is felt; and we may hope for a still more rapid diffusion of the truth. If it be the day of small things, it is also the day of hopeful things. What we have seen is one indication of divine mercy to this land. May we not regard it as a pledge of greater things than these?"

There have been six primary schools attached to this station; but a part of them will be connected hereafter with Kefr Shima. The boys' school at Abeih has about sixty pupils; and the one for girls numbers about thirty. As to the success and efficiency of this branch of the educational department, nothing is said.

The Seminary.

After saying that the design of the seminary is to create "an efficient native agency in the department of teaching and preaching," Mr. Calhoun proceeds to speak of his success. "Although we have not hitherto been able to secure our object to a large extent, at least in the matter of preaching, we are making progress, we think,

in the right direction. Many of our best teachers are graduates of the seminary; and, apart from simple teaching, they are useful helpers in extending a knowledge of the truth. Our number just now is twenty-four, most of them of good promise, and collected from a wide extent of country, and from a variety of sects. Of several of them we have hope that they are true disciples of Christ. And of the graduates, one has recently been admitted to church fellowship; and six others are applicants, most or all of whom will probably be admitted at our next communion. Some of them, we trust, will yet become preachers of the Word."

Our missionary brother has two theological students under his care, both of whom are married, and well advanced in life. "We do not propose," he says, "to give them a literary and scientific course. This would be in their case impracticable They were both of them working men; but after their conversion, they manifested so much zeal for the propagation of the truth, and so much good sense and skill, and withal so much of the right spirit, that we have felt constrained to put them on a limited theological course, in the hope that both of them will be better fitted to become religious teachers, and one at least, if not both, become a pastor to some humble flock. During the brief period that they have been with us, they have fully met our expectations." Another has been licensed to preach the gospel, after spending a number of months at Abeih during the last three years. "He seems to be a truly Christian man, and has a very creditable knowledge of systematic theology, and is a good preacher."

In respect to the course of study pursued in the seminary, Mr. Calhoun says: "Our chief attention is still directed to the study of the Bible. Our aim is to give all the pupils a thorough and systematic course of instruction in the sacred oracles." "The English language receives comparatively little attention in our seminary. We are becoming more and more convinced that the majority of those who are likely to be substantial helpers in the work of evangelization, will be equally efficient while remaining ignorant of any but their native tongue. A select few, who may occupy peculiar positions, will be benefitted by having the theological stores of the English language unlocked to them. The coming generation or generations may demand a higher order of talent and literary qualification; but for the present, as far as native preachers are concerned, a competent knowledge of biblical theology, with a simple-hearted piety, and an aptness to teach, are the best qualifications. Any great addition to them in the shape of English literature will, in our apprehension, tend to beget discontentedness with the work, especially among rude and illiterate congregations."

Constantinople.

LETTER FROM MR. EVERETT, JANUARY 25, 1856.

THE writer of this letter has finished his missionary life, and entered upon that "rest," which awaits every true follower of Christ. On the 1st of March he was attacked by a malignant typhus fever; and on the 8th he was "dressed for the burial." Great is the loss which the brethren at Constantinople have sustained; for Mr. Everett was a man of devoted piety; and he was making himself exceedingly useful in that great city. But the Lord has called him away; and it becomes us all to bow with uncomplaining submission to his holy will.

As this is the last communication of our departed brother which will appear in the Herald, a melancholy pleasure will be felt in the perusal of its statements. It is certainly gratifying to find that he was permitted to write so cheerfully and hopefully in regard to the missionary work in a place, which he has often visited, and of which he has often spoken in this publication.

Visit to Baghchejùk.

Mr. Everett introduces his narrative in the following words:

I have just returned from another visit of seven days to Nicomedia and Baghchejùk, having spent most of my time at the latter place. The Vartabed was there, sent by the Patriarch, to check the progress of the truth. It was the Armenian Christmas week, moreover, when all good Armenians confess their sins, and partake of the communion. It is usually found that, under the influence and instructions of the priesthood, the most deadly sins are a regard for the gospel, or the aiding and harboring of such as are inclined to the new way; so that many who are quite bold for the truth at other times, for prudential reasons keep quiet now, and perhaps in some measure conform to the old church.

Such seasons are times of persecution and of separation, when the father rises against the mother, or the mother against the father, or both against their children; and many are the scenes of domestic trial. Often does a superstitious regard for the church extinguish the last spark of paternal feeling. Such scenes are not unknown at Baghchejùk. One man and his wife have banished their five children from their roof for the gospel's sake, and for two years have disowned them all. Another man expelled two of

his sons, while I was there. One house was invaded by twenty or thirty men, armed with clubs, who wished to turn out of doors four sons and a daughter; but the wisdom and mildness of the sons contrasted so strongly with the barbarity of their enemies, that the father refused to become a tool to execute their vengeance; and the mob returned, angry that they were despoiled of their prey. In such a state of excitement against the truth, none but the fully persuaded, and those who are ready to sacrifice all things for Christ, would meet at the chapel; yet the attendance was from sixty to one hundred.

Mr. Everett arrived at Baghchejük Saturday evening. His reception may be inferred from the following extracts: "As is their custom, the brethren were assembling for prayer, to plead for the Holy Spirit's presence, and a preparation for the Sabbath. About sixty were present, though no one knew of my intended visit. I preached twice on the Sabbath to a congregation of about seventy. On Monday afternoon I preached to about the same number, and held a prayer meeting in the evening. I pursued the same course Tuesday, Wednesday and Thursday. On Thursday I administered the communion, and received three women into the church." Mr. Everett also says, in this connection, "There are others, both male and female, who are giving good evidence of having obtained a saving knowledge of the truth, and will be admitted to church fellowship after a proper trial."

Signs of Good.

The subjoined extract will throw additional light upon the character of the work in this favored place.

There are numerous signs that the Holy Spirit is moving upon the hearts of many. One is the eagerness and the constancy with which those who are persuaded of the truth, listen to the preached Word, and attend upon the ordinances of the gospel. The interest increased through all their meetings; and when the Spirit was alluded to, or his aid invoked, there was a manifest tenderness, with a degree of feeling that could not be mistaken, as I supposed. There are several cases worthy of note.

One, a son-in-law of one of the rulers of the village, appears to be a subject of divine grace; his seat was never vacant. Another, a grandson of the head-ruler of the village, seems to be a changed man. He was formerly a great wine drinker; and when he became persuaded of the truth, he abandoned his cups entirely. When his old friends mocked him, and said, "You go to the chapel! You become evangelical! You, who drink so much wine that it runs from your nose!" he mildly replied, "Wait and see." Another, who was the village jester, making sport continually from coffee-shop to coffee-shop, has become one of the most sober and steady of men; and so changed and guarded is he in the use of his tongue, that it strikes the village with astonishment. He has become a most complete example of moral inability to do as he used to do. When urged to jest by his former companions, he tells them emphatically, "I cannot; it is not in me to do it." Another is a woman who became enlightened a year ago, and began to attend the chapel, but was forbidden by her husband on pain of death. She obeyed, but retired with her three children to her room daily for prayer. This she did till a few weeks ago, when she made up her mind to go to the chapel, "come what might." She found to her great astonishment that her prayers had been answered, and her husband was willing she should go. He is now with his wife and three children at all the meetings.

The Spirit's influence is seen also in the waking up of multitudes to read the Scriptures. There are nearly thirty women now learning to read, taught by a boy fourteen years of age, who receives for his winter's services a pair of shoes. The spelling book has been in great demand. Three women wished to learn to read; but they were too poor to buy a spelling book for one hundred paras or eight cents. They joined together, therefore, and collected ninety-five paras, and came with great entreaty that they might have the book for that. It was given them. A remarkable instance of the power of truth happened a few days before my visit there. An Armenian had purchased a spelling book, and was learning to read. He came to this sentence, which he read by spelling out the words, "Jesus Christ came into the world to save sinners." He was overwhelmed with emotion at the thought, and burst into tears, and for a long time could not suppress his weeping. Though he had always attended church, he had never seen the light before.

A Turkish Judge.

The following statement is of the same general character with many which we are permitted to hear from the Ottoman empire.

The work of our colporter, Amooja, is intensely interesting. He carries his books with all boldness into the market-places and coffee-shops, crying, "Holy Book," or, in Turkish, "The Book that will not lie." This last expression he used one day, as he happened to be near the room where a Turkish Judge from Nicomedia was sitting. The Judge sent to have the man called. He came; but as he entered, he left his books at the door. "Bring them," "Bring them," the Judge said; "I wish to see the book that will not lie." Amooja showed him an Armenian Bible, and from it read to him in the Turkish language. The Judge inquired if he had any such work in the Turkish. He said he had at the magazine. "Go bring it," said the Judge. He went with great joy, and brought it. They read together the first chapter of Genesis, also a chapter in the New Testament. The Judge then purchased the Bible; and two of his attendants bought each a Turkish Testament. This happened in the presence of many Armenian opposers of the gospel, to their no small chagrin.

The enemy, alarmed at the desire of the people for the Scriptures, went to the Turkish Moodir of the village to persuade him to bid the colporter to remain in his shop and sell his books. The old man replied, "Sir, you know that men are lazy and careless, and will perish, if somebody does not look after them; and he must go and carry the truth to them. It is the command of Christ; and he must obey it, or they will be lost. He should obey it, and urge them to receive the gospel."

Amooja has sold, since October last, more than one thousand piasters worth of books. He has also sold in the village, mostly during the last year, sixty Bibles, and nearly one hundred Testaments. The great desire is for the Scriptures. His joy was almost unbounded, as two boxes of books arrived while I was there; and his face beamed with delight as he came in just before I left, and said that he had sold three Bibles that very morning.

A Protestant Coffee-shop.

The important agency of the coffee-shops in disseminating the truth in Baghchejùk has been mentioned in previous numbers of the Herald. The reader is prepared, therefore, for the following statements.

There is one coffee-shop in the hands of the brethren. It is crowded morning and evening with visitors; sometimes as many as forty assemble there. The Bible is constantly read and explained by some one present. It is a preaching coffee-shop. It answers the same purpose as did the school of one Tyrannus. I visited it twice, and testify of what I have seen. The enemy are making great efforts to shut the shop, or turn out the Protestants. The owner is an Armenian, and refuses to violate his contract. The unlawful efforts of his friends have nearly persuaded him to be a Protestant himself. He attended the chapel twice while I was there. If they succeed, many others will be opened in its place. One man, who had threatened to poison his wife, if she became a Protestant, came the other day, and begged of the native preacher that he would teach him the Lord's Prayer. He learned half of it at one sitting, and promised to come again.

Visit of a Vartabed.

One more extract will be made from this interesting letter.

I was forcibly struck with the wisdom of God in making the wrath of man to praise him. Soon after my previous visit, when so many came out to hear the gospel, word was sent to the Patriarch that the whole village was becoming Protestant. He commissioned a Vartabed that had been often there, to go down and reclaim the lost sheep. He went, ignoring the entrance of light and truth into the village in his absence, and violently preached up all the errors of the church, denouncing the evangelical party. On one occasion, as an eye witness told me, when he supposed he had checked the last tendency to the gospel, he took out the relics of a saint, and, as is the custom, bade all come forward and do reverence by kissing them; when, to his surprise, two thirds of the people arose and left the church. The Vartabed in his rage cried out after the fleeing people, "Go, ye heretics; go, ye of little faith; go to hell!" The people were disgusted; and doubtless many were excited to inquiry.

I will mention another fact. There are many in the old church, who wish to reform the abuses of the church, and keep it entire. Indeed, they have formed a society for the purpose, one of their objects being to secure a proper observance of the Sabbath. When the Vartabed arrived, they told him of this plan, and requested him to give orders that the

coffee-shops should be shut on the Sabbath. He approved, and gave the order. The first Sabbath all were shut; so on the second. On the third a part were shut. On the fourth Sabbath, which was the one I spent there, all were opened by order of the Vartabed; for he saw, if the coffee-shops, and the drinking-houses, the centres of gambling and drunkenness, were closed, that multitudes would go to the chapel. Hence his counter-order. This caused no little stir in the village among those who had some fear of God and his law. They said, "Who is this? Who dares contravene God's commands?" Mocking, they said, "First the Vartabed, then God." This step has opened the eyes of many to see that their church is opposed to the gospel. So God makes all things work together for the good of his true church.

After Mr. Everett's return to Constantinople, he spoke of the time which he had spent at Baghchejùk as "one of the most busy and happy weeks" of his life, "having preached seven sermons, and held five prayer meetings." "All my services," he said, "were attended with a deep sense of my unworthiness to engage in such scenes, and enjoy such privileges."

LETTER FROM MR. DWIGHT, FEBRUARY 28, 1856.

In the communication which Mr. Dwight now sends from Constantinople, he states a number of facts that indicate very clearly the continued favor and presence of the Holy Spirit. It is quite remarkable, indeed, that amid all the excitements and anxieties which have pervaded the Turkish capital of late, the claims of the gospel should have secured so much attention and regard. It is of the Lord; and to him be the praise!

Results of the Year.

The following paragraph will show that Mr. Dwight, in reviewing the labors of 1855, has much to encourage him.

On the 13th of January we commemorated the death of Christ in the chapel near our house, one hundred and forty-five persons being present, three of whom were admitted to the church on a public profession of their faith. It was a solemn and interesting occasion. The annual church meeting for business took place on the following day; and from the reports presented it appeared that the number of persons received by profession into the church at Koom-kapoo, during the year 1855, was sixteen, of whom nine were males. The whole number of members now actually belonging to this church is seventy-two, though of these some ten are abroad in other places. The amount contributed in this parish for benevolent objects, during the year 1855, was nearly four thousand piastres, including a small balance subscribed but not yet paid in.

Routine of Labor.

In the subjoined extract Mr. Dwight describes the various services which are provided for his people. His own duties and engagements do not fully appear from this statement.

The religious services held in this parish are as follows:—On the Sabbath there is preaching at ten o'clock in the morning in Turkish by Mr. Goodell, and in Armenian at two o'clock in the afternoon by me. A Sabbath school is held in the morning at nine o'clock; and there are two neighborhood prayer meetings in the evening. On Thursday evening we have a public lecture in the chapel; and on Friday evening we hold a prayer meeting; and there is another on Monday morning. A singing-school is taught by Mr. Pettibone on Tuesday evenings; a female sewing society assembles every Wednesday, at the close of which I am usually present to read a chapter, expound it, and pray; a weekly Sabbath school teachers' meeting is held, at which I go over the lesson for the coming Sabbath; the church committee meet once a fortnight regularly, and often once a week; and I have said nothing of the monthly concert and occasional meetings. I am in the habit, moreover, of meeting the native pastors in Constantinople once a month, and often once in a fortnight, for prayer and mutual consultation in regard to the work of God in this place.

A Revival Desired.

Another paragraph from the same letter will be read with interest.

The committees of the three churches here have lately held a series of meetings, their object being to discuss the best means to be used for the promotion of a revival of religion in this metropolis, and these meetings have been exceedingly encouraging. As a result of them, we have had a general coming together of all the members of the three churches, which was well attended; and a very

good spirit seemed to prevail. We have also arranged for a series of church meetings in each of the places of worship, in such a manner that all the pastors can be present at each of the meetings; of course the missionaries who are able, will also attend.

Another measure agreed upon is to divide the members of each church into as many portions as there are individuals in the church committee, each one having a portion, whom he is to visit for personal conversation, and upon whom he is to urge the claims of duty, especially in view of the present open doors for Christian activity all around us. It is contemplated, after all the church members shall have been visited in this way, to set as many of them as have a heart for the work to the same sort of personal labor with the unconverted around us. Our hope, after all, must be in the divine Spirit, who alone can make these labors effectual; but I think we have already some signs of his presence among us; and we trust that soon his abundant influences may be poured out upon all classes in this great metropolis.

Fruit of the Gospel.

The power of the gospel in sustaining the sick and the dying is happily illustrated in what follows:

Some of our people are now quite sick. A female member of the church is evidently sick unto death of consumption. I have had many edifying conversations with her, and always find her rejoicing in Christ as her all-sufficient Savior. The other day I said to her, "Suppose you were now asked which you would rather do, live or die? What would you say?" After a few moments of solemn reflection, she replied, "If I were to say that I wish to live, I fear I might sin; and if I were to say that I wish to die, I might equally sin. The very best thing of all is for me to say, 'Let the blessed will of the Lord be done.'" Could a more appropriate or beautiful answer be given?

I called on a sick brother, who had just been examined and approved for admission to the church; though before the communion came at which he was to make a public profession of his faith, he was taken down with fever, now very prevalent here. In reply to my questions as to the state of his mind in view of death, which might be near, he expressed the utmost confidence in Christ, and a readiness to go whenever the call should come. After a good deal of conversation with him, in all which he appeared exceedingly well as a Christian, renouncing all merit of his own, and enjoying the fullest assurance of his acceptance with Christ, he remained silent for some little time, and then, as if speaking to himself, he said, "If I should now die, shall I be accepted? Or shall I not be accepted?" When he had got as far as this, I thought he had finished; and I supposed that his mind was wandering. But he immediately finished the sentence thus: "These are questions about which I have not the slightest degree of doubt." Blessed gospel of Christ, that produces such fruits!

A singular Spectacle.

As illustrating the tendency of events in the East at the present time, another item of intelligence is valuable. "There is now an earnest public controversy," Mr. Dwight says, "going forward in the Armenian community, between those who would carry the whole Armenian church over to Rome, and the more enlightened portion, who are showing themselves to be as firm *protesters* against the claims of the Pope as we are. The principal Armenian newspaper, published under the sanction of the Patriarch, is the organ of the latter party; and it is exceedingly gratifying to see that its arguments are drawn almost entirely from the Scriptures, scarcely a word being said of the Councils or the Fathers."

Tocat.

LETTER FROM MR. VAN LENNEP, FEBRUARY 6, 1856.

Theological Students.

THE brethren at Tocat, it is already known, are endeavoring to meet the urgent wants of the missionary work in that part of the Turkish empire, by educating a few young men of promise, and sending them forth as laborers into the harvest. The subjoined extract will give some idea of the plan which has been adopted.

I stated in my last, dated about a month ago, that we were about to take measures to have our students board and lodge off from our premises, and among our native brethren. I am happy to be able to announce to you that the measure has been fully carried out; and we hope to reap great advantages from it. Many of the students have now been residing away from us for a fortnight. The teacher

himself, an excellent brother, and a graduate of the Bebek seminary, was the first to go, and thus set the example. In this, as in every thing, indeed, since he has been with us, he has been of invaluable service to us.

I confess I entertain sanguine hopes respecting all these young men, and more particularly of the oldest, who are very mature in their Christian character and their practical wisdom, and who, I trust, whenever they leave this institution, will be ornaments to the church of Christ, and workmen that need not to be ashamed. Our aim is to have them prepared to preach both in Turkish and Armenian. Some of them, indeed, hardly knew a word in Armenian when they joined us, as, for instance, some of the Cesarea young men; but they acquire it with wonderful rapidity. Indeed, I conceive that the system we have adopted is better than a course of education carried on solely in the Turkish. As there are no text-books of any consequence in that language, and its literature is extremely limited, instruction must be carried on mainly by oral lectures, which is very hard for the teacher, unsatisfactory for the pupil; and it also consumes much time. But the study of the Armenian, particularly of the ancient dialect, is a valuable mental discipline; and it introduces the scholar to a valuable body of literature, which is every day increasing through our own labors, and those of the Vienna and Venice monks chiefly. Besides, education among the Armenians, even in districts where Turkish is exclusively spoken, always includes the study of their national tongue; and a man can never have the reputation of being even somewhat learned, unless he has studied it.

Movement among the Greeks.

Such statements as the following may lead us to pray with more faith for the conversion of the Greeks.

I am glad to be able to inform you that an interesting movement is going on among the Greeks. Their community in this place is small, not counting, probably, much over two hundred houses; and they are unacquainted with their mother-tongue, though they nearly all speak more or less of Armenian. From the time of our arrival, we have sold more Greco-Turkish books to these Greeks, and particularly New Testaments, with parts of the old, than we have disposed of to any other class of people. Their Bishop, a man of a good Greek education, is very liberal. He has lamented the irreligion of his people, and particularly their Sabbath-breaking. A few Sabbaths ago, he several times in the course of a sermon urged his people to obtain the Scriptures, and read them. Some young men of his charge applied to him for permission to meet in a private house on the Sabbath, to read the Bible and other religious books; and he readily granted it. They have accordingly formed an association for the purpose, and have taken a paper printed in the capital for a year. A young Greek belonging to this place, formerly a Bebek student, went to their meeting the other day, and found twenty-two young men together, listening to the reading of the first chapters of Genesis. He remained an hour and a half with them, "expounding the Scriptures" to a willing audience. We know not what will come out of this; but it is evident that only good can flow from it.

A Happy Death.

This letter also contains interesting testimony to the value of the gospel in a dying hour. The narrative of Mr. Van Lennep is as follows:

We met with a severe loss last week in the death, after an illness of ten days, of an Armenian of high standing, who had shown us great friendliness from the time of our arrival, and who, though he had not actually joined the Protestants, was regarded by all as one of them. He had latterly suffered from the ill-will of our enemies; and this seemed to make him take a more decided stand in favor of the truth. I have had many conversations with him, and I always found him candid and serious, extremely cautious respecting the conclusions to which he came, but resolutely attached to them in the end. Some of the circumstances of his death are so interesting that I cannot withhold them.

The evening before he was taken sick, he spent in my study. He had come to consult me in regard to openly professing his attachment to the gospel by adhering to the Protestants. Soon after he became ill, he informed a very particular friend of his that he had decided, come what might, that he would join the Protestants. It was nearly a whole week after his visit when I heard he was seriously ill; and he then sent for me. I spent the evening with him. The whole family, which is quite large, sat around his bed; and the views I expressed to

them as taught by the gospel, respecting afflictions, sickness and death, seemed to be quite new to them; and some of them were deeply moved. His own mind, however, was so affected by the influence of the typhus that raged in his body, that I could ascertain nothing positive respecting his spiritual state; and the same was the result of the efforts made in my daily visits until he died. On the morning of his death, I endeavored to inform him of his approaching dissolution; but he seemed not to catch my meaning, nor to understand the passages I read to him from the Gospels. I left, therefore, entreating a friend who had not left him, day or night, to tell him his condition, as soon as he found his mind lucid. This is so contrary to the habits of the country, that he could hardly make up his mind to do it; but he finally mustered courage; and, taking advantage of a favorable moment, he told him that we had no hope of his recovery, that he would soon depart. The old man appeared surprised, and said: "Is it so? Why did you not inform me before?" He then emphatically expressed his faith in the merits of Christ's sufferings, and wished to have his family called around him. He had already refused to drink water hallowed by relics, which the priests had brought and some of the members of the family were urging him to take, it being regarded by the Armenians as greatly conducive to salvation, if not necessary. He exhorted his children to love their mother and be kind to her, to live in peace together, to fear God and obey him. He then requested that he might be lifted and placed upon his knees. He was told that God would hear him as well if he prayed in a recumbent position. But he said: "I wish to offer my last prayer, and to confess my sins for the last time; and no position becomes me but that of a poor suppliant for mercy." His wishes were complied with. He humbly knelt, bending over in the weakness of approaching death. He confessed his sins, one by one, praying for forgiveness only for the sake of Christ, who had died for him. In his confession was noticed this petition: "If I have sinned by selling an article for more than it was worth, or by paying for it less than I ought to have given, I beg thee to forgive me." He sunk lower and lower, as he proceeded. Exhausted by the effort, he begged that a cushion might be so placed that he should be able to support his head upon it. His voice grew fainter, and scarcely rose to a whisper toward the last. He remained thus for half an hour, and finally requested to be laid on his back. He seemed completely exhausted. Death was already upon him. Three times he exclaimed: "Poor miserable world! It is enough; depart from me!" The old lady, his widow, who has until lately been quite opposed to us, says: "I know the Protestants now. Our priests have no words of comfort for us in our trials; they only repeat their mummeries. But these people talk to me from the heart and from God's word; and they speak to our hearts."

Mosul.

ANNUAL REPORT.

IN reviewing the events of 1855, as connected with missionary operations at Mosul, our brethren allude, first of all, to the sore affliction which they suffered in the removal of Dr. Lobdell. In speaking of the close of his useful life, they say: "Those were most solemn days, not unattended by the 'consolation in Christ,' 'comfort of love,' and 'fellowship of the Spirit.'"

The Summer.

The course pursued in reference to "the hot season," appears from the following extract.

In the early part of the year, we deliberated prayerfully as to whether we should remain in the city during the coming intense heat, or go elsewhere. After such a death as Dr. Lobdell's, following that of Mrs. Williams the previous year, we knew that to many of our beloved and revered fellow missionaries in Persia, Armenia, and Syria, it would appear almost madness to continue here. But to us, more familiar with the ground, as also with the difficulties of a health-retreat four days away in regions exposed to fever and ague, it seemed most prudent, and most coincident with the calls of duty, to abide in Mosul. The result seemed to justify the step; for our health continued unusually good during all the heat; and our work went forward. It must be added, however, that in October Mr. Marsh had for a month a low continued fever, and that he has not yet recovered his usual strength.

Interest in the Word.

Considering the circumstances of the brethren at Mosul, it is somewhat remarkable that they are permitted to make so favorable report, in

respect to the desire of the people to become acquainted with the truth, as that which follows.

The death of Dr. Lobdell was a great blow to our intercouse with the people. Timid crowds, who made sick friends their excuse for flocking to our dispensary, found a physician no longer. But Mr. Williams began to give medicine daily, in cases where he was sure of doing no injury. We might naturally have expected a decline, or at least a marked temporary interruption, in the progress of our work. Thanks be to God, however, we found some growing conscious of deeper ailments than those of the body; and throughout the year there has been a steady increase of attendance at the male and female prayer meetings, at the Bible classes, and at our chapel. As a mission we were never in better health than during the past summer; and never were we so well prepared to make and receive calls. Our attendance of adults upon the three Sabbath services in January was twenty-seven, in May thirty-two, in August thirty-five, in October thirty-nine, and in December forty-seven. Our largest audience in January was thirty-seven; in December we had fifty-seven; or including children about eighty.

Other Encouragements.

Another extract will be read with still greater interest.

The year opened upon us with many things to discourage. The Pasha had yielded to the plots of the papists, daring to throw down the walls of our burial-ground, and pull up the humble stones which marked the resting-place of our dead; and no redress had come from the Sublime Porte, although the American Minister, indignant at the outrage, had exerted his official influence in our behalf. The Protestant wakil too had been driven with contempt from the Pasha's presence, and forbidden to return. But even from the very gloom of the burial of Dr. Lobdell, hope began to spring. The French Consul interposed to demand that we be allowed the use of our ground; and subsequently, through the untiring efforts of Mr. Spence, the ground was confirmed to us, although we were left sad at the thought that we ourselves must repair what the Pasha had laid waste.

Up to that time our enemies, both among the Jacobites and the papists, had busily reported that the two consulates, as well as the Pasha and the most influential citizens, Moslem and Christian, were leagued in a determined effort to remove us from Mosul, and that very shortly (they even set the day) we were to leave. But when they saw us efficiently protected, especially when they saw that protection coming from the French; when they found us invited to meet the Pasha and the English Consul at the French consulate, both Pasha and people seemed to be alike amazed; and our cemetery rebuilt, and our gravestones replaced, completed the persuasion in their minds that we had some mysterious influence with the "powers that be." The Protestant wakil has long since been taken back to favor, and has had the pleasure (according to the golden rule) of releasing fifteen principal men of the Jacobite community from prison by a simple request to the Turkish officials. We are ourselves surprised at the manner in which God has improved our position. He is wonderful in working; and to him we give the praise.

In looking to another quarter there is reason for hopefulness, as the following paragraph will show:

Meantime the Jacobite community is shattered by internal divisions and by penuriousness of the grossest kind; and it seems likely soon to break in pieces. To understand its spiritual state, take a very recent Sabbath service. Two long-robed, white-bearded dignitaries, with mitres upon their heads, stoles upon their breasts, and crosses in their hands, are worshiping, side by side, at altars in the church of "the undefiled" (Virgin). Bishop Mattie, because he resides at the convent St. Matthew upon Jebl Mokloub, ought, according to tradition here, and to Mosheim's excellent history, to be Maphrian, or virtual Archbishop. But no! There stands the Maphrian, the wily Behnan, who has supplanted him, and now celebrates the Lord's supper at his side. The service proceeds with lighting and blowing out of candles, robing and unrobing, swinging censers of burning incense, beating cymbals, and heathenish shoutings. The time of embracing comes. The defrauded Bishop approaches the Maphrian for this traditional procedure; but the Maphrian withdraws from an embrace, and offers the back of his hand for an humble kiss. "Why do you not embrace me?" demands the Bishop. "I am greater than you." "How so?" "I am Maphrian, and you are only Bishop." Then the

angry Bishop shouted out, "But you are a thief! You stole my right." The crowd are startled. The Maphrian has no excuse to offer, and exclaims, "You are suspended." The Bishop replied, "You are suspended and excommunicated too." And this is the way that pride and ungovernable passion profane a professed rite of the church of God!

Desire for Knowledge.

In speaking of the schools, the report states that they have increased in number somewhat, and have been more fully attended than before. In the city the average number of pupils each week has been one hundred and twenty-six, and the average daily attendance has been one hundred and five. Upon another branch of missionary labor, the brethren write as follows: "The superintendent of our book department says that 'the depository is a place much frequented by those desiring religious instruction.' 'During the year one hundred and six books and two hundred tracts have been given to such as have peculiar claims;' and 'one hundred and eleven books and twenty-four tracts have been sold for nearly fifty dollars, or nearly three times the amount received during any other year Our refusal to give indiscriminately has at last caused the people to set a value upon books.' Our church has begun the good work of aiding the poor by part payments for Bibles, and has expended 102½ piastres for that purpose this year."

The Mountains.

The war has done but little injury to the missionary work at Mosul. The subjoined extract, however, shows that the state of things in the Mountains needs some amendment: "Mohammed Aghá, a Koord, is virtually Pasha of the Julamerk and Gawar districts, which ought to call forth many prayers for Mr and Mrs. Rhea in their advanced post. Mar Shimon has signalized his independence by more state, and by his barbarous treatment of Kos Dunkha, a papal priest. He has also beat and imprisoned a brother of Deacon Tamo, and others connected with the Gawar mission school. To check the Patriarch in his folly, one of our latest acts at the close of the year was to send Kos Mechiel to convey a strong letter of remonstrance from Vice Consul Rassam, and to expostulate with him as to his course."

Nestorians.

LETTER FROM DR. WRIGHT, DECEMBER 28, 1855.

Conduct of Asker Khan.

THE troubles of the Nestorian mission, from official opposition and interference, have not wholly come to an end. This letter of Dr. Wright shows that the work of the Board in Persia still has some difficulties to overcome; but we may hope that this cloud will soon pass away. The relations of the British government to that of the Shah, it would seem, cannot long continue as they have been; and a favorable change will be likely to strengthen the mission.

The agent of the Persian government, Asker Khan, continues here, and pursues such a course as to seriously embarrass us in our work. We have kept our friend at the capital, Mr. Stevens, fully informed on the subject. But the friendly relations of the English Ambassador with the government have become disturbed by a difference of opinion in relation to the location of a British Agent at Shirâz. A "gross insult" was offered to the embassy, for which all redress was refused. Mr. Murray lowered his flag, suspended his diplomatic relations with the government; and by the last intelligence he had left the capital, with all the gentlemen of the embassy, on his way to Turkey, and perhaps to England. He was expected to reach Tabreez to-day. Mr. Stevens remains as Consul at Tehrân; and Mr. Abbott continues in the same capacity at Tabreez. They will be unable to do any thing to assist us, however, and we may deem it expedient to transfer our relations to the Russian embassy, as was done on a former occasion.

Asker Khan is emboldened in his opposition to our labors by the fact of Mr. Murray's leaving the capital; and now that our seminaries are in session, and our village schools open, we present more points of attack. He has given orders that no school shall be opened without his sanction, and that all the teachers must go to him before resuming their labors. To all of them he says, "Allow no girls to attend your schools. Teach only those boys who come to the school-room of themselves. Do not go out into the streets after them. Teach only the sacred books of the Nestorians." In case of disobedience to his orders, he threatens them in the most violent language, with fines, imprisonment, &c. Some of the teachers who opened schools without his knowledge, he has summoned before him, and exhausted upon them the whole vocabulary of low epithets, for which the Turkish language is very remarkable. The effect of such conduct, on the part of an agent of the government, is apparently injurious to our labors. The teachers are timid; and many of them have little heart for their

work. The number of schools opened is less than it has been in previous years; and the number of scholars in those opened is greatly diminished. The opposers of our work among the people are, of course, in high spirits, and anticipate a triumph on their part. But the triumphing of the wicked is short.

The authority under which this Persian official acts, is described in the following paragraph.

Asker Khan, to show that he is regularly commissioned, exhibited to our Mussulman Meerza, a few days since, the orders given him by the Persian Prime Minister. He is directed not to allow boys and girls to attend the same school; and in that immediate connection it is written that *schools are for boys*, implying that the government is opposed to the education of females. Consequently, Asker Khan is constantly telling the people that girls must not be instructed; and he intimates that we ought to give him credit for great forbearance, in not breaking up our female boarding-school. The Prime Minister, in the document above-named, directs Asker Khan to have a supervision over all our native helpers, and to ascertain if any of them are adopting a new religion. He, consequently, inquires of them and about them in relation to their observance of the forms of the Nestorian church; and at the same time he intimates that by leaving the old ways of their fathers they are liable to suffer a penalty.

Courage—Hope.

The feelings with which the brethren of this mission are pursuing their work, notwithstanding their trials, are described below.

This may strike you as a dark picture; and so it is. Still we labor on in hope and faith. There is an open door in every direction on the plain for the preaching of the gospel; and Christ is proclaimed as extensively among the people, as though no ill-disposed agent of the Persian government were here. Our male and female seminaries are full; and there are no restrictions upon efforts made for the spiritual good of the pupils. We have some thirty-four village schools open, as many as can be properly superintended with our present strength. Indeed, we have full scope to labor for the salvation of souls to the full extent of our ability. We wish to give you a frank statement of our circumstances, and of the aspects of our field; and if dark shades prevail in the picture, you will not infer that we are disheartened by them, but that, on the contrary, we are stimulated to lay hold on the arm of our heavenly Father, in whom we have all strength.

Gawar.

Dr. Wright refers to the Gawar station in the following terms.

Mr. and Mrs. Rhea are spending the winter in Gawar in solitude, save that their gracious Lord is with them. In view of the lawless state of Koordistan, the Koordish chiefs defying all order, Mar Shimon ruling among the Christian tribes with a rod of iron, and especially on the fall of Kars, an event which broke the Turkish power, and all but blotted out the Turkish name in all the mountains, it was deemed expedient by most of the members of our mission to advise Mr. Rhea to withdraw from Gawar for a while, and share with us our labors on the plain. But, after a prayerful consideration of the subject, he felt it to be his duty to remain at his post. He thinks the fall of Kars will not increase the lawlessness prevailing in Koordistan; but that it may, on the contrary, have an opposite effect. The approach of the Russians, in his opinion, would restrain the predatory tendencies of the Koords. He writes, moreover, that in spite of all Mar Shimon's violent proceedings, he has eleven scholars from abroad; and these, with the children of the village in which he resides, will give him full employment, while he is shut up to his home by the deep mountain snows.

A physician is urgently needed for this station. Is there no young man in the medical profession, who will esteem it a privilege to labor for Christ among the Mountain Nestorians?

Kolapoor.

ANNUAL REPORT.

THE third year of Mr. Wilder's labors at Kolapoor having closed, he has forwarded another annual report. He has three departments in his work, the first embracing the more formal and direct presentation of divine truth, the second including the making and distributing of books and tracts, the third having reference to the vernacular schools.

Preaching of the Word.

In speaking of this branch of effort, he says: "Our ordinary daily and Sabbath services have

been sustained in town, at the mission bungalow and with the poor people, so far as health has permitted. Our most interesting audience has been in connection with our Sabbath services in the native town. One hundred and fifty or two hundred of the larger children and youth, connected with our vernacular schools, have constituted the nucleus of this audience; and around them have gathered their parents and friends, filling the entire chapel, and forming such an audience as any missionary in a heathen land might be very thankful for an opportunity of addressing."

The results of these labors, during the past year, have not been just such as Mr. Wilder could have wished. On this subject, he writes as follows: "Of those whom we regarded as inquirers, none have been baptized at Kolapoor; but three of them have been baptized and received into church fellowship in neighboring missions, of whom we hope that they may prove true believers, and endure to the end."

A preaching tour has been made in the Southern Konkan, "of more than ordinary interest." "The people came together," Mr. Wilder says, "to hear our message repeatedly and in large numbers in every village visited. But after our best endeavors to make known the truth, and a respectful attention on the part of the people, these efforts were attended with much less satisfaction than we find in our regular stated audiences at our permanent station."

Other Labors.

The number of books and tracts sent forth, as "bread upon the waters," has rather decreased; but the receipts for sales have increased; which is a gratifying fact. Mr. and Mrs. Wilder have done something towards enriching the Christian literature of the native language. The latter has translated the "Young Cottager" into Murathi; and the Bombay Tract and Book Society has published an edition of two thousand copies. Mr. Wilder has prepared an essay in Murathi on the "Physical Errors of the Hindoo Shasters"; and the same society has just issued an edition of one thousand. The first part of a brief commentary on the Gospels has been accepted by this society. The "Theological Class Book," already mentioned in the Herald, has been completed; but it is not yet published.

In regard to the value of vernacular schools in Kolapoor, Mr. Wilder writes as follows: "All past experience continues to make us retain a high estimate of these schools. As a connecting link with the people, a means of securing kind feelings and friendly relations, of communicating most understandingly and effectively the largest amount of Christian truth, both to the pupils and to their parents, as also of securing large and intelligent audiences for our preaching services, such as can be obtained here in no other way, these schools seem to us, not only extremely desirable, but quite indispensable." Of the plan which he has pursued, he speaks in this wise: "While a thorough course of secular studies is prosecuted in these schools, our primary and controlling object is to communicate a full and correct knowledge of the Christian Scriptures. This object, we are happy to know, is secured to a very good extent. The Scripture lessons being always made most prominent in the frequent visits and examinations of the missionary, the teachers and pupils soon come to regard them as the most important; and a failure is less frequent in these than in any other lessons."

Madura.

ANNUAL REPORT.

THE brethren of this mission are carrying forward the work which the Lord has committed to them in much weakness, and yet with marked success. The statistical tables show that the year 1855 has been one of healthful progress; and the signs are quite favorable in regard to the future. If our present force can be increased to the extent of its necessities, we may soon hope to receive intelligence of the most gratifying character.

Stations and Laborers.

Some changes have been made during the year, which may properly be noticed in this place. A part of the field, formerly known as Dindigul West, is now known by the name of Battalagoonda, the other part having been attached to Dindigul East. Madura Fort is also dropped from the list of stations, the territory heretofore committed to Mr. Muzzy being divided between Madura East and Maloor. The arrangements for the present year will appear more clearly from the following table.

Stations.	*Missionaries.*
Dindigul,	Rev. E. WEBB.
Battalagoonda,	Rev. J. E. CHANDLER.
Periacoolum,	Rev. J. T. NOYES.
Madura,	Rev. J. RENDALL.
Maloor,	Rev. C. F. MUZZY.
Pasumalie,	Rev. W. TRACY.
Tirumungalum,	Rev. J. HERRICK.
Tirupoovanum,	Rev. C. LITTLE.
Mandahasalie,	Rev. H. S. TAYLOR.
Sivagunga,	In charge of MR. LITTLE.

The Church.

In reporting the progress of the missionary work in the district of Madura, our brethren naturally turn, first of all, to the churches under their care. "While we are not permitted," they say, "to rejoice in view of any general and

powerful outpouring of the Holy Spirit, we have seen with gratitude the proofs of his presence in various places. At nearly all our stations some have been admitted to the privileges of the church. The number received during the year is 144; and the number in good standing at the close is 677. In the Mandahasalie district the number of conversions has been comparatively numerous. In the seminary there have been times when the Spirit was manifestly present, quickening the hearts of God's children, and leading others to a sense of their sinfulness and need of a Savior. Eight of the students have been admitted to the church on a profession of their faith, leaving but three of the whole number who are not professedly the servants of Christ."

But a better idea of the changes which have taken place, in this regard, will be obtained from an inspection of the following table.

NATIVE CHURCHES.	Received the past year.		Dismissed to other churches.	Excommunicated.	Suspended.	Restored.	Remain suspended.	Died.	Members in good standing.
	By profession.	By certificate.							
Dindigul,	8	50	2	2	1		11		85
Battalagoonda,	6		50						34
Periacoolum,	18	3		1	2		2		85
Madura East,	9	3	7		3	2	2		56
Madura Fort,	4	2	4			1			57
Pasumalie,	3								43
Tirumungalum,	7	5					1		54
Tirupoovanum,	1	1			2		2		16
Mandahasalie,	81	1	2		5		5		230
Sivagunga,									15
Total,	144	65	65	3	13	3	23		677

It will be noticed that the Dindigul West church is now known as the Battalagoonda church. The Tirupoovanum church has been much reduced by the transfer of a part of its members to Mandahasalie. The formation of several village churches has been already announced in the Herald.

People Under Instruction.

This important branch of missionary labor is thus referred to in the present report: "Though not permitted to mention large accessions from the heathen, we believe that our congregations generally are increasing in Scriptural knowledge and in stability. The average number in each is larger than it was last year. The number of church members during the year has increased more than twenty per cent. This increase is perhaps the most encouraging fact that we have to report. It is only where there are men of sincere piety that we can hope for permanency."

With commendable frankness our brethren make this supplemental statement: "While we would avoid saying anything which might tend to discourage this form of effort, we are constrained to acknowledge that hitherto we may perhaps have placed, relatively, too high a value upon our congregations. Perhaps we have looked upon them as proofs of labor accomplished, rather than as tokens of progress and access to the people. We certainly have not passed the heathen by; but there is reason to fear that our addresses to them have sometimes been prompted by a sense of duty." "We believe, however, that by the plain, earnest preaching of the gospel, in all proper ways and places, the multitudes around us will be brought to bow at the cross of Christ." The subjoined table should be examined in this connection.

STATIONS.	Village Congregations.	Men.	Women.	Children.	Church members.	Adults able to read.	Aver. attendance on the Sabbath.
Dindigul,	14	124	105	220	81	25	281
Battalagoonda,	6	57	54	89	16	15	186
Periacoolum,	17	313	322	495	72	55	714
Madura East,	10	103	90	133	28	27	219
Madura Fort,	18	159	155	237	37	60	227
Tirumungalum,	13	196	125	239	43	34	319
Tirupoovanam,	4	46	35	70	3	13	135
Mandahasalie,	33	332	338	637	228	93	1010
Sivagunga,	5	100	88	130	11	22	90
Total,	120	1480	1362	2250	519	394	3181

Education.

The testimony of the mission in regard to the seminary at Pasumalie is, that it "continues to prosper." "No case of discipline has occurred during the year." Some of the pupils have left, however, of whom two were enticed away by the offer of employment and high wages, two were removed by relatives living out of the District and placed in the school of another mission, one was detained by dangerous illness, and two ran away. The whole number reported is thirty-seven, of whom thirty-four are church members. "Both teachers and scholars, in their leisure hours, have engaged in distributing books and conversing with the people in the adjacent villages, thus preparing themselves practically for their future work. During the long vacation, the three oldest teachers visited congregations in several station districts, with evident profit to the people and their own piety."

The English school at Madura Fort has been discontinued. It had been in existence for more than twenty years; and more than nineteen hundred persons had participated in its privileges. "Though no instance of conversion has come to our knowledge," the mission say, "we not unfrequently meet with evidence of good effected by it; and we are not without the hope that in the 'great day' a few will be found praising God for this institution, as the means of bringing them to Christ."

In respect to the other boarding schools, the

brethren give no information, save what is contained in the table which will be found below. Of the village schools they speak as follows: "Various causes conspire to keep these in an unsatisfactory state, the chief of which are the inefficiency of the teachers and the poverty of the people. As a class, the teachers have received no special training, and are ignorant of the best modes of instruction. The parents are often too poor to allow their children to remain in school long enough to acquire a knowledge of the studies ordinarily pursued. Add to this their inability to appreciate the worth of an education, and we see why our village schools are not more flourishing. And yet, though they are not what we desire to make them, these schools are effecting much good. Many become able to read the word of God, who otherwise would be deprived of this priceless blessing."

STATIONS.	Boarding schools.				Village Day schools.				
	Boys from heathen families.	Boys from Christian families.	Girls from heathen families.	Girls from Christian families.	Christian children.		Heathen children.		Pupils in Girls' Day schools.
					Boys.	Girls.	Boys.	Girls.	
Dindigul,		10			26	27	3	3	
Battalagoonda,					36	12	11		
Periacoolum,					54	23	26	1	
Madura East,			1	37	60	15	36	1	36
Madura Fort,					75	22	95	4	25
Tirupoovanum,	3	22			43	13			
Tirumungalum,		21			25	8	23		
Mandahasalie,		16			135	25			
Sivagunga,					20	3	11	3	
Total,	3	69	1	37	474	148	205	12	61

The "attendance" in this department of labor appears from the following extract: "The number of schools is ten less than it was last year; but the number of pupils is thirty-six greater. Of Christian boys there are twenty-four less than there were last year; while of Christian girls there are fifty-eight more. This last fact is a token of progress."

Native Assistants.

The most important facts in regard to the native agency, connected with the Madura mission, are embraced in the following extract: "The number of teachers in our employment, of all grades, is eighty-eight; of other helpers we have ninety-six. The latter have the immediate charge of our congregations, and are expected to spend a part of their time in preaching to the heathen. Of these, a few are devoted to their work, and highly useful. A few yield to temptation, and bring a reproach upon Christ; while the greater part are of a medium character, having many excellencies and many faults. Their situation, it should be remembered, is unfavorable to the development of piety. They are usually placed at a distance from the missionary, often where there are few or no other Christians; and consequently they lose all the benefits of Christian fellowship and watchfulness. The people in their congregations, moreover, are despised and ill treated by the mass of the heathen. In all the vexations and troubles which arise, and efforts which are made to escape oppression, the catechists must almost necessarily bear a large share. Hence their minds become distracted; and not unfrequently worldliness obtains full possession of them. Judged by the gospel standard, they come far short; and yet there is in them much to commend, much to claim our sympathy and love. We earnestly entreat for them the prayers of God's children."

The dispensary was under the direction of Dr. Shelton, prior to his leaving the mission, the immediate care of the patients having been committed to the "native dresser." Under the present arrangement, the "dresser" is responsible to Mr. Rendall. "During the last year, twenty-three hundred patients have been treated. These, with their friends who attended them, have from morning to morning presented interesting audiences for preaching."

General Review.

In looking back over the year which has closed, the mission find strong reasons for thankfulness in the facts which are set forth in the subjoined extract: "We have been permitted to go freely from village to village, proclaiming the name of Jesus to all who would hear. The way of salvation by Christ has been made known to many; and much seed has been sown, some of which, we trust, has fallen into good ground. With but few exceptions, it is the testimony of our native helpers that the people are more willing to listen, and less inclined to oppose, than they were in former years. Some souls have, no doubt, been born again. Of the one hundred and forty-four received into our churches, a good proportion, we believe, have been sealed by the Spirit."

The two phases of the missionary work among the Hindoos are presented in this report. On the one hand, we have the picture which follows: "We have many and great discouragements. We find them in the climate, hostile alike to body and mind, in the character of the converts, and in the bigotry and stupidity of the heathen. We may tell them of God and their duty to him. But some will deny every thing; while others will assent to all they hear, and yet remain as impassible as the ground on which they sit. To preach day after day, without seeing a single inquirer after the truth, is trying to our faith and patience. Yet such is the lot of many a faithful preacher in this country."

But there is a more cheerful view to be taken

of this enterprise. Hence our brethren say: "On the other hand, the encouragements are still greater. Feeble efforts are blessed; souls are saved, for which we do rejoice, and will rejoice. God is working by his Providence and by his Spirit. The introduction into India of the railroad and the telegraph, the increase of commerce, more frequent intercourse with other nations, the efforts of the government to extend the blessings of education,—all tend to weaken the foundations of caste and bigotry. The suppression of hookswinging in this Presidency by the government is the evidence of past progress, and also a guaranty for future advances. In harmony with these changes, and tending to the same end, are the diffusion of truth, and the gathering of Christian communities throughout India, in which are many educated men. The Lord is thus preparing the way for the full establishment of Christianity in the land; and though the progress each year seems to be slow, yet we are confident of the issue, and confident that our labors are necessary to hasten the final triumph of our Savior. The time of India's redemption we wish not to predict; it is enough for us to know that we shall bear a part in the jubilee which heaven and earth will keep when that day shall come."

Help needed.

Our missionary brethren make an earnest appeal for additional laborers; the Prudential Committee are hoping to strengthen their hands at an early day. But the demands of such a field cannot be satisfied at once. Repeated reinforcements will be needed, before the District can be considered as properly occupied Who will consecrate himself to this service? Where is that "beloved physician," whom the Lord has called to take the place of Dr. Shelton? The providence of God is constraining this brother to return to his native land. Who will become his substitute?

Miscellanies.

BENGAL MISSIONARY CONFERENCE.

In the month of September, 1855, there was held at Calcutta a series of meetings of a very interesting character to the followers of Christ. "Owing to various circumstances, which rarely occur at one time, nearly all the missionaries residing in the country parts of the province of Bengal were brought to the chief town of the Presidency; and it was arranged that, with the Calcutta missionaries, a General Conference should be held to take into consideration the present position of the chief questions connected with their common work." This Conference lasted four days; and "the greatest harmony prevailed" throughout the discussions. "The attention of all was directed exclusively to missionary subjects; and not a word was said respecting those ecclesiastical differences which have so much divided the churches of Christendom."

Members.

It will gratify the readers of the Herald, without doubt, to see the list of the gentlemen who composed this body. Their names are as follows:

Baptist Mission.—Rev. C. C. Aratoon, Calcutta; Rev. C. B. Lewis, do.; Rev. G. Pearce, do.; Rev. W. Sampson, do.; Rev. J. Thomas, do.; Rev. J. Wenger, do.; Rev. T. Morgan, Howrah; Rev. W. H. Denham, Serampore; Rev. J. Trafford, do.; Rev. F. Supper, Cutwa; Rev. J. Williamson, Beerbhoom; Rev. J. Sale, Jessore; Rev. J. Anderson, do.; Rev. J. C. Page, Burrisal; Rev. T. Martin, do.; Rev. R. Bion, Dacca; Rev. R. Robinson, do; Rev. J. Johannes, Chittagong.

London Mission.—Rev. A. F. Lacroix, Calcutta; Rev J. Mullens, do; Rev. E. Storrow, do; Rev. W. H. Hill, do.

Cathedral Mission—Rev. E. Yate, Calcutta.

Church Mission.—Rev. T. Sandys, Calcutta; Rev. J. Long, do; Rev. E. Stuart, do.; Rev. G. G. Cuthbert, do; Rev. B. Geidt, Burdwan; Rev. C. Neale, do.; Rev. C. H. Blumhardt, Krishnaghur; Rev. J. Stern, do.; Rev. C. Bomwetch, Santipore; Rev. C. Kruckeberg, Chupra, Krishnagur; Rev. F. Schurr, Kapasdanga, do.

Kirk of Scotland—Rev. J Ogilvie, Calcutta; Rev. J. Anderson, do.; Rev. W. White, do.; Rev. J. W. Yule, do.

Free Church of Scotland.—Rev. D. Ewart, Calcutta; Rev. T. Smith, do.; Rev. T. Gardiner, do.; Rev. J. Pourie, do; Rev. J. Fordyce, do.; Rev. Lál Behári De, do; Rev. Behári Lál Singh, do.; Mr. W. C. Fyfe, Chinsurah; Rev. J. Bahttáchárjya, Bansbaria.

Others.—Rev. J. Herdman, Chaplain Scotch Kirk, Calcutta; J. C. Stanley, Esq., do. do.; Rev. J. Milne, Minister of Free Church, do.; Rev. Dr. Boaz, Minister of Union Chapel, do.; H. J. Muston, Esq., Treasurer Calcutta Tract So.; H. Woodrow, Esq.; R. S. Moncrief, Esq.; E. B. Underhill, Esq., Sec. of Bap. Miss. So.

Progress of Missions in Bengal.

The first topic for the consideration of the meeting was brought forward by Rev. J. Mullens. He had prepared an elaborate paper "on the Progress made by Christian Missions in Bengal," in which he dwelt at length upon the results already secured Having submitted his views to the Conference, a discussion ensued, at the close of which it was *resolved*, "That the members of this Conference express a general concurrence in the sentiments of the preceding paper. They consider that it gives a clear and comprehensive view of the progress of missionary work in Bengal, and of the position which it has now attained. They acknowledge with much thankfulness that the Lord has given to his servants sincere converts; many native churches with large congregations; and useful native assistants, of whom some have been ordained to the ministry; but they regret that hitherto no native church has begun to support its own native pastor. They find a complete material agency now available for the use of missionary laborers, and earnestly desire that they may be enabled to apply it most efficiently to the service for which it is intended. They regard also with much pleasure the preparation of the people generally for a more ready reception of the gospel, in the removal of some inhuman rites, and the decay of others; in increased knowledge of the follies of their own religions, and increased acquaintance with the gospel of divine grace. But while thankful for these marked signs of present progress, and of future sure success, they feel there is no reason for self-complacency in what has been done. They would rather humble themselves before the pure eye of God under a sense of their own deficiencies; and, surveying the vast field that remains unblest with the gospel, they pray for special grace that they may labor in the Lord's work with deeper piety, purer self-denial, higher motives, and more believing prayer."

Difficulties.

The next subject brought before the meeting was "the Peculiar Difficulties encountered by Missions in Bengal." Rev. A. F. Lacroix read an interesting paper on this topic; and a free conversation followed. In the end it was unanimously *resolved*, "That the members of this Conference concur in the views, so systematically and concisely presented by Mr. Lacroix, respecting the peculiar difficulties encountered by the gospel in this part of India. While aware that numerous obstacles, especially the greatest of all, the corruption of the human heart, oppose it in all countries, they consider that certain circumstances furnish special hinderances to it in Bengal; circumstances which are connected with the physical peculiarities of the country and climate; with the national character of the people; with the doctrines, observances and customs of their religious system; and with the position in which the missionary himself is placed. Some of these retard the labors and diminish the efficiency of the missionary himself. Others serve as bonds which hold the minds of the Hindoos in slavery, and prevent their free access to those Christian influences which missionaries are endeavoring to exert upon them. While acknowledging that the all-powerful grace of God can in every case triumph, and in numerous instances has triumphed over all obstacles, they consider that these peculiar circumstances, in their combined influence on the people generally, greatly delay the progress of the gospel. They, therefore, deem it both wise and right to employ special means for weakening their influence, and for rendering the gospel more accessible to the people; and they pray that they may receive grace from on high to adopt such means, with sound wisdom, and with the single motive of advancing the cause of the Redeemer."

Preaching in the Native Tongue.

Rev. J. Wenger read a valuable paper "on Preaching the Gospel in the Native Tongue"; and this was followed by another paper "on Vernacular Preaching and Itinerancies," written by Rev. J. Stubbins, of Cuttack, and read by the Secretary of the meeting.

Experience of an Itinerant.

In the second of these papers, we have the experience of one who sets a high value upon itinerant labors. The following extract will be read with great pleasure.

Orissa being a dry country, we usually take two native carts, one for our tent, and the other for supplies of food, clothing, and books; which I need not describe in detail. All our tours, unless under special circumstances, are performed on horseback. Our tent is pitched in the centre of a number of large villages or markets. We prefer the latter; only in some parts they are not very numerous. All these are visited, within a radius of four, five, or six, and occasionally as much as ten miles; and when the round is completed, which may occupy several days, we move on to another convenient encampment, then to another, till we accomplish a tour of one, two or three hundred miles; and are sometimes out from six weeks to two months together. I suppose, taking into account all our journeys to the villages, markets and festivals, we sometimes travel as much as a thousand miles during a cold season. In some parts of the district, a cart is as great a novelty as a balloon; such a thing has never been seen or heard of there; consequently there are no roads, except such as you make as you go along over the rice-fields. The cart-driver is therefore furnished with a native pickaxe

and spade, with which he cuts his way through the higher ridges in the fields. We have in addition two coolies; one to carry a light folding-bed with all its appurtenances, and the other to carry a banghy-box containing a few clothes, books, some food and cooking apparatus, a light chair or morah, and a small writing-case; so that in case the garries are not able to get up during the day, you have still food to eat and a bed to sleep upon, and you can generally get an empty house, shed or verandah to locate yourself in; if not, a good tree will furnish a shade by day and a little shelter by night.

We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native sloke, sometimes a striking portion of Scripture, sometimes the remark of a bystander which he may have overheard, sometimes an incident which he may have seen, or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly inquiries to any given individual in the congregation, and founding his address upon some of the answers which may be given. There is one object to be accomplished, and that is ever to be borne in mind, viz., to lead man as a sinner to Christ the Savior; and every thing must have an ultimate bearing on that point. It is scarcely possible to lay down any rule as to the way in which this should be done. Very much must depend upon the circumstances of the time and the character of the congregation; but in every instance, I apprehend, every thing like abstruse argument is to be most scrupulously avoided. Perhaps we sometimes miss our mark, by giving the people credit for understanding more than they do, the educated as well as the more uneducated. The *argumentum ad hominem* is the only one that will effectually tell, and that too in their *current language*. It is of the last importance for the missionary to study and speak the *language of the people* in addressing a crowd. Let him reserve his Sanskrit plumes for his tent or elsewhere. This current language, however, cannot be acquired either from books nor even from the native Christians who are trained up under us, since they acquire our modes of expression. It must be picked up among the people.

In preaching, you will sometimes find a congregation, like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this, to a novice, might be very pleasing. He might go to his tent and write in his journal: "Large congregation, very attentive, no opposition. May the impressions left be deepened!" Whereas any one, knowing how the matter really stood, would more properly write: "Dead, dead, all dead! No feeling, no impression! When shall these dry bones live?" Whereyer this horrible placidity manifests itself, leave your subject; make a dead pause; say something that will rouse either to laughter or rage; any thing is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleepy congregation; and something of the same eccentric character is not unfrequently required in preaching to the natives.

Sometimes you have a directly opposite state of things to contend with. You no sooner begin, than you feel that you have got your hand into a wasp's nest. Then, of course, your object is to silence, or at all events to moderate. When I have had a thoroughly noisy crowd, who were determined not to hear, I have often found it a good plan to sing a verse or two; after a very few sentences, they almost invariably become quiet while you are singing. Then speak a few telling sentences; and when they begin to noise again, do you begin to sing, and then put in a few more sentences, and so on. By degrees they mostly become more quiet, and in the end perhaps very attentive; and then you can kindly show them the folly of opposition of the kind they have been practicing; that you come to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If, however, every effort to secure attention fails, embrace the most favorable moment to say: "Well, brethren, it was my duty to bring you the offers of salvation. I have done so, and now I am going. Think of what you have heard. I shall be glad to see any of you at any time; salám." Then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case. Opposition most frequently arises from one or two naughty spirits, and it may be necessary to answer them according to their folly. This may often be done by a few sarcastic but good-natured remarks, made with a little tact. If your opponent be a brahmin, you can sometimes say, "Are you aware, brother, what a dreadful sin you committed the other day, and the horrible punishment that awaits you for it? Oh, that pretty little daughter of yours, why did you sell her? Yes, you sold her in marriage for a little gain, because you are covetous! Where is wickedness like this? You encourage *kanyádán* (daughter-giving) in the sudra; (here appeal to the people if it is not so;) but you have sold your own flesh and

blood." Rally him thoroughly, working at the same time upon the feelings and sympathies of the people by occasional references to them; and it will be next to impossible for him not to give in, only too glad to compromise the matter by so doing. At other times it may be necessary to expose their frauds and lies, and show that, according to their own books, they have no claim to the title of brahmin. Show up their blessings and curses by repeating a few of them.

When you have brought your opponents to a dead-lock, turn the subject into your original channel by some such remarks as this: "Well, now you see, all the objects of your hope are false, and you know a broken boat will never carry you safely over the sea of this world. But even if they were true, if all your gods and goddesses were what they are represented to be, yet you and I are sinners, and we want a Savior. What have any of these, what have all combined, done to save us? Have any of them died for us? Could they die, would they die, if they could, for us? No, no! You have many gods but no Savior. Now I have come to tell you of a real Savior; of one who did die for you; on purpose for you. Oh, what love, what love was his!"

Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, showing that at the longest we shall soon die, all die, that according to their own books, "Death sits on every one and is continually devouring," or according to another of their stanzas, "Human life is as a drop of water, standing tremulously on a lotus leaf;" that "death is God's peon (*Mrityurúp Piyádá*) to summon man into the divine presence. You may conceal yourselves from the piyádás that man may send; you may excite their pity; you may bribe them; you may overpower them and make your escape; but where will you conceal yourselves from this piyádá? Hide yourselves in the deepest jungle or the darkest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out. The tearful entreaties and agonizing wail of wives, children and friends excite not his pity; he turns a deaf ear to them all, your silver, your gold, your costly decorations. All, all that you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leagues are but as straws before the whirlwind. What will you do? See, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on."

Sometimes I expose their system by commencing with a quotation, shewing that, however much the objects of their worship might appear like reality, they are only illusions after all.

I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as "a wise man who knows their books and system."

We provide ourselves with what, for the sake of convenience, we call the preacher's BAZAR BOOK. This is our constant companion. Into it goes every sloke or striking illustration; every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects or occasions. This to a new missionary is especially valuable, and to him I would say, Never go out without your Bazar Book; note down there and then every new word, every effective argument or illustration, every useful proverb, every thing, in short, that may prove useful to you. So in reading native books. This book should be the missionary's companion, whether in the bazar, market, festival or study, and every thing should go into it. An important consideration with us is to attend festivals, whether far or near; and though some may question the propriety of going to such scenes of confusion, yet we can testify that some of the happiest results of our labors have been in connection with these festivals. Multitudes from remote villages and swampy or jungly districts come together, hear the word, and receive tracts or books; thus light is diffused into regions which we could not visit.

After considerable discussion among the members it was *resolved*, "That this Conference concur generally in the views now given by Messrs. Wenger and Stubbins of the sphere of vernacular preaching, and of the modes in which it may be best carried on. Amongst the various means employed in India for the fulfillment of the great commission, they regard the preaching of the gospel to the people *in their own tongue*, either by European missionaries or by preachers raised up in the country, as the work of highest importance. Though attended with difficulties, they consider it admirably adapted to the instruction of all who can be brought under its influence; but they regret that, owing to the state and constitution of native society, there are certain classes, such as the members of wealthy families, and nearly the whole female population, who are rarely reached by its agency. So important is it in their eyes, that they consider that every missionary, on arriving in the country, should endeavor so to master the language as to be able personally to engage in it; and while such as learn to speak it well should, if not otherwise directed by Providence, devote to vernacular preaching their entire attention, those who are

directed to other plans, should also give to it as much time and effort as they can. They consider that, owing to the state of the native mind, every department of vernacular preaching should receive the most careful study, in order that a missionary may be completely prepared for the various circumstances under which the Hindoos are addressed by him; and especially for the numerous objections with which they meet his exhortations. With a view to secure, as far as possible, the same hearers, they think that in the neighborhood of a missionary's house or station, preaching in the bazar to the heathen should be conducted with regularity and on system. They also approve highly of extensive itinerancies amongst villages and towns beyond the ordinary sphere of his labor; of visits to the great markets, and (in spite of certain disadvantages) of visits to the crowds attending the great melás and religious festivals. If practicable, such itinerancies should be regular and systematic, so that a missionary may revisit the same villages, or may remain at any place that seems peculiarly open to the gospel. Though not absolutely necessary, they think that in such itinerancies missionaries may, with great advantage, accompany each other, or be accompanied by native catechists; while their visits and their preaching should be followed up by a judicious distribution of suitable tracts and portions of the word of God. In looking at the results of vernacular preaching in Bengal, they acknowledge with regret, that though the majority of missionaries have been engaged, for many years, in various parts of the country in this department of missionary labor, it is a remarkable fact that, as compared with the amount of labor and journeying, the number of known conversions to which vernacular preaching to the heathen in the bazar by missionaries has immediately led, seems to have been small. Indirectly it has produced inquiry, brought inquirers into connection with Christians and Christian services; and in conjunction with other agencies has led to the formation of the native churches now existing. Especially has it contributed to that marked change in religious views, both as to the character of Hindooism and the worth of Christianity, which distinguishes the present generation of the Hindoos from those which have preceded it. Regarding these fruits as of the highest importance, the members of this Conference feel abundantly encouraged to continue preaching the word every where, sure that the promise will be fulfilled, that we shall reap, if we faint not."

A few members of the Conference objected to certain parts of the foregoing resolve; and they were allowed to enter their dissent among the official proceedings. Their language is as follows: "We dissent from that portion of the above resolution respecting vernacular preaching, which pronounces it to be the department of missionary work of highest importance; and that for the following reasons, viz:

"1. Because the resolution is virtually a censure upon some of the most venerable missionaries who have ever labored in this land, who have been mainly employed in other departments of missionary labor, as Bible translation, education and the pastorship of native churches. We cannot join in a resolution which necessarily implies that these men have been employed only in subordinate departments of the work.

"2. Because in other places the resolution will probably be understood as implying this censure, in a greater degree than the discussions in the Conference showed that the members understood it; and, in the opinion of the dissentients, the Resolution is liable to such mis-construction.

"3. Because one effect of the resolution will be, to induce young missionaries, when entering upon their labor, to rush into the most difficult department of missionary work, before they are properly qualified for it, and will unduly excite prejudices in their minds against various departments of the work, before they are capable of exercising an independent judgment as to the comparative value of the several branches into which missionary labor is divided.

"4. Because we consider that in certain places, and for certain classes, vernacular preaching is not the most important branch of missionary work.

(Signed) THOMAS SMITH. JAMES OGILVIE.
JOHN ANDERSON. JOHN TRAFFORD.
JAMES LONG. EDWARD STORROW.
WILLIAM C. FYFE. JOHN FORDYCE.
LAL BEHARI DE."

Rev. John Pourie concurred in the third and fourth reasons of this "dissent."

English Missionary Education.

The next paper, "on English Missionary Education," was read by Rev. D. Ewart, then the senior member of the Free Church mission at Calcutta. It was an able and discriminating document.

Views of Mr. Ewart.

As this subject is receiving special attention in this country, at the present time, some account of the foregoing paper will be gratifying to the readers of the Herald. It discusses four topics, namely, "the peculiar sphere of English missionary education," "its special aim," "its real influence," "its success." What is said on the first of these topics, will be published entire.

English education can be of no use to the great masses of the population. The agricultural laborer, and even the village tra-

der, and the great body of those occupied in the various branches of mechanic labor, have no inducement whatever to spend eight, ten or twelve years of their lives in applying themselves to the acquisition of English literature and the sciences of the west. For these vast masses of human beings, the greatest boon that could be vouchsafed, in the way of merely secular education, would be the means of acquiring the power of reading and writing in their own tongue, and of casting up accounts in the vernacular way, with such improvements as the highly advanced state of modern education may suggest to the intelligent superintendents of vernacular schools and academies. But there is a numerous class of persons who belong to what may be called the middle ranks of the native population,—middle ranks, not as regards caste; for many of those alluded to are of the highest caste; but middle ranks, as regards wealth and worldly influence. These are to be found at all the zillah stations and chief towns. There are many openings for them in government offices, and in various branches of the public service. An English education opens the door for them, and facilitates their advancement to situations of trust and emolument. The youth of these classes, consisting of young brahmins, young vaidyas, young kaisthas of all grades and subdivisions, and multitudes of the weaver caste, and of others who cannot lay claim to be ranked among kaisthas, are most eager to be regarded as candidates for such situations as we have alluded to; and, in order to qualify themselves for employment, are eager in the pursuit of English literature and science. The consequence is, that in all towns or villages where a large number of these classes reside, an English school is no sooner opened than its benches are filled; and if it be conducted with any degree of efficiency, the numbers may not only be kept up, but increased day by day, and year by year.

The number of young brahmins who will be found in such schools is much more than many, perhaps, would venture to suppose. I have often found them to constitute nearly one-fourth of the whole. And when we consider what an influence brahmins have over the minds of the vulgar in this priest-ridden land, we may readily concede the mighty importance of the minds of that powerful and influential caste becoming imbued with the sound principles of modern philosophy, and with the pure and self-evidencing truths of the holy oracles. Of scarcely less importance is it that the vast tribes of Ghoshes, Mitras, Basus, Dattas, Dases, Des and the like, should be raised to the contemplation of truth in all its departments. How can this be done, in the present state of native society, save through education in one form or another? And the kind of education, suited to effect the desired end, is not that which nurses the overweening vanity of native youth, by leading them onward through the speculations of philosophy, and the rigid demonstrations of science, without calling upon them to consider what they are, and what they ought to be, both with reference to time and eternity. It is that species of education which is aimed at by missionary institutions; in which science and literature and philosophy are made the handmaids of religion; and in which every branch of knowledge, which is not directly and purely religious, is at least made indirectly conducive to religion, and in some measure subreligious.

We would then say that the middling classes of society, so far as wealth and influence form the basis of classification, constitute the peculiar sphere of this branch of missionary labor; and the places where these middling classes are to be found, are the localities where we are to put forth our efforts. But some may say, these are just the localities occupied by government schools and colleges. We would make no account of that. The government system of education may command the attendance at its schools and colleges of the sons of the wealthy classes; but it leaves the great mass of the middling classes untouched, and as yet has done almost nothing for the people at large. Let the missionary institution be placed side by side with the government college, and there the missionary will be ready to avail himself of any opportunities which the reception of a non-religious education may throw in his way; and he will be sure to receive into his own institution multitudes who cannot obtain entrance in the government seminary. I frankly avow that in my humble opinion the education in the missionary institution ought, as a matter of principle, to be free. But, without entering now upon the discussion of the principle, it is easy to see the power and influence which the offer of a free education gives the missionary over the minds of his pupils. They feel that they are altogether under his control and at his disposal; and that, as he admits them freely, so he is at liberty to forbid their attendance, without reference to any other consideration than the full exercise of his own judgment regarding their conduct.

But the best sphere for missionary educational institutions is a metropolis and its immediate suburbs. There are masses of all the different classes of men whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazar, in the merchant's office, in the courts of law, or the government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance can-

not be extended towards them. In the evening they both return home, the Baboo from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons; and we know not to what extent schools might be multiplied in this metropolis. The supply, during my experience, has not as yet got ahead of the demand.

The second topic is briefly discussed. "The special *aim* of English missionary education" "is, and always ought to be, the evangelization of the pupils." "We repudiate any other system," Mr. Erwart says, "than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school as subordinate to this."

In considering the third branch of his theme, Mr. Ewart says: "Our missionary education convinces men that missionaries, who in these days cannot work miracles, are really zealous for their advantage and welfare in this world. And it convinces men that missionaries do not fear the spread of knowledge, and that they desire that the arguments which they bring forward on behalf of the gospel, should be tested and judged of by the same kind of criteria as are to be used in testing the truths of other arguments." "But the most marked influence," the paper states, "is the utter annihilation of some of the greatest difficulties with which missionaries have to contend in endeavoring to evangelize this people. The general education, coupled with the religious instruction, even where it fails to bring the youths to Christ, has a certain and powerful destructive tendency, as regards all confidence in the Hindoo shastras, and all regard to the distinctions of caste." Still further, it is argued, "Christian education elevates the moral tone, even of unbelievers; and just as the irreligious man in a Christian land may have a high standard of honor, which the decencies of a community, living under the influences of the pure and exalted morality of the gospel, force upon him; so the youth, who is disciplined and taught in accordance with the moral principles of the Bible, and is dealt with and treated on these principles, learns insensibly to respect these principles, and those who profess them and act upon them."

When speaking of the *success* of English missionary education, Mr. Ewart confines himself to the additions made to the church under the care of his own mission, believing that these will indicate the average results in other cases. "We were first in the field, in endeavoring to give full effect to this branch of labor; and we labored for several years without having many direct seals of our ministry. But of late, that is to say, within the last sixteen years, no year has passed away without several being admitted into the church by baptism. Other laborers have followed us in the same path of operation, and, without having had to experience the initiatory difficulties against which we had to contend, have, as I believe, had at least equal, if not greater encouragement." It appears that seventy males and thirty-one females have been admitted to Christian fellowship by his mission since 1830, the results of educational labors, "with the exception of about ten." "Some few of these have fallen into sin, and been separated from the mission; but the great majority have proved steadfast and consistent Christians." Of the males, twenty-two are brahmins; of the females, five are brahminees. There are connected with the Free Church mission at Calcutta four preachers, three catechists, applicants for licensure, two probationary catechists, with several applicants for this office, and four efficient Christian teachers.

Mr. Smith's Views.

Rev. W. Smith, of the Church Missionary Society at Benares, prepared a very able paper for the Conference, which arrived too late for the discussions. Portions of it are published, however, with the "Proceedings"; and the following extracts will be read with interest at the present time.

1. Since the adults of this country *can* be converted, because some *have been;* since all missionary funds are supposed to be collected expressly for the purpose of teaching and preaching the gospel, is it right, it is asked, to deviate from this point, by going with these funds to assemble Hindoo and Mohammedan children by holding out the offer of secular instructions, (for which alone we know they attend our schools,) in order thus to allure them to read and to receive instruction in our sacred Scriptures? To say nothing of its appearing perhaps somewhat *infra dignitatem*, may not this procedure be supposed to bespeak a sense of weakness in our cause with regard to the adults; that they are too hard for us, and we, therefore, turn to their children, who promise an easier conquest? To say, Carry on both, preaching to the adults and teaching the children, is here to say nothing to the point. We all know that the same individual, who is employed all day in teaching children, cannot have much time or strength left to preach to the adults. The question, then, is: Is it right; i. e. is it in accordance with our one great object as missionaries, to carry out our Lord's last command; is it right, for the sake of thrusting one hour's Bible lesson down the children's throats, to spend five hours in teaching them secular knowledge?

2. There is one consideration which, I must say, has weighed much with me of late to make me doubt, if nothing else did, whether missionaries and missionary funds ought to be thus employed. It is the fact

that government are now coming forward so vigorously to carry on, and so liberally to aid education, and also are beginning to insist that all those employed by them, in whatever capacity, down to the recipients of a salary of Rs. 4 or Rs. 6 a month, shall at least be able to read and write their own language. So that there would appear no room to doubt that education to an extent sufficient to enable men intelligently to hear the gospel and judge of its claims, even allowing that they were not equal to this before, will soon spread through the country.

3. As to the effects of sound and severe mental training, from which much has been hoped, it should not be forgotten who they are whom we are thus training. They are as yet at the best but of a neutral character; and while we should train and discipline and arm to the teeth our Christian youth, should we not be wary in putting arms into the hands of those, and disciplining those, who ten to one may turn these weapons against us?

3. This, we know, has already happened. It is, indeed, a melancholy fact, of which we are all cognizant, that the greater the intellect, and the greater the extent to which that intellect has been cultivated, there is often the greater pride of heart and enmity to God manifested; and if, in the cause of the cultivation of that intellect, the truth of God has been one of the elements constantly brought under its notice, as in our mission schools, how painful to witness the perversion of its powers in ingenious devices to nullify or falsify that truth! or, the awful hardness and indifference with which it can master and set forth the evidences of that truth!

4. Doubtless, good has been effected through the instrumentality of such institutions here, and throughout the country. A large number of youth have been brought into familiar contact with the missionaries; their prejudices have been diminished; they have been put in possession of sound views on many subjects, and especially on religion; and have been made thoroughly acquainted with the peculiar doctrines of Christianity. But as to the number of conversions, we all, alas! know too well and lament, it has been very small. Here it has been said, that although the number has been small, yet their intrinsic value is much greater than that of converts generally, inasmuch as, being educated men, they are likely to exercise a much greater influence for good. Well, though a soul is a soul, whether that of an ignorant or a learned man, there is, no doubt, something in this observation; and we have some instances, thank God, of men educated in missionary seminaries who, having become Christians, are extensively useful.

In regard to village and bazar schools, he says:

These schools have not done much as auxiliaries to our chief work. One great evil attending them is, that at Benares they cannot be carried on without a heathen or Mohammedan teacher at their head. A Christian teacher, even if we had many such to spare, which we have not, is unable to collect the boys. It is not my opinion; and in this, I believe, I agree with missionaries generally, that the funds of a missionary society should be expended in the support of these schools, any more than in the larger heathen schools and colleges. But if a missionary have local funds, or a government grant sufficient to defray their expenses, and good native Christians to assist him in visiting them, it is very well, and sometimes very desirable too, to have a few such schools in promising localities. They at least give us a kind of hold on the neighborhood, and bring us into close contact with the people, and familiarize the scholars with the truths and phraseology of the Scriptures.

Mr. Smith then asks, "What is to be done?" He answers the inquiry as follows:

Assuredly, a great work of preparation has been going on, and is still going on in this country. God, in his infinite mercy, and notwithstanding our infirmities, has been working by his servants, and souls have been converted to him. Of this there can be no doubt. And this is an unspeakable encouragement, *that God has owned us.* While then, humbly and heartily thanking him for his past mercies, and sincerely acknowledging all our sins, errors, negligences and ignorances, let us (I hope my brethren will pardon my presumption) gird ourselves afresh in the name of the Lord to the arduous conflict, and aim principally at two great objects, raising the moral and intellectual character of our native Christians, readers, and catechists; and teaching and preaching the gospel to the people at large, whether the adults in town and country, or the children in the schools, leaving secular education, trades, &c., to secular men and secular means. In all our missions we cannot and ought not to do this at once. But let us set ourselves to prepare the way, and call upon the committees of our different societies to assist us herein; so that within the period of some two or three years, no evangelist may be employed in teaching Euclid, or in managing a printing press, superintending tent-making, &c., but all engrossed in their own great vocation, teaching and preaching the Lord Jesus. The secular matters of our native Christians can be managed in a great measure by their own chiefs and elders, the missionaries merely stepping in, when they are unable to decide a case. Thus we should be fully at liberty to give ourselves to our one great work of watching for souls. In this way, considering the extent to which the knowledge of Christianity has already spread in the country, I have a strong conviction that great results would, under God, ere long manifest themselves.

Action of the Conference.

A free discussion ensued, as in other cases; after which it was *resolved*, "That this Conference concur generally in the views expressed by Mr. Ewart on the subject of English missionary education. The Institutions specially formed for carrying it out are not, as some have thought, mere secular schools, intended to elevate the people in the ordinary elements of civilization and knowledge, but thoroughly Christian Institutions, whose aim is to lead all their scholars to the cross of Christ, and whose every department is pervaded by a Christian spirit, and rendered subordinate to religious ends. On no other condition could missionaries conduct them. They consider that such Institutions find their peculiar sphere in the great cities of India, or in localities where, with a great demand for English amongst the younger natives, government colleges and schools or other non-religious schools are established, very deficient in the moral training of that interesting class, whose desire can be turned to the furtherance of the gospel. They consider that, in order to prevent these young men falling into infidel error, and to secure an introduction for the gospel amongst the higher classes of the community, these Institutions ought to be collegiate in their character, and give a complete education, both of the intellectual and moral nature of their students; so as to retain them to an age, when with matured minds and extended knowledge, they may appreciate the claims of the gospel. They consider, also, that to prevent the more secular branches of education from getting into excess, they should be guarded with jealous care; and that, to preserve their missionary character entire, one or more missionaries should not only superintend, but personally engage in conducting them. They consider, also, that as the value of these Institutions is directly connected with the maturity of their scholars' minds, the inferior schools in which but a smattering of English is received, and which the scholars leave while but young and ill-educated, are for missionary ends of comparatively little use. They consider that this plan of proclaiming the gospel has spread the knowledge of it extensively among the educated, and introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity among the young; has greatly diminished the power of the Hindoo priesthood and caste; and also led, in not a few instances, to the actual conversion of souls."

The Zemindary System.

One entire day was devoted to *the influence of the zemindary system on the progress of Christianity*. The subject was fully set forth in two papers, one prepared by Rev. F. Schurr, "on the influence of the system of Indigo-planting on the Spread of Christianity," and the other by Rev. J. C. Page, "on the Zemindary System and Christianity." The questions discussed in these papers were referred to a committee appointed by the Calcutta Missionary Conference on the indigo-cultivation, with the request that they would "kindly endeavor to compile information, and report upon it as soon as possible."

Improvements in Missions.

At the request of the Chairman, E. B Underhill, Esq. submitted a highly suggestive paper "on Improvements desired in the Missionary Work in India." His object, he said, was to give a brief answer to the following queries: "What are the views entertained of the present position of the missionary work in India by the Committees and Directors of the Societies in England and America?" "And what are the improvements they desire to see introduced therein?" The thanks of the Conference were presented to Mr. Underhill for his views; and the Calcutta Missionary Conference were requested to take them into consideration, and publish the result in the religious periodicals.

Vernacular Christian Literature.

Rev. J. Long read an important paper "on a Vernacular Christian Literature;" but it does not appear that any action was taken by the meeting in relation thereto.

Vernacular Schools.

Rev. B. Geidt submitted an interesting statement respecting the "vernacular mission schools at Burdwan." After the discussion was concluded, it was *resolved*, "That this Conference consider Vernacular Day Schools to be institutions of considerable importance in missionary work. Every native church should have a Christian school for the instruction of its young people; and such schools may be made useful aids in promoting the evangelization of the heathen. Small schools, containing but a few scholars, giving the mere elements of knowledge, and placed under a heathen teacher, they consider a waste of effort and money. But experience has shown that good schools have furthered the cause of the gospel in times past, and continue to further it to the present day. In order to render them useful, their education should be rendered as high as existing schools-books allow; they should have at least one Christian teacher, and should be carefully superintended by the missionary himself. Such schools furnish excellent opportunities of preaching to adults; they help to secure the attention and confidence of the heathen generally; they facilitate the comprehension and appreciation of the gospel, and increase the number of those actually acquainted with it. In

regard to the missionary himself, they furnish profitable employment for him during those hours in which he is not engaged in more public preaching. The Conference has heard with pleasure of the success of the adult schools among the Christians of Burrisal, and thinks that the example set there may with advantage be followed by others."

Native Female Education.

This topic was introduced by a paper, which Rev. J. Fordyce had carefully prepared. Several members of the Conference expressed their views on the subject; and it was then unanimously *resolved*, "That the members of this Conference approve generally of the views expressed by Mr. Fordyce in his paper on Native Female Education; that they deplore the peculiar and powerful difficulties in the way of its advancement, interwoven as these are with immemorial usages, and the domestic constitution of native society; that, whilst they thankfully acknowledge the self-denying efforts of the past, and their fruits in the conversion of souls, and in the formation of Christian families, they deeply feel the urgent necessity of bolder measures. Of long-tried plans in Bengal, the boarding school system has been most satisfactory in definite results; and they rejoice in the hopeful commencement of the zenana school scheme, both as a sign of progress, and as a new means of influence for the elevation of woman in this land. Further, whilst the members of Conference consider all the suggestions worthy of attention, they especially regard the increase of normal schools or classes as indispensable to great progress, the speedy preparation of suitable books as most desirable, and the zenana scheme as entitled to hearty support and capable of large extension, at least in Calcutta. Most of all, they consider that missionary societies should deal with this department as an essential branch of their enterprise in India; and give it such a place in missionary reports, periodicals and meetings, as may be fitted to secure for this most difficult work a deep interest in the hearts of their supporters, and may lead to increased prayerfulness and liberality for the promotion of a work most important in itself, and beset with special difficulties."

Appeal for Missionaries.

The Conference adopted, as their last act, an address to the "Committees and Boards of Management of the various Missionary Societies in Europe and America," with a view to call increased attention to the claims of India. This document presents a very strong case; indeed, there is no way of avoiding its conclusions. The following table is sufficient to justify all the earnestness which these brethren have thrown into their appeal:

Divisions.	*Population.*	*Missionaries.*
Bengal,	45,160,000	103
Agra,	30,250,000	60
Bombay,	10,000,000	33
Madras,	27,280,000	182
Punjab,	5,600,000	5
Scinde,	1,500,000	1
Nagpore,	4,850,000	2
Hyderabad,	10,666,000	
Oude,	2,970,000	
Other States,	28,500,000	

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GABOON. — Mr. Walker wrote from the Gaboon, January 21, as follows: "The attendance at our church on the Sabbath is very encouraging; and the school has not been in a more flourishing state for some years, so far as numbers are concerned. But I find it impossible to give to it any thing like the attention which it requires. It reports now between thirty-five and forty scholars. Of these fifteen board with me. The others are from the towns. If you can send us a teacher for the female school, we can have now a very good one."

ZULUS.—Mr. and Mrs. Pixley arrived at Cape Town, on their way to the Zulu mission, December 22.

ANTIOCH. — Mr. and Mrs. Morgan arrived safely at Antioch on the 4th of February; so that the place where "the disciples were called Christians first," is now a station of the American Board.

NESTORIANS.—Under date of January 21, Mr. Breath writes as follows: "In consequence of the dispute between the Persian government and the English Ambassador, the latter has left Tehrân, and is now at Tabreez. He will probably remain at the latter placé, until he shall receive instructions from his government. The Persians, on their part, are assembling and sending troops to their southern frontier, to be prepared for an invasion from India, should the dispute eventuate in war. Both parties profess to be earnestly desirous of peace."

CEYLON.—Mr. Hastings wrote from Chavagacherry, his present station, in a letter dated December 28, using the following language: "Our work here is encouraging, though as yet we see but very few cases of special interest. The native pastor, Mr. Hunt, is doing well. The church seem united in him, and thus far my relations to him have been of the pleasantest nature. We have been much interrupted of late in our work

by sickness among the native assistants and the people generally Fever prevails to a very great extent. There has been more than usual interest in the girls' school at Oodooville; and Mr. Howland is still much encouraged in his work at Batticotta. The rice crop has quite generally failed this year, from scarcity of rain; and the prospect now is that there will be much distress among the people."

SHANGHAI.—From a letter of Mr. Bridgman, dated January 5, the following extract is taken: "The year, now just passed, has been one of signal favors to us. While the judgments of the Most High have been abroad in this land, as in almost all the world, mercy and goodness have followed us. Civil war has been removed from our doors, and peace and quiet are restored to this city and vicinity. Harvests have been abundant, and commerce is again on the increase. The American trade, at this port, is now nearly equal to the whole of the American trade in China ten years ago. Shanghai is already the mart for foreign commerce."

In relation to a former native assistant of our Canton brethren, Mr. Bridgman writes as follows: "Laisun and his family have now been about two years in Shanghai. He is connected with an English house, and has been prosperous as a man of business, and has made liberal donations to some of the missions. On a corner of our city lot, near the place where we hope by and by to have a church erected, he has built a schoolhouse at the cost of one hundred and seventy-five dollars, and she is supporting a small school of girls in it. He gives the house to the Board; but the school is hers."

SANDWICH ISLANDS.—A letter of Mr. Lyons, dated January 16, describes an annual meeting of the sub-pastors of Waimea. "Reports were read," he says, "some of which were quite long and interesting. One was three feet long, eight inches wide, and had twelve heads. I should like to send it to you just as it is. The penmanship is finely executed. One of the reports last year was about six feet long. This is quite a business meeting, and highly esteemed by the natives."

Mr. Lyons also speaks of the visit of Kamehameha IV. to Hawaii. "His object," Mr. Lyons says, "was to see this part of his kingdom, and address his subjects in different places on their various duties. Like his predecessor, he was not afraid or ashamed to speak on religious topics. In some districts he addressed large congregations on the Sabbath, and urged the people with all his eloquence to be righteous, to love and serve God."

Mr. Lyons reports the following sums as contributed by his people:—For the pastor's support, $504; for foreign missions, $200; for the erection of churches, in money, work, &c., $1,156.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Lewiston, 1st cong. so. 112 81
Mt. Vernon, J. Pierce, 10 00
Portland, A child's gift, 50
Yarmouth, Cong. ch. gent. 124,75; la. 57,44; m. c. 43,31; 225 50—348 81
Kennebec co. Conf. of chs. B. Nason, Tr.
Hallowell, Cong. ch. s. s. for Armenian m. 10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. hea. sch. so. 12 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Brewer, 1st cong. ch. 77 58
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Kennebunkport, South cong. ch. 30; a friend, 5; 35 00
Lebanon, John Moody, 41 00—76 00
524 39
South Paris, Cong. ch. m. c. 17 00
541 39

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
Gilsum, H. M. Fish's s. s. class, 1 00
Keene, Gent. 59,25; la. 37,62; m. c. 18,02; la. Heshbon so. for Ind. miss. 15; Miss H. H. 1; boys' miss. so. for Mr. Cummings, Fuh-chau, 2,75; 133 64
Nelson, Cong. ch. and so. 14 17
New Alstead, do. 10; Miss Fay's s. s. class, 1; 11 00
Rindge, 1st cong. ch. and so. 104 00
Sullivan, Cong. ch. and so. 10 00—273 81
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, S. C. 5; Mrs. A. M. C. 5; 10 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Brookline, Cong. ch. (of wh. fr. William Gilson, wh. and prev. dona. cons. SAMUEL H. GILSON an H. M. 50;) 63 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. to cons. FRANCIS N. FISKE an H. M. 152; m. c. 11,41; 163 41
Henniker, Cong. ch. char. asso. to cons. JOSEPH WADSWORTH an H. M. 135 51—298 92
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. 42 00
Derry, 1st ch. which cons. JOHN HUMPHREY an H. M. 100 00
Exeter, 2d cong. ch. and so. wh. cons. AMOS TUCK an H. M. 118 00
Portsmouth, North ch. 148,01; m. c. 48,40; la. 45,42; juv. so. 31,20; of wh. to cons. Miss ELIZABETH WALKER an H. M. 100;) 273 03
Rye, Cong. ch. 10 00
Windham, Pres. ch. and so. 52 00—595 03
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. 20 00
Durham, do. 67 90
Farmington, Rev. D. D. Tappan, 10 00
Milton Mills, Cong. ch. 5 00
Meredith Bridge, B. T. Sanborn. 15 00
North Wolfboro', Cong. ch. 21 00
Ossipee, Cong. ch. and so. 35,50; s. s. 2,50; m. c. 12; 50 00—188 90
Sullivan co. Aux. So. E. L. Goddard, Tr.
Cornish, Gent. 11,30; la. 27,48; 38 78
Lempster, 1st cong. so. 13 00—51 78
1,481 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bridport, Cong. so. 21 00
New Haven, do. 32 00—53 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Cong. ch. m. c. 10 00
Jericho Centre, La. cent. so. 10 00—20 00

Franklin co. Aux. So. C. F. Safford, Tr.
Georgia, Cong. ch. and so. 7 00
Orange co. Aux. So. L. Bacon, Tr.
Bradford, Juv. sew. so. for ed. of hea. chil. 23 50
Thetford, Thetford acad. for sch. near Kessab, Turkey, 10 00—33 50
Washington co. Aux. So. G. W. Scott, Tr.
Plainfield, Cong. ch. m. c. 6 00
Windsor co. Aux. So. J. Steele, Tr.
Woodstock, Cong. ch. m. c. 15 00
134 50

MASSACHUSETTS.

Berkshire co. Aux. so. J. Sedgwick, Tr.
West Stockbridge, Cong. ch. 82 35
West Stockbridge Centre, do. 20 00—102 35
Boston, S. A. Danforth, Agent,
(Of wh. from H. B. Hale, 8,50;) 3,645 54
Franklin co. Aux. So. C. Merriam, Tr.
Sunderland, Cong. ch. and so. 80 00
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, D. N. Coburn, 10 00
Springfield, G. Merriam, for int. 35 00—45 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, A friend, 5 00
East Hampton, Williston sem. 81 00
Northampton, B. Barrett, wh. and prev. dona. cons. Miss MARY DUTTON, of New Haven, Ct. an H. M. 50 00
South Hadley, 1st cong. so. gent. 66,76; la. 58,36; 125 12—261 12
Harmony Conf. of chs. W. C. Capron, Tr.
E. Douglas, Cong. ch. and so. 168 00
Sutton, 1st do. 90 00
Westboro', Evan. ch. and so. 42 78—300 78
Middlesex North and vic. C. Lawrence, Tr.
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5,916 79

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6,141 33

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1,698 08

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6,557 97

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6,951 23

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7,526 38

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503 08

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468 31
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540 06

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1,137 44
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1,383 32

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583 07

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1,461 76
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1,661 76

Donations received in March, 23,229 89
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☞ TOTAL from August 1st to March 31st, $183,014 02

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THE

MISSIONARY HERALD.

VOL. LII. JUNE, 1856. No. 6.

American Board of Commissioners for Foreign Missions.

Ascension Island.

LETTERS FROM MR. STURGES.

THE Herald for May, 1855, contained a number of extracts from the diary of Mr. Sturges, some of which presented a dark and discouraging view of the operations of the Board in the district occupied by this missionary brother. Later communications from him, as also from Dr. Gulick, have thrown more light and cheerfulness into the picture; but the letters which have just been received from Mr. Sturges, are decidedly more hopeful and animating than could have been anticipated.

Sympathy with the Board.

The first of the series is dated September 13, the third day of the great convocation at Utica. This circumstance gives shape to his opening paragraph, which is as follows: "I write at the close of *the* day of the American Board, when thousands of friends at home join in commemorating that death, which gives life to a perishing world. How swiftly are thoughts flying, from many a dark land, to the scenes of your anniversary! How sweet for us to join our prayers and sympathies with yours! Oceans and continents are no barriers now; we are as surely with you, as we are members of one body, whose head is Christ. As the great day of Christian gatherings in our father land, this has been a happy season to us. It is also *our* anniversary. To-day our mission is just three years old. We celebrate, not conquests, but undertakings, begun in God's name, carried on thus far under his unceasing love, and yet to result in vast accessions to the empire of Emmanuel. All the Bonabe part of our mission are here, except Mrs. Gulick. We had a sermon in the morning on the final glory of the church, and one in the evening on the text, 'It is good for me that I have been afflicted.' We are not a little puzzled to know where Dr. Gulick obtained such a list of what some might call the afflictions of the mission, so few have these been compared with benefits. And then, in every case, what seemed bad, has proved to be good." It is pleasant to find that the events of 1854 have made so slight an impression upon the feelings of Mr. Sturges.

Labors.

This letter of September 13 next presents the encouragement which is met with in prosecuting the missionary work.

Since last April we have been tolerably free from shipping. During all these months, we have had the unspeakable privilege of preaching Christ to small but attentive congregations. The Sabbath begins to seem like the Lord's day; and, after waiting three years, it is not a little refreshing to go at the sound of the church-horn, calling people to the house of God. In Kiti we have two places for preaching regularly on the Sabbath, one at this place, and one at Kapar, three miles distant. The general attendance at each place is about twenty-five; occasionally it is seventy-five. The Nanakin is constant in his attendance at this place; as also Noj,

the third chief in the tribe, at Kapar. Some listen with interest; and all are respectful, especially in prayer, when all is profound silence. Indeed, it is not a little wonderful that such a heedless people should show so much respect to our religion. We sometimes occupy a third place for preaching on the Sabbath.

On week-days we move among the different neighborhoods and tribes, talking, preaching, &c., as we have opportunity. On these tours, especially the more remote ones, our hearts are cheered by the readiness of the people to listen to our stammering messages; and we are also grieved that appeals for teachers must be answered by doubtful promises. We should much oftener visit the neighboring tribes, if we had strength to propel our canoes. As it is, we can only go occasionally, sow the seed, and trust the Lord to cause the harvest to be as the shaking of Lebanon.

Our Nanakin has been quite attentive to his books for some months. He now writes a pretty good hand in the native; and he is getting along pretty well in figures. He is an invaluable teacher in giving me light in respect to his language; and I cannot but hope that God is preparing both his heart and mind for doing great good to his people. Others come occasionally for instruction in the rudiments of education; but not often enough to make much progress. This is the great resort of whale-ships; and the entire people have been too thoroughly educated in vice to desire any help from the missionary.

The brethren in Micronesia have but little occasion for discussing questions of missionary policy. Their list of agencies is soon exhausted; it is incumbent on them, therefore, to make the most of what they have. Here is what Mr. Sturges says: "We are shut up to the literal, apostolic method of doing good, the simple preaching of Jesus, telling the story of the cross, whenever, wherever, and however we can. Our arts, sciences, every thing that is merely human, we find of little use; nothing that we can do for the body or mind, makes any impressions upon these dry bones. But, blessed be God, we think that there are reasons for regarding the cross as doing its silent work! Every Sabbath the gospel is preached to a few, who listen attentively. An occasional question concerning prayer, Jesus, the soul, &c., assures us that thought is awakened. Surely, we have had a long, dark night; but we trust that the day is breaking. We will labor in hope."

Important Information gained.

Mr. Sturges gives some account of the addition which has been made to the knowledge of the brethren on Ascension Island, especially in certain directions, that will be found highly interesting. He writes as follows:

Since we have been able to get the confidence of certain of our rulers, we find ourselves in a world of secrets, some of which interest us. Respecting the origin and past history of these islanders, we learn much. They talk as familiarly of people to the west of us, as do any second generation of their father-land. They tell us who drifted here in canoes, whence they came, &c. From other sources we learn that the habits, language, customs of the parent stock, resemble ours here.

These facts are interesting, as they tend to show the oneness of the western part of the Micronesian race. How complete this oneness is we know not. That books made here will be in demand there is not certain; we do think, however, that what we accomplish here, will help us there. If our language is the same as theirs, we shall find our work greatly advanced. These people would make such valuable missionaries, if the grace of God were in their hearts! They would be just the people to carry the word of life to their brethren. We hope this will be the case.

Another advantage we have gained in getting at the inner life of this people, is a knowledge of the right phrases for religious services. To use words in speaking to and of chiefs, which are appropriated to the common people, would be to insult them. So different are these words, that the diversity creates a new dialect; and it is easy to ascertain who the chiefs are, even among strangers, by the language used in addressing them. This royal dialect is the only one that is appropriate for religious subjects. As we were not of the nobility, we were addressed in common language, and of course had common words in our vocabularies. Now that we have risen somewhat in the scale, especially as we have the entire confidence of some of the chiefs, our language is changing; and the better attention which is paid to our messages, shows the importance of our acquisition. Were ministers at home to use the lowest vulgarisms in their sermons and prayers, the effect would be much the same as the use of common words here in speaking of religious topics.

To say of a chief, "He comes, goes, eats, lives, dies," &c., as we say these things of the lower class, would be to offend him. It is worthy of notice, however, that a chief never speaks of himself in this royal language.

Later Prospects.

After an interval of three months, on the twelfth of December, Mr. Sturges wrote again, more encouraged than ever in his efforts for the people of Bonabe. This will appear from the following paragraphs:

We had a very good time yesterday at Anapen, six miles from here, where we hold a regular week-day service. Krolikiark is the chief; and he is one of the most energetic natives I ever knew. He is one of the oldest chiefs of the tribe, and will probably be our next King. While partaking of a meal which he had prepared for us, and while his people were assembling for service, he took the lead in presenting several subjects for consideration, which I had previously spoken of. His questions served to show how retentive his memory is, as also in what channel his thoughts run. We had the pleasure of preaching to a large and attentive congregation.

The Lord has graciously given us access to the ears of the most important headmen of the tribe, a blessing which cannot be too highly valued. The King still makes sport of us, and those who listen to us; but it is evident that he has not the most popular side. He lives in the extreme part of the tribe, and under the watchful eye of foreigners, who have been his teachers for a score of years. True, he never comes near us, scorning even to look upon us; but some of his people are at our meetings almost every Sunday; so that we do not despair of reaching him.

With the exception of Wana, where he lives, we have regular or occasional services at all the important places in the tribe. Our advantages for reaching many persons are good. This is the centre for all this side of the island. People come here to visit our Nanakin, and trade with him. They spend a Sabbath with us; then go to distant tribes; and in this way we hope to speak to many.

A Waiting Field.

On the 11th of January, Mr. Sturges refers to "a general meeting of the Micronesian missionaries held at Strong's Island." Assuming that others had written to the Prudential Committee in relation thereto, he gives no additional information, except what is contained in the following sentence: "We had sweet seasons, as we told of what the Lord had done for us. Who, better than we, know what such meetings are!" He makes some statements of a different kind, however, which are very important. "On our return," he says, "we called at McAskill island, one hundred and forty miles east of this. You will remember that a captain was killed there some five years ago; since then vessels have not gone there. The probabilities are that he was more in fault than the natives. We moved among them with the most perfect freedom. The two islands are coral but high, some parts of each being sixty feet above the ocean, and most densely covered with timber. The soil is excellent. The population is about nine hundred, a large proportion of whom are children. I never saw a more noble, active race. Theirs is truly a virgin soil; white men have never been there to corrupt their life-blood. The language is perfectly identical with ours. I had no more difficulty in communicating with them than with the people of Bonabe. Their religion and general habits are the same. We held a short native service with them; and the King, with all his authority, (which, by the way, seems to be little,) was unable to restrain the much talking of the curious crowd. No sooner had I begun my prayer than all were silent. We told them who missionaries are, and what they do. The King, as did many of his people, expressed a wish to have us remain with them. My heart was with them; and I would gladly labor among such a simple-hearted race; but my duty is here, and here I cheerfully stay, so long as my Master bids me. Our most earnest prayer is that God would protect those lovely isles from the contact of seamen, till we can send somebody there. Who will come, and take possession of the land?"

Other Items.

Mr. Sturges states that an alphabet has been agreed upon, which, he thinks, "will do for all Micronesia." The vowel system is the Polynesian; and all the consonants are single characters. A specimen is expected to arrive in the United States at an early day.

The conclusion of this third letter is as follows: "Our work, we think, is hopeful. We never thought it more so. Satan has stirred up wicked foreigners and natives to rage; but the Lord will reign here, and put down all who rise up against him. The shipping season is now upon us; and we cannot but feel anxious for this poor remnant of a fast disappearing people. How important it is to plant the gospel on all these islands speedily! This must be done soon, or it will be too late."

Shanghai.

ANNUAL REPORT.

THE Shanghai mission was formally organized on the 2d of September, 1854. It consisted then, as it does now, of Messrs. Bridgman, Aitchison and Blodget. The first report of these brethren, covering a part of 1854 and the whole of 1855, has just been received. Though they have no results of a particularly striking character to mention, they have enjoyed many tokens of the divine favor. "Through the somewhat stormy scenes incident to the civil war which was raging around us at the opening of 1855," they write, "we have passed without harm, and almost without fear. While others of our missionary brethren were forced to fly from their homes, to avoid the dangers that thickened around them, we were permitted to remain undisturbed. With some trifling exceptions, all have enjoyed good health."

In describing the various branches of their work at Shanghai, our brethren notice, in the first place, the boarding-school under Mrs. Bridgman's care. "Two of its twenty-five pupils have been hopefully converted, and received by baptism into the visible church; and two others are inquiring, with apparent earnestness, what they must do to be saved. In addition to the general religious instruction imparted to all, special pains have been taken in private conversation to impress the truth upon individual hearts and consciences. Daily morning and evening services have been held, which the scholars, teachers and domestics, to the number of thirty-five or forty, are required to attend."

Of another school the report speaks as follows: "By a donation of Mr. Laisun, formerly an assistant in the mission at Canton, a convenient edifice has been erected on our premises in the city, and a girls' school has been opened. The wife of the donor chiefly superintends its operations. The number now in attendance is small; but we hope it will prove an important auxiliary."

The personal labors of the missionaries will appear from the following extract: "Mr. Bridgman has been associated with the Rev. Mr. Culbertson, of the Presbyterian Board, in the translation of the Scriptures. The Pauline Epistles, and the subsequent books of the New Testament, have been put to press at Ningpo, the Gospels and the Acts at Shanghai. The whole is nearly ready for publication, on the recommendation of the American Bible Society's committee in China. Messrs. Aitchison and Blodget have been, as a matter of course, mainly occupied with the study of the language. The latter has recently commenced a regular preaching service in the city, at which there is a good attendance. The former, in company with the Rev. J. S. Burdon, of the Church Missionary Society, is itinerating in the region round about. They live in a boat, passing from town to town and from city to city, as the providence of God may seem to direct. They design to scatter the good seed chiefly by the oral proclamation of the gospel."

In addition to the baptisms already mentioned, these brethren have admitted a Chinese woman to the privileges of the church; and a countryman of their own, a recent convert, has also been received into Christian fellowship. Surely, therefore, they have much reason to thank God and take courage. Great changes are taking place in China; and there are many signs that the end is not yet. In this land, so vast, so populous, we may see exhibitions of the Savior's power and grace, such as have no record in the history of his people.

LETTER FROM MR. AITCHISON, FEBRUARY 1, 1856.

THE annual report of this mission indicates very briefly the kind of labor to which Mr. Aitchison is devoting his energies. Since that paper was written, he has prepared a more full and satisfactory account of his plans and efforts; and the readers of the Herald will be glad to obtain the additional information which is now submitted to them.

General Object.

Mr. Aitchison has a companion in his labors, Rev. Mr. Burdon, of the Church Missionary Society. Those who have known the history of our friend, will appreciate the following statement: "He had been severely afflicted by the death, first of his wife, and then of his only child. Fellowship in grief soon drew our hearts closely together." This prepared the way for something more; for Mr. Aitchison continues: "It was not long before each found in the other a similarity of views and purposes in regard to the prosecution of the missionary work in China. We longed to come into more immediate contact with the people, degraded and prejudiced though they are. We longed to pass the barriers, which the exclusive policy of the Chinese, and the mistaken policy of foreign treaty-makers, had combined to erect in the path of Christianity. We longed to carry the glad tidings of salvation to the millions around Shanghai, who are reached only during occasional flying visits of the missionary."

In proceeding to describe the measures which were taken to accomplish the desire of their hearts, this letter says: "Our first step was to hire a house within the walls of the city, from which we could make excursions into the sur-

rounding country at our pleasure. There we resided for three months, devoting ourselves to hard study, and maturing our plans for the future. We concluded, however, to abandon our house, which we had only designed to make the head-quarters of our operations, and to give ourselves wholly to the business of itinerating". It was on the 30th of October last, that these brethren entered upon their work; and since that date a Chinese boat has been their permanent home. The following extract will throw additional light upon the motives and aims of these missionary friends.

I trust you will agree with me in thinking our course a wise one, in the circumstances. Shanghai enjoys the labors of more than twenty ordained missionaries; while this immense plain, teeming with immortal souls, is left for the most part unoccupied, except by the never-tiring and well-nigh omnipresent emissaries of Rome. More than a dozen walled cities, besides almost innumerable towns and villages, are embraced within the limits of our parish.

It is our design to spend at one place from a week to a month, or even longer, according to its importance, or the encouragement we meet with, returning to it again in regular order, when our circuit shall have been completed. The city from which I write, Sung-kiang, lies to the south-west of Shanghai, distant twenty-five or thirty miles. Its population is probably equal to that of Boston. We have been here already nearly three weeks.

The accommodations of our boat are not particularly spacious. A cabin, nine feet by seven, answers the purposes of parlor, dining-room and bed-chamber for both of us. A Chinese teacher, servant, and four boatmen, complete our party. Where they all stow themselves at night, is still a mystery to me. Our forenoons are spent in study, our afternoons in preaching and conversing with the people.

Reception of the Truth.

Another extract will show what encouragement our brethren are finding in their novel enterprise.

I wish you could accompany us to the front of some temple, where we usually address the crowd. As we approach the spot, noisy boys rush before us, like so many heralds, sometimes shouting at the top of their voices, "The barbarians are come," or "Ya-Soo, Ya Soo!" (Jesus, Jesus.) By the time we get to our pulpit, usually a stone step, or other convenient elevation, we are hemmed in on all sides by the eager rabble. At once we commence discoursing on the grand theme of redemption. With the open heaven, where reigns the only true God, above us; with the hideous images of a corrupt and corrupting heathenism around us, and a multitude of immortal but perishing men before us, you will not wonder that we sometimes feel the stirrings of an unwonted inspiration. The fear of giving offence rarely modifies a phrase of our address. The pleasure of the auditors appears to be commensurate with the amount of ridicule heaped upon the senseless objects of their worship. The majority pay respectful attention. Such a motley collection, however, is almost sure to contain some "rowdies," who busy themselves with absurd speculations about our clothes or our persons. Occasionally a nut-shell, or something equally harmless, is tossed at us from behind by some fellow of the baser sort. The sermon or rather "talk" being ended, we give an opportunity to any one to ask questions. Too often ignorance prompts some frivolous inquiry, and thus diverts the mind from more serious matters. At times, considerable useful discussion is thus elicited. Opium and the papists, equally the curse of the empire, are the most frequent topics of interrogation; and they are destined to be, as I think, the mightiest obstacles to the triumph of vital religion. A number of persons always follow us to our boat, to whom we give books, if they can read.

Towards evening, commonly, we have calls from respectable people, most of whom come ostensibly to learn our doctrine, but really to gratify their curiosity. We invariably make Christianity the principal theme of our conversation, bringing our visitors back to it as often as they wander, which is not seldom. We have thus far met with little open opposition in our work. Ill-bred lads are our greatest annoyance. They follow us every where, racing and shouting at our heels, as though we were wild animals, or something worse. Once stones were thrown at us by some mischievous person in a crowd. None of these things move us. We have entered upon these labors at the call of God; and we will not fear what man can do unto us. Amid discouragements of every sort, we comfort ourselves with the hope that the Lord is sending us "before his face, into every city and place whither he himself would come." What an honor, if we

may be employed in preparing the way before him! A glorious mission field will this be, when the day of his merciful visitation shall have come! The seed, now cast into the hard soil by the weary laborer, will then spring up and bear fruit unto life eternal. Even if ours be only the task of breaking up the ground, we will yet rejoice in this as the appointed antecedent of the wished-for harvest.

Fuh-chau.

LETTER FROM MR. BALDWIN, DECEMBER 31, 1855.

MR. BALDWIN, by the direction of his brethren, submits a review of their common work for the last six months of 1855. It is still a time of "preparation" at Fuh-chau; the day for reporting important results has not yet come. But such a day may be upon us much sooner than we expect. The Lord is beginning to show in other places how great things he is ready to do for the people of China.

Education and Preaching.

In regard to the educational labors of the mission, Mr. Baldwin writes as follows:

There are two schools, averaging twenty and twenty-two scholars respectively; one at Tongchiu, under the care of Mr. Peet, the other at Ponasang, under the care of Mr. Doolittle. Mr. Peet's boys' school consists wholly of day scholars. The instruction communicated is altogether of a religious character, except what is derived from the teacher, a portion of the day, through native books. Mr. Doolittle's school consists of day scholars and boarders. Of the latter there are now five boys and three girls; two boys having been dismissed for irregular conduct, one for poor scholarship, one on account of continued ill health. But one new pupil has been admitted. The instruction given is partly religious, from portions of the Bible in the classical and colloquial styles, a catechism on Christian doctrine, Sabbath School History, Sabbath School Questions on Matthew and Genesis, and other Christian books; and partly secular, on the rudiments of geography and astronomy. It should be remarked that in the last two treatises the subject of Christianity is introduced by way of inference and exhortation. In both of these schools are members who excel in diligent application to study; and it is our earnest hope that many may embrace our religion, and teach it to their countrymen.

Of the more direct efforts which are made to bring the truths of the Bible into contact with the hearts of the people, this letter speaks in the following language: "Our chapels have been, as usual, visited by us frequently on the Sabbath and during the week; and efforts are made to interest the people in the truth by preaching, conversation, prayer, and tract distribution. In almost every instance there has been a good number in attendance; and not unfrequently we have had crowds. An apparently serious and fixed attention is always given by some of the congregation. In this respect we think there is a decided improvement."

Distribution of Tracts.

In reference to another branch of labor, Mr. Baldwin gives the subjoined information.

The work of tract distribution has been prosecuted, as heretofore, with the exception of the instances here recorded. Mr. Doolittle has spent considerable time in taking tracts and books from shop to shop, and offering them for sale at reduced prices in the public streets, accompanied with explanations and answering objections. Many of these books and tracts have been purchased by strangers from distant districts, and even from other provinces. When we call to mind numerous recorded instances of success from such means, it is not too much to hope that books sold or freely distributed, and carried to distant places, may bring forth much fruit.

A special effort in the way of tract distribution has been made during the half year. The examinations for the (literary and military) second degree of Kü-ing were held in the city on the eighth and tenth Chinese months, corresponding respectively to your September and November. Ten thousand copies of books in the classical style were distributed to the literary candidates, and three thousand to the military, as they came from the examination hall. You may be aware that candidates for the abovementioned degree assemble from every part of this province, and that books in the reading style would, therefore, be readily understood. On the supposition that these volumes are preserved, and taken to their homes, the truth is diffused throughout a province, containing a population variously estimated from eight to fifteen millions. This simple statement shows the importance of the effort.

Chapels.

The poin s which have been occupied for the preaching of the Word, are set forth by Mr. Baldwin.

An advance has also been made in chapel building. One of the chapels at Ponasang, being too narrow, and in other respects unsuitable for daily preaching, has been given up, and another built in the same locality a few yards distant. It is cheap, but substantial; and in its external appearance and internal arrangements it is neat and commodious. Another, on a similar plan, has been constructed under Mr. Hartwell's direction, in a district called Sieu-liang-ting, about three-fourths of a mile below his residence at Tuai-liang-ting. His old chapel at the latter place, formerly occupied by Mr. Cummings, is rendered unsuitable for frequent preaching in the Fuh-chau tongue, by the proximity of foreign hongs; as traders from other districts, on their way to the hongs, sometimes form a good part of the congregation in the chapel, and can understand little or nothing of what is said. But the place is on this very account the more valuable for tract distribution; and it is, therefore, retained for this purpose and for occasional preaching. The three remaining chapels, by various improvements, have also been rendered more convenient and comfortable for daily labors. The mission has, therefore, six chapels for the preaching of the gospel, five of which are on the great street from Ato to the city, namely, one at Sieu-liang-ting, one at Tuai-liang-ting, one at Kuang-ing-chang, two at Ponasang, the sixth being located at Tuaimien-sang (Great-temple-hill) district, on the principal street leading from that district to the city. In addition to these, certain premises belonging to a military officer, situated about one hundred and fifty yards outside of the west gate of the city, have just been rented in behalf of the mission by Mr. Peet, as a place for preaching and tract distribution. These also will soon be fitted up for use. The above statements indicate the views of the mission respecting the importance of chapel labors. They are deservedly the chief feature in our system of missionary effort.

With "great thankfulness" Mr. Baldwin records the continued quiet of Fuh-chau. Trade is constantly increasing, whereby profitable employment is given to a large number of the Chinese. The introduction of opium, however, is proving highly injurious.

Amoy.

LETTERS FROM MR. TALMAGE.

Two letters have been received from Mr. Talmage, in the first of which he brings down the history of the Amoy mission to the commencement of 1856; and in the second he speaks of some events which have occurred within the present year. The former was written on the 16th of January; the latter bears date February 5.

The Church.

The statements which follow, it will be noticed, are exceedingly valuable. Such results augur well for missions in the Chinese empire.

Since the letter which Mr. Doty sent in June last, our work has advanced, not so much, indeed, as we could have desired, but enough to call forth lively feelings of gratitude and praise to Him in whose name we labor, and in whose promise we have trusted, and have not been disappointed. He has been with us always. He has not left himself without witness. His word, we trust, has proved "spirit" and "life" to many. Since the first of January, 1855, we have been permitted to receive into church fellowship by the ordinance of baptism, at Amoy, Chioh-be, and Peh-chui-ia, eighty-three persons. Of these, forty-six were admitted at Amoy, twenty-four at Chioh-be, and thirteen at Peh-chui-ia. The brethren of the London Missionary Society have received forty-five during the same time.

During the last year, death has removed two of our members. One died of leprosy, of which you have already been informed. The other was a young man of much promise. We had resolved to give him a small salary, just enough to furnish him with clothing and food, that he might spend his time, partly as a colporter, and partly in study, to prepare him for greater usefulness. Our plans were frustrated. He died a peaceful death, expressing full confidence in Jesus as his Savior. His disease was consumption.

The general conduct of our church members has continued to give us much satisfaction and pleasure. Some, however, have occasionally caused us grief; and it has been necessary to exercise church discipline. In our last letter you were informed that we had been called to the painful duty of excommunicating one of our members. There is now one

man under sentence of suspension for Sabbath violations. He has ceased from his sin, and he expresses sorrow for it. We hope that we may soon be permitted to receive him back to church fellowship. Most of our church members, as formerly, exhibit zeal in embracing opportunities to make the gospel known to others. We think they are also growing in brotherly love.

The School.

The efforts of the mission in the educational department are described at some length. The following extract will be read with interest by many in this country.

We have felt that our first and great work was the preaching of the gospel. This is the work laid out for us by the Master. His commission is, "Go ye into all the world, and preach the gospel to every creature." The Apostles, in their missionary labors, simply obeyed this command; and we doubt not that, as the missionary work advances, experience will prove that the plan of Christ and his Apostles is the best plan. This at least is the testimony of our own experience. The school which we once conducted for the education of heathen children, we gave over into the hands of others, whose views were somewhat different from our own, in order that we might give ourselves entirely to the work to which Christ called us. The result has proved that such labor is more profitable.

Yet we have found it necessary to commence another school on different principles. It is very important that the children of church members should be gathered into a Christian school. If these church members are able, it is their duty to support such a school. If they are not able of themselves, we should assist them. Our school is of this character, and conducted on these principles. It is composed, with but two or three exceptions, of those who are children of, or otherwise connected with, church members and inquirers. It is sustained in part by the church members.

We have introduced some other branches of study, such as geography and arithmetic. One of our church members is employed in this department. He was baptized early last year, and is a man of respectable education, and of an active and inquiring mind. He was formerly a Chinese physician. I have assisted him in acquiring a sufficient knowledge of these branches to be able to teach them. He also teaches the Scriptures and Christian truth. Those who are far enough advanced, some fourteen or fifteen in number, commit to memory the Scriptures, and recite them to him, both in the written and spoken dialect. I also spend an hour with the school in the morning, conducting religious exercises, which are held in the chapel, and are public. They are attended by the Christians in the neighborhood, and others who may wish to hear.

Theological Class.

After perusing the subjoined extract, the readers of the Herald will have a very good idea of the missionary policy of the brethren at Amoy.

On the thirty-first day of July, I commenced a theological class. It is attended by our colporters, when they are in Amoy, and by several other Christian converts, mostly young men of much promise. They meet in my study at eleven o'clock on Tuesdays, Thursdays, and Saturdays. I spend one hour and a half with them each day. On Tuesdays I instruct them in systematic theology. For the subjects of Thursday I am at present taking Edwards's History of Redemption as a guide. On Saturdays they read essays, prepared by themselves, on theological topics and texts of Scripture.

It is of great importance to prepare the native Christians, as rapidly as possible, for the work of preaching the gospel to their countrymen. China must be evangelized, chiefly through the instrumentality of natives. Missionaries may be employed in commencing the work, and guiding it at first. Especially do we feel the importance of this in our mission. We are entirely too few for the work now forced upon us; and we must expect soon to wear out in it. The prospect of much increase of laborers from home is discouraging.

History of a Persecution.

The following narrative, though it has had many counterparts in other lands, is certainly without any legitimate parallel in China. The trials of the Christians of Chioh-be and Peh-chui-ia may be regarded as the opening chapter of a volume, which will be sealed up only in the far distant future.

We opened our new place of worship at Chioh-be about the first of May last; after which we proceeded as rapidly as

possible with the repairs necessary to render it convenient and suitable for our use. The first violent manifestation of opposition was during a visit of Mr. Doty. He spent the first Sabbath of July there, baptizing several persons, and administering the ordinance of the Lord's supper. On the evening previous, a mob collected around and within the chapel. It was necessary to call in the police, in order to restore quiet. Several of the police were present during the exercises on the Sabbath, by which quietness was secured. In the evening there was a disturbance again. The civil magistrate of the place manifested a disposition to protect the Christians in their right to worship God. He said that the doctrines of the gospel were good, and would benefit the people.

The mob was especially excited to opposition by two men of influence in the place. One was a chief of the citizens' police. He and his family were engaged in the manufacture and sale of idolatrous paper. He was doubtless actuated by motives similar to those which actuated Demetrius. The other person of influence, exciting the mob to opposition, was a literary man of the second degree. He doubtless felt indignant that the books of barbarians should supplant the Chinese sacred classics. The magistrate said that these men had more influence in the place than himself; which was doubtless true. He sent for them, and reasoned with them; but they would not listen to him.

He then sent for his superior, the district magistrate residing at Chiang-chiu, who visited the place; but he took sides with the enemies of the gospel, charging the civil magistrate with receiving bribes from foreigners. An official proclamation was issued, and posted up in the streets against Christianity, warning the people not to embrace the gospel, or go to hear the preaching, or even to enter the chapel, which was said to be occupied by foreigners. The civil magistrate of the place, because his superior took sides against him, making false charges, resigned his place. The police officer of the ward, where the chapel is situated, was arrested and beaten for permitting foreigners to secure a house there, without reporting the fact. The man from whom the house was purchased, was arrested, taken to Chiang-chiu, and imprisoned on the charge of selling a house to foreigners. He has not yet been liberated. Shortly afterwards, one of the inhabitants of Chioh-be was arrested for entering the chapel. He was kept in prison for some time, and severely beaten; afterwards he was liberated. An official communication was sent to the British consulate at Amoy, stating that an Englishman by the name of Doty, contrary to treaty, was residing at Chioh-be, and asking that he should be immediately recalled. The Mandarins also requested that the chapel should be given over to them, promising to refund the purchase money. Afterwards the Mandarins of three districts went to the neighborhood of Peh-chui-ia, to settle some difficulties in that region. While there, they issued a proclamation against Christianity, similar in its tenor to the one issued at Chioh-be.

In consequence of these proceedings, the public doors of the chapels at both places were closed for a season. The one at Peh-chui-ia was opened again after a few weeks. The front doors of the chapel at Chioh-be were kept closed until the first Sabbath of 1856. On that day, Mr. Doty administered the ordinances of baptism and the Lord's supper in the chapel; and the public doors were thrown open, both in the morning and afternoon. A large audience was present, and the people conducted themselves in an orderly manner. The police officer of the ward, lest he might again be punished for neglect of duty, immediately reported the fact to the Mandarins. It is said that the former landlord of the house had just been released from prison; but when the news was received at Chiang-chiu that the chapel had been opened, he was again imprisoned. Orders were sent to the authorities at Chioh-be to arrest any one who might enter the chapel. On the next Sabbath (the last) an official stationed himself in the shop opposite to the chapel, professedly with the design of arresting those who might enter the house of worship. In consequence of this, the public doors of the chapel were not opened.

Effect on the Disciples.

But these trials, though they have deterred many from hearing the Word, have been as a refiner's fire to the followers of Christ. On this subject Mr. Talmage says: "These persecutions have tried the faith of the 'little flock,' thus left among wolves; and these feeble ones have found themselves 'not alone.' Their faith has thus been strengthened." Individuals might be mentioned, he writes, who have "come forth as gold." But he confines himself to general facts.

After the posting of the proclamations,

forbidding the people to embrace the gospel, or even to enter the chapels, the Christians and a few inquirers continued their former practice of meeting together at the chapels every evening for reading the Scriptures and for worship, the large public doors being closed, but the side-doors being always open. At Chioh-be an additional threat was made. The keeping of the Sabbath was regarded by the opposers of the gospel as a test, whether individuals were Christians or not. It was, therefore, given out that any shop which might be shut on the Sabbath should be given over to plunder. The Christians had no reason, except from their trust in God, to think that this threat would not be carried into execution. They knew that the mob would be sustained by some men of influence and by the civil authorities. On the following Saturday evening, they met in the chapel as usual for worship. The question was introduced, "Shall we close our shops to-morrow, according to the commandment; or shall we for once leave them open?" It was unanimously resolved to obey God rather than man, and trust the consequences to him. On the Sabbath morning they left their shops closed, and repaired to the house of God. They trusted in God, and were not disappointed.

Let it also be mentioned, to the praise of the grace of God, who can restrain the hearts of his enemies with the same ease as he draws the affections of his people to himself, that during all these efforts of the authorities to hinder his work, and overthrow his church, they did not dare to touch one of the church members, or one earnest inquirer. During the persecutions, thus far, we have had to mourn over but one church member, who seemed to fear man rather than God. One of the little flock at Chioh-be, terrified by the enemies of "the Lord and of his Anointed," has absented himself from the assembly of his people. We have not seen him since; but we understand that he still professes to worship God, saying that he is afraid to come to the chapel, until the mandarins give permission. The others have all stood firm. Besides this, we have been permitted to receive several others to the ordinance of baptism and to the fellowship of the church, both at Chioh-be and at Peh-chui-ia. We know not what language to use to express the wonderful grace of God towards these feeble churches! They are as sheep among ravening wolves, without any undershepherd to lead and comfort and protect them. We can only occasionally visit them. "This is the Lord's doing; it is marvelous in our eyes."

We ought to add, Mr. Talmage says, that some of the Christians have been called to suffer in their goods by the unjust acts of their heathen neighbors; and on a certain occasion one of them was struck with a stone, and knocked down in a mob, but was not injured.

The latest Intelligence.

In the letter of February 5, Mr. Talmage states that five persons received baptism at Chioh-be, and the same number at Amoy, on the preceding Sabbath. In respect to the persecution, already described, he says:

Notwithstanding the spirit of opposition which is manifested, the region all around is still open to the preaching of the gospel. Mr. Douglas, a Presbyterian missionary, in company with some native Christians, has lately made several visits to the large town of Hai-teng and the surrounding villages. I accompanied him on his first visit to Hai-teng. We hope to-morrow to visit that place again, on our way to Chioh-be.

The mandarins, some ten days ago, promised the British Consul to liberate the man from Chioh-be, who has been so long in prison. He has not yet been liberated, however; on the contrary, he is said lately to have been beaten, because the chapel doors were open on the first Sabbath of last month. Some of the officials at Chioh-be still continue to station themselves near the chapel, every Sabbath, to arrest persons who may enter. In consequence of this, the public doors of the chapel still remain closed. The members of the church, and a few inquirers, enter as formerly by the side-doors without molestation.

Ceylon.

LETTER FROM MR. LORD, JANUARY 8, 1856.

Obstacles and Results.

THE missionary field of Mr. Lord embraces the parishes of Oodoopitty and Atchevaly. For the purpose of showing what difficulties he is obliged to contend with, he states that upon the former much less labor has been expended by the mission, than upon any other which they have taken in charge, and that its population, moreever, is peculiarly unimpressible. In confirma-

tion of this last remark, he describes at some length the three principal castes, (not reckoning the servile classes;) and he shows that he has, indeed, a stiff-necked people to deal with. Oodoopitty, it seems, is distinguished in the annals of the courts as the parish which furnishes the greatest number of criminal cases of all in the province; and it has about sixty temples and thirty-five devil-trees. And of Atchevaly it must be said that there are about thirty temples, with twenty-eight or thirty devil-trees. "In some of the temples there is a daily service; in others it is weekly, or less frequent." "The amount expended yearly at all these places of Hindoo worship is reported to exceed five hundred pounds sterling."

It is generally known that the cholera and small-pox committed fearful ravages in Jaffna, just before the visit of the Deputation; but this letter of Mr. Lord mentions a second visitation, which did its melancholy and disheartening work for two entire months. It will be understood, of course, that his labors have been very much interrupted; and in speaking of results, he is constrained to say, "I am able to report only one new case of special interest. Some months since, a woman was brought here from Tondamanar, while her husband was absent, in a state of intense suffering, that she might have medical advice and assistance; which I rendered, as well as I was able, and she recovered. About two months ago she came with her little child to express her gratitude, and attended our meeting on the Sabbath. Since the return of her husband, he has also visited us several times; and he appears much interested in the welfare of his soul. He says that he and his family have already left the Tamil religion, and wish to learn more of Christianity and to become Christians." In respect to this man, the following statement is added: "He is a sailor of the Kariar caste, and is absent from his family a great part of the year. Doubtless he is exposed to many temptations and trials. God alone is able to grant sustaining grace to overcome all; and we will hope and pray for the best, though it be with a trembling faith."

The residue of Mr. Lord's report is as follows: "One of the former school-masters in the parish of Atchevaly, who has been considered as an inquirer for some time, is very desirous to be admitted to the church; and the catechist speaks well of him. But as he is young, and anxious to be employed by the mission, it is deemed prudent to delay the case for some time longer. One female who was educated at Oodooville, and who was an inquirer at the close of last year, has united with the church of the Wesleyan mission. Another, who applied for admission to the church early in the year, has within a few months married a heathen, but in such circumstances as to allow us to hope that she has no sympathy with Hindooism."

Bombay.

ANNUAL REPORT.

Events of the Year.

Mr Hazen, the only missionary of the Board in Bombay at the present time, has drawn up a brief report for the year 1855. The Sabbath preaching service in the Mahratta, he says, has been sustained throughout the year. "Generally there has been a good attendance in the morning; but in the afternoon it has been quite small, averaging about twenty. Little interest has been manifested in these services, save on the part of Christians. From September to the close of the year, the chapel was opened twice a week for lectures and discussions on the evidences and claims of Christianity. At first a respectable attendance was secured, and the effort promised much good; but the number gradually diminished, till none came."

The church, Mr. Hazen says, has not been formally organized. Such a step was contemplated at one time; but divisions and alienations arose unexpectedly, and delay seemed to be called for. There is a better state of feeling now, it would appear. "The efforts of some of the brethren were directed to the healing of the breach; and near the close of the year several religious services were held, especially a church fast, in view of the approaching communion. Peace and mutual confidence were apparently restored." Only one person has been received into Christian fellowship by baptism.

The school on the premises, for the instruction of the children of Christians and others disposed to attend, has been maintained during the year, but with less efficiency than Mr. Hazen could have wished. The number of scholars has varied from seven to fifteen. The press has been reduced to a vernacular basis, and kept vigorously at work for the Bible and Tract Societies. Very little has been done for the missions of the Board; indeed, the principal item is the printing of the Dnyanodaya. The circulation of this paper is about five hundred, among a most influential class of readers. It seems to be an agency of great value.

The Marathi translation of the Bible has occupied much time. Messrs. Hazen and Fairbank were appointed members of a sub-committee of the Bombay Auxiliary Bible Society, for revising and carrying through the press two editions of the New Testament. After the departure of Mr. Fairbank, Mr. Bowen was

appointed in his place. The work was pursued by this committee very diligently. In addition to the revision, the preparation of the clean copy for the printers devolved on Mr. Hazen; and the reading of the proofs came mainly upon him The first edition, to complete the whole Bible in one volume, was finished in September; the other edition of five thousand copies was brought to a satisfactory termination in December. The result of this year of toil is a New Testament, which is generally satisfactory.

LETTER FROM MR. HAZEN, MARCH 3, 1856.

Need of more Laborers.

MR. HAZEN has made an earnest appeal for an increase of our missionary force in Western India. "Could you send us fourteen during the present year," he writes, "they would all find their hands full." But let us hear his plea.

It is the first Monday of the month. We have had interesting meetings to-day, more so than is common, I think. The Missionary Conference this morning seemed more than usually aroused to a sense of our need. At the Marathi concert this afternoon, facts of great interest were stated. At the English meeting this evening, some of the same facts and others were mentioned, showing the readiness of the people to listen to the truth. I have received letters from Mr. Ballantine and Mr. Barker to-day, speaking of what the Lord is doing. All these things, full of encouragement as they are, seem to weigh me down as by an insupportable burden. We really seem to be doing nothing, in comparison with the great work which is left undone. We could call for an army to enter at these doors of usefulness.

Here is Bombay, with more than half a million of natives, and nine men of all societies laboring for them! Five of these are engaged in schools all the time; another is devoting his strength to the revision of the Bible in Marathi; and the same duty calls for much of the time of still another. Look at the subject in a different light. The Guzarati-speaking population must be nearly two hundred thousand; and one native preacher devotes a part of his time to this mass! The Mohammedans number one hundred and fifty thousand; but there is not a single man to do any thing for them! How long must this continue? Here the Moslem is protected when he embraces Christianity. If your mission to Persia should ever be broken up, I hope you will send us two men, speaking Persian, to preach in Bombay. The Church missionaries talk of having a man to labor for the Arabic-speaking population. I trust they will soon succeed.

From the country there is but one voice. Tours in the North Concan, tours in the South Concan, tours in the Deccan, all reveal a universal readiness to listen to the gospel. Who is there to preach it? Do you wonder that I feel a burden? Read once again the report of our meeting at Ahmednuggur on "Extension," and see, as I see it, this whole country open, waiting, in some places thirsting for the gospel, and in all places dying for want of it. I am not repeating the old story. It is something new. The want has been the same; but now it is beginning to be felt. This calls upon us to supply it now. I trust that Messrs. Ballantine, Bissell and Barker, will furnish you with full reports of their very interesting itinerancies. You will rejoice that so much has been done; but let not joy be the only emotion. What are you to expect from Mr. Ballantine, when in addition to his important station duties his preaching field extends so far? I might ask the same in regard to Mr. Bissell, with his more than one hundred villages. What is taking place in the vicinity of these stations, is ready to be repeated all through this country. There are hundreds of villages where Christ has not yet been named, and hundreds more which have had only an occasional visit.

These statements certainly deserve the serious attention of all candidates for the sacred office.

Ahmednuggur.

ANNUAL REPORT.

THE Ahmednuggur mission is materially reduced in strength, Mr. Munger having been transferred to Satara, and Mr. Hazen being imperatively needed at Bombay; so that three brethren, with their wives and Miss Farrar, are all the representatives which the Board now has in this wide and interesting field.

Changes.

The report first speaks of the changes which have been made in the plans of the mission, since the visit of the Deputation. Important changes, in several respects, have taken place in the *educational* department. "In former years,"

says this paper, "boarding-schools for boys and girls were sustained at great expense by this mission, in the hope that many of those thus educated would become converts, and be fitted for the work of extending the knowledge of the truth among their countrymen." "It is not intended hereafter to give support to any, while receiving instruction, in the hope of their conversion."

In regard to another feature of their system, the missionaries say, "We formerly had a large number of schools for boys and girls taught by heathen teachers. We now have none." "We never had any conversions among the pupils of these schools, so far as we know, though we sustained them many years. We did, indeed, have conversions among the teachers; and these form now our most efficient laborers. Our native pastors were both originally heathen school-teachers, and in this way were brought under the influence of the truth." "But to continue to employ teachers in the hope of their being converted, would be to adopt a principle which we have abandoned in reference to boarding-schools, and which we do not think it safe to follow in any department of our work."

The girls' schools have been reduced to two; and these are supported by the contributions of English ladies and gentlemen. In fact, they are not now considered as belonging to the Board. The old argument for such schools, growing out of the low estimate of female education in the native community, has lost much of its force, the labors of the mission, in this line of things, having wrought a very desirable change. "From observing our girls' schools," the report says, "a young native gentleman of Poona was led to establish schools for girls among the natives of that city; and the natives of Ahmednuggur also having seen the operation and results of our girls' schools, have for the past three or four years supported girls' schools among themselves."

The policy of the mission in regard to *native churches*, it is well known, has undergone a material change. Formerly the missionary was the pastor of the church at his station; and all the converts in the adjacent villages were under his care. "Now," the brethren say, "we have different churches, wherever there seems to be a call for them; and we intend to place a native pastor over each, as fast as we can prepare them for the pastoral office." The two churches in Ahmednuggur have native pastors already; while the churches at Shingvay and Wadáley are in charge of Mr. Ballantine, with native catechists as his assistants. "The advantages of this arrangement," the mission say, "are very great. The native pastor has the responsibility of the instruction of his flock, and of introducing new members to the church, as well as the administration of discipline; and it removes a great load from the missionary. He can assist the pastor, and can offer his advice when necessary; but the responsibility rests (where it ought) on the native pastor and the native members of the church. Heretofore we have been afraid to put so great a responsibility on the shoulders of our native brethren; but the actual working of the system, since we have introduced this new plan, has shown us that our fears were groundless. The missionary now, instead of being the pastor of a particular church, directs his attention to the formation of new churches, and the raising up of pastors and catechists and teachers for the instruction of churches and congregations already gathered and the collection of new congregations. The whole time of the missionary is occupied in preaching the gospel, and in preparing native converts for this work. During the cold season, he devotes nearly his whole time to preaching in the villages in the vicinity of his station."

Church Statistics.

The present condition of the churches under the care of this mission will appear from the following table:

Churches.	Present No.	Adults rec'd.	Deceased.
Ahmednuggur First,	87	9	2
" Second,	16	6	
Shingvay,	9	4	
Wadaley,	33	7	
Seroor,	25	8	1
	170	34	3

Schools.

The educational efforts of the mission will appear from the following extract: "We have in Ahmednuggur a school for boys and a school for girls, which are different from our ordinary village schools. The school for boys is intended to train up the children of our converts, who may appear sufficiently promising, and young men who have become Christians, for the work of teachers and catechists. To the superintendence of this school the missionary in Ahmednuggur has devoted considerable time, during the hot and rainy seasons of the past year. Eight persons have gone forth from this school during the year to be native assistants in different villages. There are at present sixteen boys in this school. The missionary at Ahmednuggur has also had a small class of young men to whom he gave lectures on theology, and with whom he read critically the Epistles of Paul to the Hebrews, to the Galatians, and to Titus, and the Book of Daniel, for the purpose of giving them an accurate knowledge of Bible truth, and an idea of the mode in which the Bible is to be studied. These expository lectures were attended by all our catechists residing in Ahmednuggur, and by the young men belonging to the school for teachers. Of the theological

class one young man connected with the station at Seroor was licensed to preach the gospel in September, and he now assists Mr. Bissell in preaching to the church at that station. The school for girls in Ahmednuggur is intended also for the children of converts, and is designed to prepare the wives of our teachers and catechists for being valuable assistants to their husbands in the work in which they are engaged. There are thirty-eight girls in the school at the present time." "A single school has been taught by a Christian teacher in the mahar part of Seroor, which has numbered from twenty to twenty-five scholars. The wife of the missionary has visited the school-house regularly several times a week, and has met a company of women, a part of whom spent an hour in learning to read, and then, joined by others, listened to the reading of the Bible or a tract accompanied with religious instruction. A smaller company of women have assembled for a like purpose in one or two other places."

Out-stations.

It is the aim of the brethren, more than ever, to exert an influence upon the rural portions of the Deccan. Hence, in addition to what they do for Ahmednuggur and Seroor, they endeavor to plant the gospel in as many villages as they can successfully occupy. Mr. Bissell has one out-station under his supervision, in which a native assistant resides. "We have twelve out-stations connected with Ahmednuggur," says the report, "where (with the exception of one now vacant) we have native catechists, who read the Scriptures daily to those who desire to hear the truth, and hold religious services regularly on the Sabbath. They also attend the pilgrimages in the vicinity of their stations, and give instruction there to those who are disposed to hear them. These out-stations are from five to forty miles distant from Ahmednuggur; several of them were occupied at the very close of the year. Some of the native assistants also teach the children of the converts and of inquirers and of all who are willing to send their children to a Christian school."

Oroomiah.

LETTER FROM MR. BREATH, JANUARY 31, 1856.

THE brethren of the Nestorian mission are not yet relieved from the embarrassments which have arisen from the unfriendly conduct of certain Persian officials. "Askar Khân," Mr. Breath says, "has more emphatically than ever before declared it to be the settled policy of the government to prevent proselyting; at the same time, however, his personal bearing has been more courteous, and we have heard less of his threats and his abuse of us among the people." It is somewhat remarkable that, with so much disposition among persons high in rank to injure the mission, so little damage has been actually done to it. This point is fairly brought forward in the following extract:

So far as the hostility of the government has occasioned distrust of us among the people, it has been injurious to the general interests of our mission; but as yet no department of our labors, with the exception of the village schools, has very materially suffered. The missionaries and their helpers go abroad as freely as before; and the people of the villages still assemble in good numbers to listen to the gospel. The seminaries are as much prized as ever; and the press is still unembarrassed. But the village schools have suffered greatly, not so much from any direct measures of Askar Khân, as from the apprehension, on the part of the Nestorians, that by sending their children to them they may render themselves obnoxious to the government. Instead of seventy schools, our number a year since, with eleven or twelve hundred pupils, there are now but about thirty-five of the former, and from five to six hundred of the latter.

The subjoined paragraph presents another phase of the missionary work.

Throughout our whole field there never was, perhaps, less spiritual life than at present; yet it is not all death. In the village of Wazerawa, near Geog Tapa, under the labors of Priest Syad and Joseph, formerly of the seminary, both of them pious and zealous, there have been for some weeks past very hopeful indications. Ten or twelve are reported as inquirers, and the number, we trust, is increasing, and the interest deepening. Members of the mission have labored there, and have been much encouraged by what they saw.

The future history of the mission may possibly be modified by the relations which are to exist between the British and Persian governments. It is for this reason that Mr. Breath introduces the following paragraph into his letter.

The difference between the Persian government and the English Ambassador is becoming more grave and complicated; and it is altogether probable that the subsequent course of this government will be more offensive to England

than the late insult to her Ambassador. Herat has long been coveted by Persia; but every attempt at its seizure has been prevented by England, under the impression that its absorption threatened the tranquillity of her Indian possessions. The King of Persia, thinking probably the present a favorable opportunity, is preparing an army to march towards Herat, under the pretext of preserving its independence against Dost Mohammed Khân, who is reported, truly or falsely, to be on his way from Kabul to subjugate it.

The recent treaty of peace will have an important bearing, without doubt, upon all such questions.

Gawar.

LETTER FROM MR. RHEA, FEBRUARY 6, 1856.

THE last number of the Herald contained a letter from Dr. Wright, in which he announced the intention of Mr. and Mrs. Rhea to spend the winter at Memikan, their mountain home. But the course of events in Gawar, since the date of that communication, has induced them to change their purpose. The subjoined statements will set the matter in its true light.

Disturbances.

Recently some thirty-five hundred Koords from the different tribes, headed by Mohammed Agha and other subordinate chiefs, gathered at Bash Kulla to oust the Turkish Pasha. He, with his three hundred Turks, had taken refuge in the old castle of Noor Allah Bey, not daring with his feeble force to meet the enemy on the open field. The Koords, being unable to eject him, turned their arms upon the defenceless Christians, and plundered five of their largest and most flourishing villages, committing other gross and flagrant enormities. Having divided the spoils, they then brought to the place of rendezvous a son of the old Moodebbir, who died a captive in the hands of the Turks at Erzroom, and were soon to bring him to Gawar, there to inaugurate Koordish misrule by his elevation to the chieftainship of the Hakkary country. The fall of Kars had doubtless accelerated the pace of these lawless movements. The impression is now wide-spread through the mountains, that the Turks are overthrown; and as the English and Russians are too far away, and too busy withal, to look after the Christian population, the Koords think they have full license to pillage and plunder. Their motto now is, "Let us eat and drink, for to-morrow we die."

The people of our plain have been much disturbed and intimidated by the report that Mar Shimon had sent a letter to Mohammed Agha, giving him liberty to plunder our village, appropriate our property, and send our heads to him. A short time before I left, Chellabi Agha passed by our house about dusk, with a party of fifty or sixty armed men. He was returning from the village of Mohammed Agha, by whom he had just been promoted to be the chief of the Destoogai tribe, to which our village belongs, when Koordish rule prevails in the country. He sent in his chief servant, with his compliments, to inform me that he had just seen the letter which the Patriarch had sent to Mohammed Agha, directing him to plunder our village. At another time he said that Mar Shimon was now the great man of the mountains, and that they (the Koords) would do his pleasure. I can hardly bring myself to believe that those chiefs would have dared to carry out Mar Shimon's orders; but it was a possible thing. Many unmistakable signs showed that the Koords were every day becoming more and more turbulent; and, consequently, it was an unsuitable place for a lone lady to be in, especially when it was so difficult for her to remove in case of imminent danger. The roads had not yet been blocked up, though it was mid-winter. No snow had fallen for four weeks; and the foot-paths were sufficiently hard to bear up our mules. The weather was mild, though we had had the mercury at 36° below zero. It was possible for us to get away; but if we remained any longer, it was highly probable that the roads would be blocked up for three or four months. In these circumstances the path of duty was plain; and we reluctantly set our faces toward Oroomiah.

Mr. Rhea hopes, however, to superintend the operations of the mission at Memikan. "Our little school," he says, "will continue." And the villagers have never attended public worship more fully and punctually than they did during the winter. Yohannan finds abundant opportunities for preaching the gospel in Ishtazin. Mutloob and Hormezd are laboring in Tekhoma in hope. It would seem very desirable, therefore, that the mission retain its hold on Gawar; and this, with the divine blessing, they will do.

Mosul.

LETTER FROM MR. WILLIAMS, FEBRUARY 16, 1856.

OUR brethren are cheered in their labors by many tokens of the divine favor. The attendance upon their Sabbath services is good; and the number of pupils in their schools is quite large. "Intercourse with the people increases, and is more satisfactory." "At the January communion, four united with the church; and three others have since applied for admission."

Unexpected Development.

This letter refers to a new opening for missionary effort, which cannot fail to interest the reader. The narrative is as follows:

A movement has begun in Jebel Tour, which we watch with some interest. Under the weight of the grinding oppression incident to the rebellion of Yezdeen Sheer Bey, a part of the village of Azzokh sent to us a deputation in the spring, declaring their purpose to become Protestants. As the movement was wholly secular, we had little confidence in its permanence, and we received our visitors rather coldly; but we gave them a letter to the English Consul in Diarbekir, to which pashalic Azzokh belongs, and referred them for advice to the Protestants there. At Diarbekir the deputation came in contact with a papal Bishop, who with smooth words and large promises beguiled them, until they accepted his offers, and returned to their homes papists. Their constituents, however, flatly and persistently refused to ratify the act; and the secession became eventually reconciled to the majority, and the schism was healed. But the trouble broke out anew; and the secessionists sent a special messenger to us. The deputation went again, moreover, to Diarbekir, and delivered the old letter to the English Consul, who promised to do all he could for them. They wrote and rewrote to us, urging us either to come or send some one to their help; but we knew that it was of no use to go without a letter from the Pasha, authorizing the organization of a Protestant community under the firman, and requested Mr. Holmes to procure such a letter for us. He replied that the Pasha was touring through his district, and nothing could be done until his return. Weary of the delay, another deputation visited us; and it was decided that the Protestant Wakeel here should return with them. The Pasha of Mosul, with whom he is just now in great favor, gave him a cavass and a strong letter to the Governor of Jezireh; and they set out. A few hours after they left, we received from Diarbekir the letter for which we had been some months waiting, and which the English Consul procured for us promptly on the Pasha's return; and before night it was in Jeremiah's hands. Thus doubly armed, his mission was eminently successful. The authorities at Jezireh granted his every request; and forty-two heads of families, including one hundred and nine males, were legally enrolled as a separate community, and their tax list was set off at the old rates.

Jeremiah spent seven days at Azzokh, preaching the truth, and faithfully endeavoring to reconcile the factions to each other. It was not till the day before he left, that he said a word about organizing a Protestant community. He then, after clearly stating what was expected from a Protestant, said that any who chose to enter their names as Protestants, could do so without fear, as he had ample power to say that they should not be persecuted or oppressed for so doing. But none must enter their names, unless determined to continue Protestants. Forty-two came forward; and the roll was made out. Others afterwards applied, but were put off until they should think more of it. By letters just received we learn that there are now sixty-one houses; and they look to us for a religious teacher. Kos Makhiel has been sent to them, and will remain until another takes his place. Thus, without our agency, and in this sudden manner, is Jebel Tour opened to us; and an imperative reason is given for the occupancy of Mardin. Shall we have a man or men to put there?

Jeremiah was nearly sick when he left Mosul; and the fatigue and exposure were almost too much for him. After his return, he with great simplicity said, "I talked, talked, all day, all day, to the sixth hour in the night every day, till I was so sick I could not speak, and I thought there was not an hour between me and death. Then I prayed, (in thought, for I could not move my lips, but in my thought I prayed,) and said, 'O Lord! Take me when thou wilt; but not this time. For if I die now, bad men will say I came to do an evil thing, and thou hast killed me. But in my heart it was to do a good

thing I came, not an evil. Spare me to finish this work, and return in peace; and thanks to thy name. I will go any other time, when thou shalt call." And he was spared, and returned with a report of success that astonished his enemies. But when asked by one of us, "How do those new Protestants stand towards spiritual things?" He replied, "When Paul was preaching, he once met some men who were disciples of John; and he asked them, 'Have ye received the Holy Ghost?' and they said, 'We have not so much as heard if there be any Holy Ghost.'"

Arabkir.

LETTER FROM MR. CLARK, MARCH 1, 1856.

THE hopes which previous communications from this station have excited, there is good reason to believe, are not to be disappointed. The present letter contains undoubted proofs of a wide-spread and progressive reformation. Some of the details, however, cannot be transferred to these pages.

Trials of a rich Family.

The following narrative has a special value. It is not often that our missionaries have occasion to record such instances of persecution.

We have been having a little skirmishing with the great ones of our city, for a few weeks past; but the storm is spent, and all is comparatively quiet again. The occasion of the disturbance was the enrollment among the Protestants of the richest house, with one exception, among all the Armenians of the place. It is a large and influential family, comprising some ten or twelve male members, sustaining in this city and elsewhere an excellent reputation for uprightness and integrity in all its business relations. During the two years and a half that I have spent in Arabkir, I have repeatedly called at this house, and have ever been most cordially received. I have conversed freely with the family upon the blessings of the gospel, and the errors and superstitions of their own church.

But the separation of this leading house was thought by the Armenians too great a triumph for the Protestants. A large part of the city seemed to them to have fallen into our hands. The other princes and rich merchants took counsel. They said, "We must, and we will, have that house back again among us, cost what it may. Our cause is ruined, if this family remains Protestant. Money, threats and persecution, even unto death, we will employ, before we will abandon our purpose." They commenced their work with smooth and honeyed words of flattery and praise, warm professions of friendship and a kind regard for the reputation and standing in society of our friends, expressions of wonder that they should have taken a step so seriously affecting their popularity, &c. &c. They then used entreaty. They besought the family, for the sake of its numerous friends, its honor and peace, to turn back to them again. But this did not avail. The answer was, "We value the favor and honor of God, more than all our friends." The next argument was, "All the Armenians will become your enemies." "That is a small matter to us," was the reply, "for we have long known and proved that their friendship was false and worthless."

Then the members of this house were taken, one by one, and privately threatened. Every expedient possible was resorted to for persuading, frightening, and compelling them to return. The Armenians threatened to bring false suits against them, rob them of their property, by false witnesses charge upon them the worst possible crimes before the government, burn down their houses, and secretly put them to death. All these threats were, indeed, made with caution; for the authors of them were not bold enough to make them publicly. But to all, the principal member of this house replied, "You may bring false suits against us; you may rob us; you may criminate us before the government; you may burn down our houses; but know well that we will spend our very last para rather than turn back to your idolatries and corruptions."

The Armenians then, by large bribes, sought to enlist the Turkish authorities in the work of persecution. Some circumstances favored them. A new Governor and Judge had just been appointed over the city, both having come from a distance, and both being vicious, intemperate, and bribe-loving men. The oldest member of this family, moreover, just at this time was removed by death. In such a case, according to law, it is customary for the judge to take an inventory of all the property; and in so doing he generally appropriates to himself as much as he pleases. But in this case, the deceased had so anticipated, and made pro-

vision for, every possible event, that there was left no chance for plunder. The corrupt officials were enraged; for this was a rich family; and they were expecting a large booty. They readily united with the rich Armenian princes, therefore, and planned to spoil our friends of their goods. They said to the Governor and Judge, "Oppress, plunder and strip them of their goods, till they turn from their Protestantism; and then we will see that you are well paid." But their zeal was too hot to be either wise or lasting. The Armenians were so eager for revenge, the Turks were so hungry for plunder, and all were so reckless, that they most effectually injured their own cause. The head-man of our Protestants, not at all intimidated by their threats, boldly withstood them, and exposed their villany, refusing to yield in the least to their demands. The Judge in a rage hasted off to Kharpoot to report the case to the Pasha, thinking perhaps that he could bribe the latter by promising him a share in the plunder. We sent a letter to the Pasha, reporting the matter in full; and the result has been that a day or two since the Judge returned to this city, quite mollified; and he now wishes to settle the matter amicably.

Mr. Clark states that four persons were admitted to the church on the first Sabbath in February, the number of persons present having been two hundred and twenty-five.

Trebizond.

LETTER FROM MR. POWERS, FEBRUARY 26, 1856.

A LETTER from Mr. Powers was published in the January Herald, which lamented the effect produced upon his ordinary congregation by frequent removals. He now says, however, that he has as many hearers as there have been in past times. "Good attention has been given to the preached Word; and an unusual degree of harmony and kindly feeling exists. The general walk and conversation of Christians are such as to induce the hope that by the grace of God the labor expended in Trebizond is not in vain."

Signs of Progress.

The following extract shows that our missionary brother has much to encourage him.

Although the number of enrolled Protestants has not increased of late in this city, Protestantism is surely gaining ground. There never has been a time when the Armenians generally exhibited so much friendly feeling towards our people, when they have been so willing to converse on the subject of religion, and so much disposed to acknowledge the truth of our views. There is great freedom of speech in the city; and the principles of the gospel have made a very general and deep impression. There are many whose minds are so far enlightened that they are uneasy in their present position, and either neglect altogether the peculiar rites of their religion, or perform them with frequent misgivings; but still have not principle enough to break away from their domestic, social and business relations, and openly espouse the truth.

The case of our washerwoman, an Armenian who has never attended our services, but whose brothers are Protestants, illustrates the condition of many in the city. "I have not confessed to a priest," she said, "or taken the sacrament for years. My conscience will not let me. I know my heart is not right; and I cannot make it right. And what is the use of my confessing and taking the sacrament? Ah! the former times were better than these. Then we went to church, said our prayers, confessed, and received the sacrament, and did not know but all was right. Perhaps we should have been saved." As I related her remarks last evening to a man who was formerly a constant attendant on our services, he replied, "That is my case exactly." Alas! how many there are in this city, who know enough of the truth to make them quite uncomfortable as they are, but have not interest enough in it to follow and obey it!

Another fact indicates the favorable change which is taking place in the public mind. It is mentioned in the following paragraph.

A month ago, I opened a bookstore in one of the most frequented parts of the city. This store has been visited by all classes of people, including school teachers, primates, priests, and even the Armenian Bishop himself. Not a word of opposition has been heard. Many express their approbation. One man exclaimed, "That is it; now you have done the thing." Our bookseller is one of the most intelligent members of our church, and has much opportunity for free and practical conversation on the great truths of the gospel. The bookstore is thus a centre of moral influence, where Christianity is publicly proclaimed, and its

claims are urged upon the attention of men.

Mr. Powers has sometimes spoken of a small congregation out of the city. He now reports its continued prosperity. His language is as follows :

Five men, four of whom are heads of families, seem truly interested in good things. One of them, and the one of greatest influence, a year ago was far enough from Protestantism. He now seems deeply concerned to know and do his duty. Soon after his attention was first arrested, he observed several days of private fasting and prayer for the divine blessing and guidance. He has attended our services in the city several Sabbaths, and I have conversed with no one in a long time who seemed to be more truly led by the Spirit. He and his children are together learning to read. Some of the women of these families, a few months ago, were strongly opposed to the truth, and to our brother who conducts their services on the Sabbath. One woman was warned in a dream not to do or say any thing against this brother; and she has since become an attentive hearer. Another was induced for once to listen to the truth; and she has become so much interested that she requests that at least an evening meeting may be held at her house. She is also learning to read. Thus all the women have become more or less interested in the truth.

Beirut.

ANNUAL REPORT.

The Church and Congregation.

THE changes which have taken place in the missionary force at Beirût, are already known. As Mr. Ford performs the duties which were formerly discharged by Mr. Whiting, it belongs to him to speak of the church and congregation. His language is as follows: "In the ordinary services of the station, there has been no change. The number in attendance on public worship has been variable. During the winter, when the congregation is the largest, about seventy on an average have listened to the preaching of the gospel on the Sabbath. Mr. Smith has given particular instruction to a Bible class, numbering from twelve to fifteen. Three persons, one of them a female, have been admitted to the native church on a profession of their faith. Among those received was the American vice-consul at Tripoli, a man of most interesting character and lovely spirit, who has suffered no little shame and loss for Jesus' sake. His case was mentioned in the Herald for 1855, p. 138. The female recently admitted to the church is one of the graduates of the seminary, formerly under Dr. De Forest's care. She has been for some time the successful teacher of the female school on the mission premises at Beirût."

Other Departments.

This station has three schools under its care, one of them being for girls. The whole number of pupils has been one hundred and fifteen; the average attendance is reported as having been eighty-nine. "The text-book most used is the New Testament." The following statement is valuable: "The teachers are all pious, being also members of the mission church; and religious instruction is imparted by them. Portions of the Bible are recited; and in several instances the whole of the Shorter Catechism has been committed to memory. In addition to the ordinary instruction of the week, two of the teachers are accustomed to gather their pupils around them every Sabbath afternoon, to unfold more fully the great truths that pertain to the salvation of the soul."

The translation of the Scriptures into Arabic has been retarded somewhat by Mr. Smith's enfeebled health, as also by the prevalence of the cholera. After finishing the minor Prophets from Hosea to Nahum, this brother directed his attention to Isaiah; and at the close of 1855 he had reached the forty-fourth chapter. Some progress has been made in printing the translation. The whole number of pages, issued from the press during 1855, has been 1,678,000.

Bhamdun.

ANNUAL REPORT.

Preaching of the Word.

THE field assigned to Mr. Benton has a population of some forty thousand, not one in a thousand of whom is supposed to have "that knowledge of Christ which is indispensable to his salvation." An effort has been made to diminish this "gross darkness." The Sabbath school, the preaching service, Bible classes for both sexes, have been continued during the year; and recently a meeting for religious conversation has been held from house to house on the evening of the Sabbath. At other times, moreover, there are appropriate services. On Wednesday evening there is a weekly lecture; on Saturday evening a special meeting has been commenced for church members and candidates for Christian fellowship; and the worship of the mission family has been

open to all, "more than a hundred persons, including children, having in this way come under the influence of the gospel." Ten persons have sought admission to the Protestant brotherhood, some of whom are already propounded for this privilege in connection with the churches at Beirût and Abeih. It is hoped that an evangelical church will be organized at B'hamdun before the close of 1856. Of the occasional services, held at different points, it is not necessary to speak.

Other Agencies.

Ten schools have been in operation, at ten different villages, besides the girls' school at B'hamdun. The number of pupils is more than four hundred and fifty, one-fifth of them being girls. "The books used in these schools are Bibles and Testaments, Watts's and the Assembly's Catechisms, various other religious works, such as Pilgrim's Progress, Imitation of Christ, arithmetics, grammars, geographies, etc. The leading object is the inculcation of religious truth and the evangelization of the community."

The following extract should be read in this connection: "Next to the schools, the chief instrumentality for introducing the gospel to Lebanon is our medical practice. There is no regular physician in this extensive district. By the generous donation of A. W. Butler, M. D., of Hartford, Connecticut, once and again we have been enabled to distribute in hundreds of instances the proper medicines, with gratifying success, to patients of all classes, of whom some came from the distance of twenty miles. From those able to pay we have commenced taking a small fee, and have already collected about one hundred piastres." Mr. Benton concludes his report with the subjoined statement: "The donation of twenty dollars from the four Sabbath schools in Rockville, Connecticut, received in 1854, has enabled us to give a Testament or Psalter to every member of our schools who has committed the Assembly's Catechism to memory."

Abeih.

LETTER FROM MR. AIKEN, FEBRUARY 19, 1856.

MR. and MRS. AIKEN, it will be remembered, embarked for the Syria mission last autumn; and soon after their arrival at Beirût, they were stationed temporarily at Abeih. This fact has brought them into immediate contact with the seminary, under the care of Mr. Calhoun; and a large part of the present letter is devoted to this important institution. Some of the statements in regard to the pupils will be read with peculiar satisfaction.

The Seminary.

There is something peculiarly interesting in these twenty-five boys, all bright and intelligent as any among us, and full of life and vigor. I like to watch them as they are now engaged in their studies in the school-room; or, after study hours, to see them in front of the seminary, or again climbing the mountain side to "smell the air," as is literally the appropriate and poetic Arabic phrase corresponding to our "going to walk." Still more interesting is it to hear them recite at their daily Bible exercise. This occupies the first hour of school; and we attend it as part of our discipline in learning the language. It is remarkable how many can repeat the names of the kings of Judah and Israel in order, giving the character and length of the reign of each, and how readily others can mention every link in the genealogy of our Savior. This, to be sure, is in part accounted for, and even necessitated, by the fact that they have no concordances or commentaries in their own tongue.

It gladdens our hearts to be able to tell you, and it will gladden yours to learn, that at the present time there are unmistakable signs of the presence of God's Spirit in the seminary. As many as ten of the boys are deeply interested in the concerns of their souls; and some of them are already rejoicing in the hope that they have been born again. Three or four others are more or less serious. Thus half the school are evidently the subjects of a special divine influence. The work goes on quietly. Many seek frequent opportunities of conversing with Mr. Calhoun and their native teachers. He is frequently obliged to send them away, because other business imperatively demands his attention, or because his weariness from previous labors is so great as to forbid any farther tax on his energies.

Interesting Pupils.

Mr. Aiken mentions two of these young inquirers by name, and describes their recent spiritual history. Of one he writes as follows:

Fuddalullah ("the bounty of God") entered the seminary last fall a bigoted Greek. He was rather older than the average, and had a superior knowledge of Arabic grammar, two facts of which he seemed fully conscious. He had been here only a few weeks, however, before his manner became less haughty; for he began to see himself a lost sinner. His

interest in the Bible and spiritual things was awakened; and he began to inquire what he should do to be saved. So changed had his views become by the time of the recess, during the Christmas holidays, that he was unwilling to go home, knowing that he would there find no sympathy with his inquiring state of mind, but rather ridicule and persecution.

Soon after the school began again, he went to Mr. Calhoun to ask that some change might be made, so that he could sleep in the same room with Abou Faour, a married man somewhat advanced in life, who but recently tilled his little patch of terraces near Hasbeiya; but whom, on account of his simple piety and ardent desire to do good, Mr. Calhoun has been endeavoring to prepare more fully for preaching the gospel to his fellow villagers. He is comparatively illiterate, so far as a knowledge of the Arabic goes, and his pronunciation is uncouth. Hence Fuddalullah, with the feelings with which he entered the seminary, would have thought it beneath his dignity to converse with him. But now we find this proud scholar seeking opportunities of conversing with him, by night as well as by day. Verily, what a change has the Spirit of God wrought in his views and actions! He now feels that there is something more important than a knowledge of the final vowels in Arabic.

In respect to another, whose name is Saleeba, Mr. Aiken thus writes:

He was formerly in the family of Mr. Thomson of Sidon, and afterwards in that of Dr. De Forest. He has always manifested an eager desire for knowledge; and while yet a servant he learned to read, and acquired enough of the elementary branches besides to qualify him for admittance into the seminary. He is modest, but firm and decided. For some time past, Mr. Calhoun has often seen him weep in meeting; and, having lately had religious conversation with him, is surprised at the clear, discriminating views of truth which he possesses, his firmness of purpose, and withal his deep feeling. He was asked at the last interview, "Do you love to pray?" "Indeed I do," he replied, his face kindling with joy, as if at the bare mention of the word prayer.

The Prospect.

Our young brother concludes this part of his letter with the following language: "These and many more are prayerfully inquiring for the way of life, or rejoicing in the hope that they have just entered it. They meet for prayer and religious conference every evening by themselves, or with the teacher, Maalim Razzook, who rooms in the seminary. He has recently united with this church, and proves of great assistance in this glorious work. We can hardly realize that God is at last really answering our prayers, and the prayers of his church, in behalf of this mission. We cannot but thank God and take courage, while we call upon our Christian brethren in America, through whose liberality this seminary was established and is now sustained, to pray yet more fervently for the work of the Lord in it. The few native churches already organized by this mission, and many converts in dozens of villages, are looking with intense anxiety to this seminary for a native ministry. What may not God accomplish for Syria, through the instrumentality of all this sanctified talent!"

Miscellanies.

IMPORTANT CONCESSIONS BY THE SULTAN.

One of the consequences of the war, now so happily terminated, is to be a great enlargement of the rights and privileges of the inhabitants of Turkey. The head of the empire has made concessions, which must prove unspeakably valuable. We are not to expect, indeed, that these concessions will be every where carried into effect as fully and as speedily as they would be in more enlightened lands; but a foundation has been laid for progressive changes, in things spiritual and things temporal, of the highest moment.

As the new *hatti-sherif* of the Sultan is henceforth to be the *magna charta* of his people, it is proper that it should have a permanent place in the publications of the Board. Lord Stratford de Redcliffe transmitted to the Earl of Clarendon printed copies of this document in Turkish and

French, both being regarded as official. The translation which follows, was made from the French copy.

The Hatti-sherif.

Let it be done as herein set forth.

To you, my Grand Vizier, Mehemed Emin Aali Pasha, decorated with my Imperial Order of the Medjidiyé of the first class, and with the Order of Personal Merit; may God grant to you greatness, and increase your power!

It has always been my most earnest desire to insure the happiness of all classes of the subjects whom divine Providence has placed under my imperial sceptre; and since my accession to the throne I have not ceased to direct all my efforts to the attainment of that end.

Thanks to the Almighty, these unceasing efforts have already been productive of numerous useful results. From day to day the happiness of the nation and the wealth of my dominions go on augmenting.

It being now my desire to renew and enlarge still more the new institutions, ordained with the view of establishing a state of things conformable with the dignity of my empire and the position which it occupies among civilized nations; and the rights of my empire having, by the fidelity and praiseworthy efforts of all my subjects, and by the kind and friendly assistance of the great powers, my noble Allies, received from abroad a confirmation which will be the commencement of a new era, it is my desire to augment its well-being and prosperity, to effect the happiness of all my subjects, who in my sight are all equal and equally dear to me, and who are united to each other by the cordial ties of patriotism, and to insure the means of daily increasing the prosperity of my empire. I have, therefore, resolved upon, and I order the execution of, the following measures.

The guaranties promised on our part by the Hatti-Humaïoun of Gul-Hané, and in conformity with the Tanzimat, to all the subjects of my empire, without distinction of classes or of religion, for the security of their persons and property and the preservation of their honor, are to-day confirmed and consolidated; and efficacious measures shall be taken in order that they may have their full and entire effect.

All the privileges and spiritual immunities granted by my ancestors *ab antiquo*, and at subsequent dates, to all Christian communities or other non-Mussulman persuasions established in my empire under my protection, shall be confirmed and maintained.

Every Christian or other non-Mussulman community shall be bound, within a fixed period, and with the concurrence of a commission composed *ad hoc* of members of its own body, to proceed, with my high approbation and under the inspection of my Sublime Porte, to examine into its actual immunities and privileges, and to discuss and submit to my Sublime Porte the reforms required by the progress of civilization and of the age. The powers conceded to the Christian Patriarchs and Bishops by the Sultan Mahomet II. and his successors, shall be made to harmonize with the new position which my generous and beneficent intentions insure to these communities.

The principle of nominating the Patriarchs for life, after the revision of the rules of election now in force, shall be exactly carried out, conformably to the tenor of their firmans of investiture.

The Patriarchs, Metropolitans, Archbishops, Bishops and Rabbins shall take an oath on their entrance into office, according to a form agreed upon in common by my Sublime Porte and the spiritual heads of the different religious communities. The ecclesiastical dues, of whatever sort or nature they be, shall be abolished, and replaced by fixed revenues for the Patriarchs and heads of communities, and by the allocation of allowances and salaries equitably proportioned to the importance of the rank and the dignity of the different members of the clergy.

The property, real or personal, of the different Christian ecclesiastics shall remain intact; the temporal administration of the Christian or other non-Mussulman communities shall, however, be placed under the safeguard of an assembly to be chosen from among the members, both ecclesiastics and laymen, of the said communities.

In the towns, small boroughs, and villages, where the whole population is of the same religion, no obstacle shall be offered to the repair, according to their original plan, of buildings set apart for religious worship, for schools, for hospitals, and for cemeteries.

The plans of these different buildings, in case of their new erection, must, after having been approved by the Patriarchs or heads of communities, be submitted to my Sublime Porte, which will approve of them by my imperial order, or make known its observation upon them within a certain time.

Each sect, in localities where there are no other religious denominations, shall be free from every species of restraint as regards the public exercise of its religion.

In the towns, small boroughs, and villages, where different sects are mingled together, each community inhabiting a distinct quarter shall, by conforming to the above-mentioned ordinances, have equal power to repair and improve its churches, its hospitals, its schools, and its cemeteries. When there is question of the erection of new buildings, the necessary authority must be asked for, through the medium of the Patriarchs and heads of communities, from my Sublime Porte, which will pronounce a sovereign decision according to that authority, except in the case of administrative obstacles. The intervention of the administrative authority in all measures of this nature will be entirely gratuitous. My Sublime Porte will take energetic measures to insure to each sect, whatever be the num-

ber of its adherents, entire freedom in the exercise of its religion.

Every distinction or designation tending to make any class whatever of the subjects of my empire inferior to another class, on account of their religion, language, or race, shall be forever effaced from the administrative protocol. The laws shall be put in force against the use of any injurious or offensive term, either among private individuals or on the part of the authorities.

As all forms of religion are and shall be freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account. No one shall be compelled to change their religion.

The nomination and choice of all functionaries and other *employés* of my empire being wholly dependent upon my sovereign will, all the subjects of my empire, without distinction of nationality, shall be admissible to public employments, and qualified to fill them according to their capacity and merit, and conformably with rules to be generally applied.

All the subjects of my empire, without distinction, shall be received into the civil and military schools of the government, if they otherwise satisfy the conditions as to age and examination which are specified in the organic regulations of the said schools. Moreover, every community is authorized to establish public schools of science, art, and industry. Only the method of instruction and the choice of professors in schools of this class shall be under the control of a mixed council of public instruction, the members of which shall be named by my sovereign command.

All commercial, correctional, and criminal suits between Mussulmans and Christian or other non-Mussulman subjects, or between Christians or other non-Mussulmans of different sects, shall be referred to mixed tribunals.

The proceedings of these tribunals shall be public; the parties shall be confronted, and shall produce their witnesses, whose testimony shall be received, without distinction, upon an oath taken according to the religious law of each sect.

Suits relating to civil affairs shall continue to be publicly tried, according to the laws and regulations before the mixed provincial councils, in the presence of the governor and judge of the place. Special civil proceedings, such as those relating to successions or others of that kind, between subjects of the same Christian or other non-Mussulman faith, may, at the request of the parties, be sent before the councils of the Patriarchs or of the communities.

Penal, correctional, and commercial laws, and rules of procedure for the mixed tribunals, shall be drawn up as soon as possible, and formed into a code. Translations of them shall be published in all the languages current in the empire.

Proceedings shall be taken, with as little delay as possible, for the reform of the penitentiary system as applied to houses of detention, punishment or correction, and other establishments of like nature, so as to reconcile the rights of humanity with those of justice. Corporal punishment shall not be administered, even in the prisons, except in conformity with the disciplinary regulations established by my Sublime Porte; and every thing that resembles torture shall be entirely abolished.

Infractions of the law in this particular shall be severely repressed, and shall besides entail, as of right, the punishment, in conformity with the civil code, of the authorities who may order, and of the agents who may commit them.

The organization of the police in the capital, in the provincial towns, and in the rural districts, shall be revised in such a manner as to give to all the peaceable subjects of my empire the strongest guaranties for the safety both of their persons and property.

The equality of taxes entailing equality of burdens, as equality of duties entails that of rights, Christian subjects, and those of other non-Mussulman sects, as it has been already decided, shall, as well as Mussulmans, be subject to the obligations of the Law of Recruitment. The principle of obtaining substitutes, or of purchasing exemption, shall be admitted. A complete law shall be published, with as little delay as possible, respecting the admission into and service in the army of Christian and other non-Mussulman subjects.

Proceedings shall be taken for a reform in the constitution of the provincial and communal councils, in order to ensure fairness in the choice of the deputies of the Mussulman, Christian, and other communities, and freedom of voting in the councils. My Sublime Porte will take into consideration the adoption of the most effectual means for ascertaining exactly and for controlling the result of the deliberations of the decisions arrived at.

As the laws regulating the purchase, sale, and disposal of real property are common to all the subjects of my empire, it shall be lawful for foreigners to possess landed property in my dominions, conforming themselves to the laws and police regulations, and bearing the same charges as the native inhabitants, and after arrangements have been come to with foreign powers.

The taxes are to be levied under the same denomination from all the subjects of my empire, without distinction of class or of religion. The most prompt and energetic means for remedying the abuses in collecting the taxes, and especially the tithes, shall be considered. The system of direct collection shall gradually, and as soon as possible, be substituted for the plan of farming, in all the branches of the revenues of the State. As long as the present system remains in force, all agents of the government and all members of the medjlis shall be forbidden, under the severest penalties, to become lessees

of any farming contracts which are announced for public competition, or to have any beneficial interest in carrying them out. The local taxes shall, as far as possible, be so imposed as not to affect the sources of production, or to hinder the progress of internal commerce.

Works of public utility shall receive a suitable endowment, part of which shall be raised from private and special taxes, levied in the provinces which shall have the benefit of the advantages arising from the establishment of ways of communication by land and sea.

A special law having been already passed, which declares that the budget of the revenue and expenditure of the state shall be drawn up and made known every year, the said law shall be most scrupulously observed. Proceedings shall be taken for revising the emoluments attached to each office.

The heads of each community and a delegate, designated by my Sublime Porte, shall be summoned to take part in the deliberations of the Supreme Council of Justice on all occasions which might interest the generality of the subjects of my empire. They shall be summoned specially for this purpose by my Grand Vizier. The delegates shall hold office for one year; they shall be sworn on entering upon their duties. All the members of the Council, at the ordinary and extraordinary meetings, shall freely give their opinions and their votes, and no one shall ever annoy them on this account.

The laws against corruption, extortion, or malversation, shall apply, according to the legal forms, to all the subjects of my empire, whatever may be their class and the nature of their duties.

Steps shall be taken for the formation of banks and other similar institutions, so as to effect a reform in the monetary and financial system, as well as to create funds to be employed in augmenting the sources of the material wealth of my empire.

Steps shall also be taken for the formation of roads and canals to increase the facilities of communication and increase the sources of the wealth of the country. Every thing that can impede commerce or agriculture shall be abolished. To accomplish these objects, means shall be sought to profit by the science, the art, and the funds of Europe, and thus gradually to execute them.

Such being my wishes and my commands, you, who are my Grand Vizier, will, according to custom, cause this imperial firman to be published in my capital, and in all parts of my empire; and you will watch attentively and take all the necessary measures that all the orders which it contains be henceforth carried out with the most rigorous punctuality.

Remarks of Mr. Schauffler.

The address was read by Mr. Schauffler. In speaking of the Ambassador's reply, this brother says: "He agreed with us that something great had been gained; though what was obtained, now a principle, would require vigorous and persevering efforts to carry it into practice. But he most solemnly and tenderly deprecated all credit of having done any thing, except 'as a humble instrument in the hands of divine Providence;' and he added that he had never felt the hand of God so sensibly present in any measure he ever carried through, as in this case, which, when he had already given it up for lost, succeeded all at once in a way that filled him with astonishment." "He thanked us several times for the expression of our sentiments; and he remarked twice that he would convey our sentiments to his government. This he never did before. I understand that the significancy of the Hatti-sherif is not appreciated by the government; and our address was, therefore, extremely opportune, and perhaps providential, as so many circumstances connected with this state document appear to have been."

The subjoined statement, as explaining the character of the Hatti-sherif, is valuable: "It is considered by Mohammedans themselves as opening the door to them to become Christians, if they please. When it was read in public, the Sheik-el Islam, or the Mohammedan Pope, publicly invoked the divine blessing upon the imperial edict. May his prayer be heard! The Armenians and the Greeks, here and elsewhere, are displeased with this document, because, as I suppose, they see that it is favorable to the propagation of Protestantism, but not to their baptized idolatry. This fact has not escaped the penetration of some Mohammedans."

ADDRESS TO THE BRITISH AMBASSADOR.

On the 5th of March, an address was presented to Lord Stratford de Redcliffe, signed by eleven missionaries of the American Board, as also by Dr. Blackwood, one of the chaplains at Scutari, Rev. H. M. Blakiston, chaplain of the British Embassy, and four other missionary laborers in the Turkish empire. This address is in the following language.

The undersigned Protestant missionaries, belonging to various Christian churches and societies of Great Britain and America, consider it their duty at the present important and auspicious period of this empire, signalized by the publication of the imperial hatti-sherif of the reigning Sultan, to give utterance to their feelings of gratitude to God, the giver of every good gift, to express to your lordship their entire satisfaction with the extent and the spirit of that document, relative to religious freedom and the rights of conscience, and to congratulate you on the honor providentially and deservedly conferred upon your lordship of having become instrumental in accomplish-

ing so great and so good a work for the millions of Turkey. While we would gratefully recognize the valuable services, rendered by the representatives of several other countries to forward this praiseworthy end, we cannot but realize that the accomplishment of this work is pre-eminently due, under God, to the influence of the representative of Great Britain.

From the beginning of the disastrous war, still pending between the great western powers and Turkey on one side, and Russia on the other, we have looked upon each passing event with painful and prayerful interest. We have prayed for the maintenance and triumph of right, and for the speedy return of peace—a peace re-establishing justice among neighboring nations, and promoting truth and righteousness, and the temporal and spiritual prosperity of the various classes of society, and the different nationalities resident in the Turkish empire. We have always believed that such would be the result; and this has been our comfort amid the scenes of horror which surrounded us.

Nor has our hope been disappointed. The imperial hatti-sherif, lately published, has convinced us that our fond expectations are likely to be realized. Turkey, snatched from the border of imminent destruction, will see a better day. The light will shine upon those who have long sat in darkness; and, blest by social prosperity and religious freedom, the millions of Turkey will, we trust, be seen ere long sitting peacefully under their own vine and fig-tree.

Your lordship will allow us to say that we consider the hatti-sherif entirely satisfactory, not only in its social enactments, but also relative to freedom of conscience. To give that bolder utterance to this great principle which some seem to have expected, would in our opinion have been imprudent, and would have retarded the cause of truth instead of advancing it. It would have imperiled the organization and reformation of Turkey. As it is, the prospects of this country appear to us bright. The imperial document will only need a consistent and discreet application when called for, and the world will soon perceive the importance of the imperial act. We would gratefully acknowledge the kindness of the Sovereign of this country, and the wise and liberal moderation of his government. We see no reason to entertain any doubt of their sincerity and loyalty in the promulgation of the imperial edict, or of their intention to give it effect throughout the land. But we cannot help doing justice to the friendly agencies from more enlightened countries, which have led them to take so elevated and enlightened a stand in the future government of this country; and, among these agencies, your lordship will permit us to consider you foremost as the representative of the most liberal Protestant country of Europe. It is highly gratifying to us to give utterance to this just sentiment. We cannot, however, close this inadequate expression of our views and feelings on the subject, without alluding to the necessity of the continued experienced counsel, and the friendly encouragement and assistance too, which the enlightened western powers, and especially England, will have to afford to the government of Turkey, in introducing and supporting these principles which are so far beyond the conceptions of an ignorant and fanatical population. The temptation of yielding to circumstances, and of sacrificing the principles of justice and truth to popular prejudices, will be great and constant. The very novelty of the moral principles now to be introduced into the administration of the spiritual interests of society, as well as the depth and extent of their bearings, will for some time to come render experienced counsel and co-operation from abroad a welcome service even to the most vigorous government, in carrying out the intentions of the benevolent Sovereign, and in meting out equal justice to the various religious denominations and to individuals without respect of persons or of traditionary fanaticism.

But, though we consider the problem which is now to be solved a very delicate one, we would look with cheerfulness to the future, trusting in God, who has already done so much for Turkey, and who will doubtless carry forward to completeness the great work of its regeneration.

Our devout wish and prayer in closing is, that it may please God to spare your lordship yet for many years to come to this country, whose wisest measures have been matured for thirty years past under your personal influence and advice. And may the God of all grace accept and bless the labor of your hands, and prepare you for rest in a better world, when the contests and the trials of this present life shall be over!

Proceedings of other Societies.

Foreign.

WESLEYAN MISSIONS IN CANADA.

The senior Secretary of the Wesleyan Missionary Society, Dr. Beecham, visited British America last year, for the purpose of making certain arrangements which the Committee had regarded as desirable. While he was in Canada West, and in addition to the specific duties which devolved upon him, he endeavored to make him-

self more perfectly acquainted with the operations of the society among the Indians. On his return to England he made a report, in which he speaks particularly of his visit to certain stations. His impressions in regard to them will be gathered from the extract that follows.

Indian Stations.

The first station which he saw was the Mount Elgin and Muncey mission, on the western bank of the river Thames, upwards of twenty miles beyond London. At this place the Indians are of the Ojibwa and Muncey tribes. Mount Elgin has an industrial institution. It is a large stone building, in which about fifty Indian youths and girls receive a religious training and instruction in useful knowledge. During the former part of every week-day, they have common instruction in the school; and in the latter part of the day the boys are employed in various occupations on the farm, and the girls are taught the several arts of household management. The students of both sexes display intelligence and activity. Their progress in useful knowledge is very commendable. Some of the elder girls are becoming qualified to manage domestic affairs; and some of the more advanced youths are capable of undertaking the cultivation of the soil. It is delightful to be present at family worship at this institution, to witness the evidence which the students afford of the religious influence upon their minds, and to hear these native youths and girls, the latter of whom possess voices of uncommon and peculiar sweetness, sing the praises of Almighty God. The moral effect of this establishment on the surrounding pagan population is a very encouraging circumstance. An Indian girl, apparently about fifteen years of age, was present at evening worship, when the Deputation was there; who, a very few days before, had left her heathen parents in the forest, and sought an asylum in the institution, and who, when they came to seek her, hid herself on the premises from their research. And it is a case of not unfrequent occurrence for Indian children thus to seek the advantages of the institution; who are generally allowed by their parents to remain there, after they have been reasoned with by the excellent minister who has charge of the establishment. While here the Deputation had a meeting with the chiefs and other principal Indians connected with the mission, who assembled to present unto him their congratulations; and among these was good John Sunday, whose appearance now unmistakably exhibits the marks of advancing age, and whose tears fell plentifully while he gave utterance to his feelings of gratitude for the kindness which he had met with from Christian friends in England. On this visit the Deputation was accompanied by another Indian missionary, also well known in England, Mr. Peter Jones, who is still zealously devoting himself to the missionary work among his countrymen.

Leaving Mount Elgin, he and his companions forded the river Thames, and visited the Oneida settlement and mission on the opposite bank. The Oneidas formerly resided in the United States, in a tract of country which he had seen when traveling westward through the State of New York. When the American government resolved on removing the Indians into the far west, the Oneidas preferred to place themselves under the British crown. The Chief, Abraham Schuyler, and his son-in-law, the Methodist missionary, Abraham Sickles, himself an Oneida, were sent as a deputation from the tribe to Canada to seek a new residence; and they finally fixed upon the spot immediately opposite to Mount Elgin. Having purchased five thousand acres of good land, they returned and fetched the tribe to their new home. It is an interesting place. They have built themselves a commodious church, with a neat tower and spire. They have erected a school for their children, and a teacher's house; and they have built good houses for themselves, furnished in a very comfortable style, and applied themselves diligently to the cultivation of the soil. The Deputation drove a considerable distance through the settlement, to witness their cultivated lands, and respectable farm-houses, and cottages, with suitable out-buildings; and then returned to the house of the missionary Sickles, where the venerable Chief Schuyler and other subordinate Chiefs were assembled to give him and his party a Christian and cordial welcome. An address was delivered by the Chief, who is the spokesman or orator of the tribe, to which the Deputation replied, the missionary interpreting; and the meeting concluded with prayer.

The next visit was paid to the Alnwick mission, about twenty miles north of Cobourg, on Lake Ontario, and about two miles from Rice Lake, on the south. Here, also, there is an industrial institution, comprising two large stone buildings, for the education of Indian youths and girls on a plan similar to that of Mount Elgin. Good stables, a barn, and other out-buildings are connected with the institution. The Indians at this mission are Ojibwas, and are of the number who have enjoyed, for the longest period, the advantages of missionary teaching. They formerly resided at Grape Island, Bay of Quinte, from whence they were conducted to their present residence, about eighteen years since, by their missionary, the Rev. William Case, he having obtained an allotment of land for their use from John Colbron, then Lieutenant-Governor of the province. Near the institution a good church, with a tower and spire, has been built; and a neat, regularly-built Christian Indian village, comprising about forty houses, has sprung up, at one end of which the venerable missionary Case has fixed his residence. On this occasion, the Deputation had a public reception in the

church, which the Indians had adorned in a tasteful manner with the graceful branches of the sugar-maple tree. Although the weather proved very unfavorable at the time, the church was crowded, and the appearance of the people in their neat apparel, and their decorous conduct, indicated the advances they had made from barbarous life. The dress and behavior of some of the younger married women were especially becoming. An address was delivered by one of the principal Indians, which was interpreted by another. To this the Deputation replied; but it was not necessary that it should be rendered into the native language, as they had so far become acquainted with the English, that they could understand the reply without the aid of an interpreter. The substance of the address was the same in this case as in the others. At all the stations the Deputation was welcomed by the Indians as the missionary representative; and he was requested to convey to their missionary fathers and friends in England their grateful acknowledgments for sending them the gospel to teach them the way of salvation, and raise them to the enjoyments of civilized life.

An Important Inference.

In 1836, Dr. Beecham had maintained the opinion, before a Committee of the House of Commons, that the gospel was "the only efficient means of civilization." The result of his visit to the Indian stations, therefore, was highly gratifying, inasmuch as he now received occular proof of his theory. "In the cases of the many Christian Indians of various tribes with whom he was brought into intercourse, the Deputation had irresistible evidence that the gospel becomes the power of God unto salvation when directly applied to the dark mind and heart of the barbarian, on whom no previous civilizing process has exerted any kind of mollifying influence; and he found also abundant evidence of the correctness of the principle he had maintained before the British Parliamentary Committee, that the gospel humanizes those who yield to its saving power, and invariably draws after it in its train the blessings of civilized life. Although the advancement in civilization was not everywhere the same in degree, as the same means had not been everywhere applied for the same length of time or in equally favorable circumstances, yet the improved appearance of the Indians at Mount Elgin, the neat houses, the farms and cultivated lands of the Oneidas, and the pretty Indian village of Alnwick, embosomed in the primeval forest, which would advantageously compare with many villages in Christian England, furnished abundant evidence that the gospel, in the hands of faithful missionaries, is capable of raising aboriginal people from the degradation and wretchedness of barbarous life to the condition of a Christian and civilized community; and the review of the whole, according to his judgment, affords ample encouragement for the vigorous prosecution of the missionary enterprise among the heathen, by assuring them that they do not toil in vain, nor spend their strength for nought."

MISSIONS IN JAMAICA.

A LATE number of the Moravian, published in Philadelphia, contains a letter from one of the Moravian missionaries on the island of Jamaica, J. H. Buckner, the design of which is to set forth the state of religion and the results of missions in that field. The report of such a man, on such a subject, cannot fail to be read with interest. He uses the following language:

There is, in the first place, the church established by law, the church of England; an establishment with about ninety clergymen, a Bishop and several Arch-deacons, at an expense to the island of one hundred and ten thousand dollars, besides a considerable sum paid by the mother country, England, in salaries to various clergymen, and the parochial expenses for church building. The wisdom of the founders of your glorious republic did not allow of a state church; and you do not enjoy this blessing, as some say; or you have not to complain of this evil, as others say. In looking at the numbers, in men and money, presented by a state church, much might be expected. However, this rule will not hold good in the kingdom of God; if it did, the Roman Catholic church and the middle ages, when all the treasures of the world flowed into the coffers of the priests, must have been the most enlightened. That the contrary was the case, is but too well known. In Jamaica there are among the state church ministers a few evangelical men, who labor with exemplary zeal and devotedness for the spread of the gospel. It is to be regretted that their number is very small: the majority are mere formalists, or such as endeavor to enliven their ministry by aping Puseyistic ceremonies. Any body who reads Jamaican newspapers, and the debates in the house of Assembly, must mourn over the statements there set forth.

Of other churches, there are about one hundred ministers engaged here, namely, thirty Baptists, twenty-five Wesleyans, sixteen Presbyterians, nine of the London Missionary Society, six American missionaries, and sixteen Moravians. We may say that there are, in round numbers, two hundred Christian ministers laboring in Jamaica; and as the population is four hundred thousand, it would give, on an average, to each minister a congregation of two thousand souls. If we all were, indeed, "fellow helpers of God," faithful witnesses, how much good might be done! But the very best have reason to say: "Enter not into judgment with thy servant, O Lord!"

Some general remarks will give you a clearer view of the state of religion here, than a detached account of the labors of each of the different denominations. Some of the churches, as the Baptists, are entirely voluntary; and again others, as the Presbyterians, London missionaries, and we ourselves, are mission churches, supported from home. It is evident that in time to come all mission churches will have to become self-supporting. There is, however, but too much reason for saying that the self-supporting voluntary system, adopted by some, was premature and unreasonable. The consequences that follow are deplorable. The ministers, finding themselves without the means of support, have been forced to adopt a system of plurality; and among the Baptists and Wesleyans almost every minister has three or four or even five or six chapels to attend to. Their labor ceases to be pastoral, and becomes itinerant; and as these chapels are generally at a considerable distance from each other, their toil is very great, whilst their duties consist, after all, merely in holding public services. The pastoral charge is committed to the deacons of their churches, many of them perhaps good men, but frequently ignorant, and not even able to read the Scriptures. It requires but little knowledge and thought to perceive what the consequences of such a system must be. It leads to the neglect of keeping the Sabbath, affords no sufficient means of instruction, makes Christian discipline almost a dead letter, gives a mercenary aspect to the ministry, and, as plants not frequently watered droop and die, it has a withering effect upon vital religion. Faithful ministers mourn over it, but necessity forces them into such a system. Others who are satisfied with the form of godliness and religion, (and it is not only in state churches that such men are found,) see nothing in it to be regretted. It is well that this system is not universal.

The United Presbyterians and the London mission, like our own mission board, have acknowledged it to be their duty to continue their support of this mission until our churches have fully emerged from slavery, and another generation has succeeded. In consequence, the missionaries of these denominations continue their labors as pastors; which labors are more concentrated, and the instructions imparted more complete. Keeping the ultimate object in view, namely, to make their congregations self-supporting in time, (which is no easy matter with a state church by your side,) they feel it their duty to stand by them, until by their instrumentality an effective, intelligent, native agency has been raised, and knowledge added to faith. Their labors are, therefore, not confined to the preaching of the gospel, but extend to the training of the young. The schools established by them are more numerous than those of other denominations. The United Presbyterians have nearly four thousand scholars in their day schools, (like the Moravians,) besides having established a normal school and a college for the training of natives, all most efficiently conducted. The Baptists, likewise, have a college for the training of native ministers, and a number of them are already engaged in their different congregations. This institution is, however, supported by the Home Mission Society.

The American missionaries here are Congregationalists. I had never an opportunity to visit their congregations, but some of the missionaries with whom I met, appeared to be very devoted men. Some years ago they were under the painful necessity of separating themselves from three of their brethren, who had widely departed from the faith, and whose end, since then, has been deplorable.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

AHMEDNUGGUR.—From a letter of Mr. Ballantine, written at Chanday on the 2d of March, the following extract is taken: "I have only time to inform you that I have this day formed a church at this place, consisting of eight persons, six men and two women; and that I baptized six persons, three men from as many different villages, six or eight miles distant, and three women, wives of former converts."

SMYRNA.—Mr. Ladd writes from his station, under date of March 18, as follows:

You will be glad to learn that at our last communion, about two weeks ago, two persons were received into the church on a profession of their faith. One, a Greek, has been under our influence for a considerable time, and has been mentioned in former communications. Our hopes respecting him have not been disappointed. The other is the wife of the Jewish teacher, who was baptized some two months ago. She has for some time given increasing evidence of a work of the Spirit in her heart; and recently she determined to profess Christ openly, and was baptized in the church on the Sabbath. Many persons were present, who are not generally accustomed to attend our services; and the occasion, I trust, was a profitable one to many. To witness a profession of her faith in Jesus of Nazareth, whom she had been taught from child-

hood to despise and hate, was affecting, and made a good impression upon all.

MARASH.—Messrs. Beebee and Perkins continue to send favorable reports from their station. On the 4th of February, the former mentioned the arrival of a native helper from Aintab, and then proceeded as follows:

Thomas is full of zeal, and he has set the brethren here to work. He has divided them into companies of two each, one of whom is able to read, and the other is blessed with the gift of speech. Having assigned to each company its district, he has sent them forth, with the injunction to visit every Protestant family in the district, and as many Armenian families as they can get access to. The legitimate effect of these measures is already beginning to be seen. We have had the pleasure of welcoming at least ten or twelve to the Protestant community quite recently. The spirit of inquiry is rife; and our place of worship is becoming altogether too strait for us. We shall very soon be obliged to devise ways and means for "church extension." Almost every Sabbath new faces are to be seen in our assembly; and if we continue to receive accessions to our numbers, we certainly shall be obliged to inclose more of "out-doors," that there may be room for them. I am sure it would do Christians in America good, and increase their faith in the great work of missions, if they could once look in upon our congregation, and see with what eagerness the words of life are caught, as they fall from the lips of the preacher. And could they look into our place of worship, a little before the exercises have begun, they would doubtless see, as I have often seen, a group of Protestants seated around one, two, three or four Armenians, (who, for the first time in their lives perhaps, had ventured in,) engaged in reading to them from the Bible, and seeking to convince them of the truth; determined that they shall, at least, carry away a little good seed with them.

GABOON.—Since the last number of the Herald was issued, Dr. Ford has sailed from Stonington for the purpose of joining his missionary brethren in West Africa. Mrs. Ford remains for the present in this country.

DONATIONS,

RECEIVED IN APRIL.

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Cumberland co. Aux. So. D. Evans, Tr.		
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		1,115 60
Erro Mainensis, 60; Bucksport, 1st cong. ch. m. c. wh. cons. Rev. HENRY K. CRAIG an H. M. 50; Norridgewock, a friend, 15;		125 00
		1,240 60

NEW HAMPSHIRE.

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Hinsdale, M. H. Wells,	15 00	
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Bethlehem, m. c.	9 00	
Campton, Indiv.	7 10—16 10	
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Merrimack, Cong. ch. and so. 97,35; s. s. class, 2,65; (of wh. for Mr. Bird, Syria, 50; to cons. Rev. EDWIN J. HART an H. M. 50;)	100 00	
New Ipswich, 2d ch. and so. 20,25; m. c. 19,13;	39 38—139 38	
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Salisbury, do.	10 00—66 78	
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Chester, Cong. so.	91 68	
Deerfield, do.	20 00	
Derry, 1st ch. Mrs. Abby C. McGregor, wh. and prev. dona. cons. GEORGE R. MCGREGOR an H. M.	25 00	
Exeter, 1st and 2d chs. m. c.	5 18	
Hampton, Cong. ch. and so.	31 00—181 86	
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North Conway, Mrs. B. D.	20 00	
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		515 12

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Chittenden co. Aux. So. E. A. Fuller, Tr.		
Burlington, Mrs. R. W. Francis, 100; L. S. R. 2;	102 00	
Williston, Cong. ch. and so. 15,27; P. Clark, 12,50; E. S. 10;	37 77—139 77	
Rutland co. Aux. So. J. Barrett, Tr.		
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Rutland, m. c.	14 24	
Wallingford, Coll.	19 00—388 37	
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Saxton River, Cong. ch.	14 00	
W. Halifax, do.	5 00	
Windham, do. gent. 30; la. 20; wh. cons. Rev. GEORGE S. KENT an H. M.	50 00—118 84	
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		848 73
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W. Barnstable, Cong. so.	28 13	
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Berkshire co. Aux. so.		
Pittsfield, Young la. Ins. Maplewood,	32 78	

Stockbridge, Cong. so. wh. and prev. dona. cons. JOHN HUFNAGEL, an H. M. 50 00—82 78

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(Of wh. fr. George Douglass, 1,000; Rev. F. Y. Vail, 50; H. Ford, 50; H. H. Anderson, 25; Rev. H. Loomis and fam. 25; Mr. Williams, 25; 4th avenue ch. la. asso. 63; Edward Woolsey, 500; C. A. Bulkley, 50; G. S. Robbins, 50; W. H. Smith, 50; G. W. Lane, 50; A. O. Van Lennep, 50; G. S. Howland, 50; Charles Gould, wh. cons. CHARLES W. GOULD an H. M. 100; C. H. Trask, wh. cons. ANNIE H. TRASK an H. M. 100;) 2,898 41

Oneida co. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. 128,75; m. c. 22,48; disc. 73c. wh. cons. Mrs. P. H. FOWLER an H. M. 150 48

4,515 36

Adams, m. c. 45; Bellport, cong. ch. 7; Berkshire, J. F. Judd, 10; Comeron Mills, D. H. 4; Fredonia, Mrs. AUGUSTA E. C. HAMILTON, wh. cons. her an H. M. 100; Gloversville, cong. ch. D. C. Mills, 150; C. Mills, 100; S. S. Mills, 100; A. Judson, 75; J. Y. Place, 50; A. Hosmer, 25; G. W. Hildreth, 20; J. O. Parsons, 20; S. G. Hildreth, 20; Mrs. A. Hays, 20; U. Case, 15; E. L. B. 12; indiv. 186; Greenport, cong. ch. and so. 10; Jamestown, 1st pres. ch. 43,57; Kingsboro', Rev. Mr. Wall's ch. and so. 253; Naples, m. c. 2,57; Potsdam, L. B. 1; Rensselaerville, Mrs. Olivia Devereux, which constitutes JAMES A. KENYON an H. M. 100; Ridgebury, young people's prayer meeting, for schs. in Ceylon, 4; Rose, B. L. 3; Somers, pres. ch. m. c. 6; la. miss. so. 2,50; South Hill, O. P. H. 4; Texas Valley, ch. and s. s. 3; Troy, Mrs. Ruth K. Champion, 50; 1st pres. ch. 50; Walton, cong. ch. 35; Warsaw, H. S. 5; 1,531 64

6,047 00

Legacies.—Catskill, Henry Whittelsey, by John M. Donnelly, Ex'r, (prev. rec'd, 1,214,30;) 357,14; Springfield, Benjamin Rathbun, by Horace Holden and Calvin P. Smith, Ex'r, (prev. rec'd, 1,375;) 1,666 66; 2,023 80

8,070 80

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two little sisters, 1 00
Belleville, R. D. ch. 63 25
Blawenburgh, do. 50 00
Highwoods, J. M. 1 00
Hoboken, R. D. ch. 15 00
Jersey City, Mrs. E. C. L. 3 00
New Brunswick, A friend, 10; 1st R. D. ch. 59,74; 69 74
Raritan, 3d R. D. ch. wh. and prev. dona. cons. Elder PETER V. STAATS an H. M. 29 00—231 99

A friend, 40; Chester, 1st cong. ch. 10,23; Deckertown, pres. ch. 56; Morristown, 175,50; Newark, High st. pres. ch. 18,64; 300 37

532 36

Legacies.—Princeton, Robert Voorhees, by Abraham O. Voorhees, Ex'r, 1,000; less exps. of coll. 3; (prev. rec. 998,50;) 997 00

1,529 36

PENNSYLVANIA.

Allentown, Pres. ch. 5 80
Catasauqua, do. 20 00
Danville, do. a friend, 5 00
Darby, do. 17 49
Easton, 4 00
Erie, A friend, to cons. GEORGE SELDEN an H. M. 100 00
Lawrenceville, Pres. ch. 41 56
Montrose, do. 22 00
Philadelphia, Western pres. ch. 18,75; 1st pres. ch. T. S. to cons. HETTY V. SPARHAWK an H. M. 100; Buttonwood, pres. ch. to cons. Mrs. Shepard an H. M. 100; Green Hill, pres. ch. 10; 3d do. 21; Clinton st. pres. ch. 340,18; m. c. 88,60; 678 53
Shirleysburg, John Brewster, wh. and prev. dona. cons. Mrs. HARRIET N. GLASGOW and MARGARET R. BREWSTER of Shirleysburg, and Mrs. JANE A. SPEER of Cassville, H. M. 100 00
Turtle Creek, Unknown, 2 00—996 38

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c. 87,76; inf. s. s. for ed. of a girl in Mrs. Bushnell's sch. Gaboon m. 25; 112 76

MARYLAND.

Buckeyestown, Union s. s. 30 50

VIRGINIA.

Alexandria, 2d pres. ch. 20 00

GEORGIA.

Savannah, Male and Fem. miss. so. in Indep. pres. ch. 524 7

OHIO.

By Rev. S. G. Clark.
Berlin, 2 20
Bloomfield, 7 00
Brecksville, 1,25; Rev. C. B. Stevens, 10; 11 25
Brighton, 5 09
Brooklyn, 18 50
Brownhelm, 8 52

Brunswick, 6 95
Chagrin Falls, 11 00
Chatham, 8 00
Chester, 33 00
Claridon, 3 00
Cleveland, 1st pres. ch. 11; West side, 9,50; 2d pres. ch. 204,31; 224 81
East Cleveland, 3 48
Florence, 4 59
Grafton, 9 59
Hambden, A thank off'g, 4 00
Huntington, 9 00
Hinckley, 7 75
Huron, 9 00
Johnston, 14; J. A. 10; 24 00
Lyme, 41 74
Medina, 30; A. L. P. 10; 40 00
Middlebury, 8 00
Monroeville, 13 65
Newbury, 9,05; Rev. J. S. 10; 19 05
Parma, 3 56
Rawsonville, 6 35
Ruggles, 7,44; N. Carter, 11,50; 17 94
Strongsville, 33 71
Vienna, 20 00
Wakeman, 25
Wellington, 33,94; L. M. S. 3,47; s. s. 5,09; 42 50
York, 1; A. Nash, 10; N. Branch, 10; 21 00
Youngstown, Pres. cong. (of wh. to cons. Mrs. SAMANTHA C. BROWN an H. M. 100;) bal. of coll. 80,31; H. M. 10; W. R. 10; H. B. W. 10; J. W. 10; Rev. F. H. B. and wife, 10; 130 31—808 82

By G. L. Weed, Tr.
Bantum, Mrs. S. 59
Cincinnati, 3d pres. ch. m. c. 28,50; s. s. 25; Tab. ch. m. c. 1,25; A. B. 1; 55 75
Cleves, Mrs. A. H. 5 00
College Hill, Pres. ch. m. c. 2 00
Columbus, 2d pres. ch. a bal. 85
Harmar, Cong. ch. wh. cons. Rev. GEORGE H. HOWISON an H. M. 77 85
Lockland, Rev. E. S. 1 00
Point Isabell, F. B. 10 00
Walnut Hills, Lane sem. ch. 159,18; m. c. 12; 171 18—324 22

1,133 04

Bryan, S. E. B. 4; Cincinnati, E. Morgan, to cons. Mrs. CATHARINE COIT MORGAN an H. M. 100; Hudson, Bible class miss. so. 20; 124 00

1,257 04

INDIANA.

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Greenville, 2d pres. ch. m. c. 2 50
Indianapolis, do. 41 00
Madison, do. 110; m. c. 35,92; s. s. 14,90; 160 82
North Madison, Pres. ch. m. c. 11; s. s. 8,10; 19 10—226 42

ILLINOIS.

Belvidere, H. I. 5; Canton, Mrs. N. Jones, 10; Concord, cong. ch. to cons. AUGUSTUS K. BARBER an H. M. 100; Elmore, two teachers, 15; Griggsville, cong. ch. m. c. 29,50; Jacksonville, 1st pres. ch. and s. s. 360; Newton, Mrs. R. G. 5; Quincy, 1st pres. ch. m. c. 39,70; Stonington, Mr. and Mrs. W. 5; Woodville, N. Cook, 10; 589 20

MICHIGAN.

By W. C. Voorhies, Agent.
Ann Arbor, Pres. ch. 74 44
Webster, do. 40 00
Ypsilanti, do. 37 00

151 44
Ded. disc. 1 14—150 30

Coldwater, 1st pres. ch. 9; Detroit, Avenue pres. ch. (of wh. to cons. Rev. H. S. McELROY an H. M. 50;) 100; Hillsdale, pres. ch. m. c. 12; 121 00

271 30

WISCONSIN.

Blake's Prairie, Cong. ch. 23,27; Delton, Z. B. 1; Green Bay, pres. ch. 50; Lyndon, cong. ch. 16; 90 27

IOWA.

Denmark, s. s. for chil. in Micronesian m. 35; Fairfield, ch. 8; Garnaville, German ch. 15; cong. ch. 4,50; Rev. L. P. M. 5; Muscatine, cong. ch. Lucas Grove, 14,24; s. s. 17,20; Towa, 24,47; 123 41

MISSOURI.

St. Louis, Rev. E. Wright, 5 00

KENTUCKY.

Newport, Rev. E. P. Adams, 2; miss. s. s. for testaments in China, 8,56; 10 56

TENNESSEE.

Cleveland, Pres. ch. 12; Maryville, J. S. C. 5; 17 00

ALABAMA.

Mobile, Mrs. C. P. R. Hale, 30 00

LOUISIANA.

New Orleans, J. H. R. 10 00

TEXAS.

San Antonia, a friend, 2 50

CALIFORNIA.

Grass Valley, Nevada co. 1st cong. ch. and so. m. c. 25 00

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Oregon City, Cong. ch. m. c. 6 00

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Bombay, India, Dr. Leith, 50; J. Hunter, 50; W. H. Payne, 10; Capt. Field, 20; G. Comie, 25; R. F. Webb, 25; Rev. C. Laing, for boarding sch. 25; Capt. Arrow, 12,50; Capt. Annesley, 5; Dr. Pitman, 7,50; J. Williamson, 10; E. Hobart, 5; A. D. Fallon, 5; T. G. 2,50; J. P. Larkins, for boarding sch. 6,50; Capt. Rogers, 10; a friend, to cons. Rev. L. BISSELL of Seroor an H. M. 50; 319 00
Cattaraugus, Lower station, m. c. 9 21
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Mosul, Indiv. 4 80
Nestorian miss. m. c. 63 00
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Trebizond, British medical staff, 24 39
Tuscarora, 7; m. c. 7,80; 14 80

535 20

Donations received in April, 29,849 33
Legacies, 4,320 80

$34,170 13

☞ TOTAL from August 1st to April 30th, $217,184 15

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $356 49

DONATIONS IN CLOTHING, &c.

Chagrin Falls, Ohio, A bundle of tidies, 6 00
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THE

MISSIONARY HERALD.

VOL. LII. JULY, 1856. No. 7.

American Board of Commissioners for Foreign Missions.

Ascension Island.

LETTER FROM MR. DOANE, JANUARY 24, 1856.

THE last number of the Herald contained extracts from several letters of Mr. Sturges, from one of which it appeared that a meeting of the Micronesian mission was held at Strong's Island in the early part of January, 1856, and that the McAskill Islands were visited by the Bonabe brethren on their homeward passage. Letters have since been received from Messrs. Sturges and Doane, in which they speak more at length of their visit to these islands. The communication of the last named brother will be found below; that of Mr. Sturges will be inserted in the Journal and Dayspring. A report of the meeting of the mission at Strong's Island is supposed to be on the way to the United States; but it has not reached the Missionary House as yet. All that is known of this pleasant convocation, therefore, has been derived from the brief statement published in the June Herald, and from the letter of Mr. Sturges in the Journal and Dayspring.

Preliminary Statement.

As introductory to Mr. Doane's account of the visit, made by Messrs. Sturges and himself to the islands which are mentioned above, the following statement may be perused with advantage: "The McAskill Islands are three in number. They lie about midway between us and Strong's Island. They are coraline, though much higher than most of this structure, being from sixty to one hundred feet in elevation. They are covered with the cocoa-nut, bread-fruit, and trees of a more hardy texture. The soil is capable of high cultivation. We found there bananas and pumpkins. The population, we were told by the King, is about one thousand; though we did not see so many persons. The language is essentially that of Ascension Island. Indeed, the McAskill Islands are said to have been originally peopled from Bonabe. Many years since, some of the natives here, becoming displeased with certain parties, put out to sea in their canoes, and providentially landed upon the spot we were now visiting."

Another extract should be read in this place. It is as follows: "A few years since, Captain Luce, and some foreigners living upon the islands, were killed. It is reported that the captain had traded with the natives the year previous to his death, but sailed away without paying them their dues. The next year he returned; and they fell upon him, taking his life. This event has given the islands a bad name among ships; and they are not disposed to go there. But we had heard, from time to time, that they were disposed to be friendly once more. We were desirous, therefore, to learn from an actual exploration whether this was so, and whether there would be an opening for missionary labor."

The Reception.

Great were our joy and surprise, as our vessel approached the harbor, to see natives standing upon the beach, waving cocoa-nut leaves, and beckoning us to land. As soon as we rounded a certain point, we saw a large canoe loaded with

provisions and natives, coming out to meet us, as it were with a peace-offering. As this canoe came within about a good stone's throw, it stopped; and then, as if to make sure that we were friendly, the natives held up some fowls, and pointed to a large green turtle, indicating that they were friendly, and willing to trade, if we were. Seeing all this, we beckoned them forward; and on they came. Soon they were along side. When we asked them what they wanted in pay for their articles, they replied, "Iron," "soap," "chisel," "file." We gave what they asked for.

Seeing how perfectly friendly they were, we went on shore. Here we were received by a very large number of people. They gathered about us unceremoniously, asking "What you name?" "What you name?" To which interrogatories we answered, "Missionaries." They could not comprehend our character at first; but when, on being introduced to the King under a shed, and making him some small presents, we told them who we were, what our work was, they seemed to get some idea that we were different from the ordinary class of men who land there. Especially did they seem to think so, when we proposed to pray, and did so. After this, in a conversation which was carried on in Bonabe, we asked them whether they would like to have a missionary live among them. They replied, "Yes," and wanted one of us to remain with them. They understood our character; hence we were the more delighted to see them so friendly. My heart turned warmly towards them; and I was half disposed to stay, at least till other missionaries could be sent.

As yet, this people have been but little injured by foreigners. All the influence exerted over them is from ships, which lie "off and on" for a few hours. No foreigners are living on shore. And so slight has this foreign influence been, that the islanders know but little of those vices which are so common elsewhere. I am quite certain that they do not yet use foreign liquors. Implements of war or fire-arms they have not; at least so far as I could see. And they are free from the diseases contracted by intercourse with foreigners. In this state of comparative innocence I did wish to keep them, if possible. I did wish to stay among them, and, standing upon their shore, keep off every evil intruder. But duty bade me leave them. I could not but lift up my heart in prayer, however, that He who for many long years has protected these islands, would still continue to be their guardian. And may he shield them, till the missionary shall stand among them with the gospel of his Son!

We noticed a jealousy in regard to their women, which impressed us favorably. As we walked along the beach, or among the groves of cocoa-nut and bread-fruit trees, a person preceded us, crying to the women to run away. And they did run, so that we were unable to approach them. We could see them at a distance, hiding among the trees, looking stealthily at us; but we could not obtain a very near view of them.

An urgent Call.

The following remarks are very important. The peril of these islanders is imminent. No time should be lost in giving them the counsels and protection of a judicious missionary.

While we felt a deep interest in this people, from their simplicity of character, I could not but rejoice that there was one island quite in the high way of ships, its population as yet unaffected by the vices which ships ever carry with them. We knew from the course of events that but a few years could elapse, unless God shall most miraculously interpose, before they would be as sadly injured by foreign vices, as are the islanders among whom we are now laboring. They have but few wants now. They are just beginning to trade with ships. And so simple are their desires, that "iron-hoop" will purchase all which they have to sell. With it I could buy their pigs, fowls, bananas, cocoa-nuts; in short, whatever was for sale. But soon they will learn the use of implements superior to old iron-hoop, such as knives, hatchets, axes. And then they will be coming under foreign influence more and more, since these articles can only be obtained from foreigners. And when a little more intercourse shall have taken place, rum and tobacco will be used; other drugs will follow. I venture to predict, should affairs take the course which I have supposed, that in twenty-five years but few of that comparatively innocent people will be left, unless the gospel is sent to them.

The Prospect elsewhere.

Mr. Doane passes from McAskill to other parts of Micronesia. "What we experienced upon this island, in the way of a friendly reception," he says, "I have reason to believe will be expe-

rienced upon many others, of which we now hear bad reports. And I would say, if any one is asking whether there is any opening for him in Micronesia, 'Yes.' Upon many of these sea-girt isles there are this very day large and interesting communities ready for the missionary. Let no one withhold his services, because our island and Strong's Island are manned. There is at least a population of one hundred thousand souls scattered over Micronesia, ready for the gospel."

The following paragraph presents the condition and wants of this part of the world in a clear and striking light: "I cannot close this communication without first making an appeal for the islands west of us. The largest part of the population of the Caroline group is there, not less, we have reason to believe, than sixty thousand souls. The largest number of high or volcanic islands, moreover, lie in that direction. And the population upon these islands, as well as that upon the low ones, has not yet been visited by ships, except to a small extent. The inhabitants, we suppose, are like those of the McAskills in regard to their knowledge of foreign vices. But this state of things cannot continue. Not many years longer will such a people be found there. Ships are beginning to look in that direction for whales. Already the report is, that about many of them good sperm-whaling ground is to be found. And when ships visit them, alas for the people! Foreigners will make their home there, and will introduce their vices; so that when we get ready to make a beginning, we shall find the people corrupted and wasting away."

Shanghai.

LETTER FROM MR. BLODGET, FEBRUARY 20, 1856.

MR. BLODGET has devoted most of his time, since he has been at Shanghai, to the acquisition of the language which he expects to employ in proclaiming the unsearchable riches of Christ. He is now able, however, to address the Chinese in their own tongue with some satisfaction; and he is hoping to become more and more skillful and effective as a preacher of the Word. The present letter contains a very good description of his plans and labors; and the statement will introduce us to the earlier stages of missionary life in China.

Preaching Places.

Since the date of my last letter, my efforts among the people have begun to assume a more definite form and greater regularity. At first I conversed with individuals, and talked, as well as I could, to groups in the hamlets near our residence. I also visited neighboring villages on several occasions, to distribute books, and carry my message. In the month of November, I began to preach regularly on the Sabbath in a school-room, just then completed on our mission lot. It was built by Mr. Lai-sun for a girls' day school, which Mrs. Lai-sun was expecting to teach. The following month I increased the number of weekly services to three. These at the present time I count my regular services, adding to these occasional efforts, as I find time, opportunity, and strength.

We have recently changed our place of preaching, with a view to securing a greater number of hearers, persuaded that no economy is so bad as that which supports men whose influence is lost, or nearly lost, for want of a suitable place to labor in. Our mission lot, I am sorry to say, is not upon a crowded thoroughfare; and our school-room is so far back from the street that only a handful of hearers could be induced to come in. Another little room in a better place was offered to us at a very moderate rent; and we have decided to accept it. In this place I have preached several times, and had the room well filled. It will seat between thirty and fifty. If the people continue to come in good numbers, by removing a slight partition I can easily enlarge the room to twice its present dimensions. It is a matter requiring no little skill and good judgment to select a proper site for a chapel in a Chinese city.

The Services.

In explaining the nature of the services which he sustains, Mr. Blodget uses the following language:

My method of presenting the truth varies. When there are quite a number of persons present, I strive to make a more formal exhibition of some one topic, taking a text, and explaining and enforcing its meaning. I then pray with them, and dismiss the assembly, giving opportunity for further conversation to any who are disposed to embrace it. Sometimes quite a number remain, and others come in; so that not unfrequently this is the most interesting part of the service. Among the questions most frequently proposed are these: "How does the doctrine of the heavenly Lord (meaning Romanism) differ from that of Jesus?" "Do the disciples of Christ abstain from animal food, or eat animal and vegetable

food alike?" "How shall we enter the sect?" "What good shall we get by believing in Christ?". And many a poor opium-eater comes to us with the question, "How shall we be rid of opium?" "Have you any medicine, in the use of which we can lay it aside?" Answering these and similar questions leads to some discussion, and frequently to a more timely and better aimed statement of the truth than could be made in any other way. When there are but two or three present, I converse with them about the doctrines of the gospel; and I strive, by question and answer, to go over and over with the same thing, until they understand it clearly. This is one of the most effective methods of conveying truth to their minds, if they will bear it.

The fruit of these labors has not been particularly cheering. "I do not think," Mr. Blodget says, "that there has been as yet any earnest inquirer among those who have listened to me;" though two or three have professed to feel an interest in the doctrines of the gospel. The following statement, however, should be read in this connection: "I think a general knowledge of the truth is spreading among the people. Many who have heard the missionaries preach, and have read Christian books a little, have gathered at least that faithful saying, 'Jesus Christ came into the world to save sinners.' What we need, more than all other things at the present time, is God's blessing, both upon us and upon the people, exalting the truth, convincing of sin, of righteousness, and of judgment to come, and constraining all to fly to Christ for pardon and salvation. Will not those who love the cause of Christ, and desire the spread of his gospel, pray God to pour out his life-giving Spirit among us! This is all hat is needed."

Satara.

ANNUAL REPORT.

THE field assigned to this mission is the Satara territory; which is divided into eleven districts, and has 2,332 towns, with a population of 1,142,026. In the city of Satara, the centre of our operations, there are 32,585 inhabitants, there being 5,073 brahmins, 8,409 cultivators, 4,613 Mohammedans, 466 mahars, and 663 mangs. Eighty-two castes, it appears from Mr. Munger's statement, are represented in this one place; "eighty-two kinds of people," he says, "are needed to meet the wants of this community." The friends of missions will be anxious to know what provision has been made to declare the way of salvation to the tens of thousands in Satara city, and the hundreds of thousands in Satara territory. Let us hear Mr. Munger on this subject.

Preaching.

We have three preaching places, which I will call the city chapel, the school chapel, and the home chapel. The two first are in the city, and situated in the midst of a large population. The home chapel is a mile from the city, and near a point from which six roads diverge, that are much crowded with travel. These chapels had been occupied, on the Sabbath, by congregations supplied chiefly from the schools of the mission. But consonantly with the plan of labor which has been adopted in our missions in India, these schools had been disbanded previous to our coming here. We had chapels, therefore, but no congregations. The city was full of people, and they had need of the gospel. But how should we persuade them to listen to its call? This question caused us much anxiety. It led us to the Captain of our salvation, in whose name we set up our banner.

We have generally had good congregations, far exceeding in number and apparent interest all that we had asked or hoped for. Many ministers in America, indeed, preach to smaller audiences; for I have frequently seen persons gather in groups about the doors and windows, and stand upon the ways, to listen to the words of the preacher.

Another paragraph will throw additional light upon the plans of Mr. Munger.

We have had preaching Tuesdays and Fridays in the school-chapel. The congregations have greatly varied in numbers, character and interest. Many present have come for the purpose of discussion, an opportunity for which was given at the end of the regular service of singing, prayer and preaching. The interest in these meetings has been sometimes very great. The opposition has also been great. The most violent and insolent opposers were young men from the school of the Free Church mission.

These meetings served to bring several of the young men of this school, and of the government school, to my study for inquiry and instruction. For a time it appeared that the Lord was blessing his word; and we were greatly gladdened and encouraged. The interest continued, indeed, up to the time of our entering upon the labors of itineracy; and the meetings have not been since resumed. We intend to commence them again in

June; and we hope that God has a blessing for Satara.

Native Helpers.

As Mr. Munger has no missionary associate at the present time, it will be interesting to learn what kind of native agency he is employing. This is what he says :

Dajeeba and Raghoba have been employed in going to the villages in the vicinity of Satara, for the purpose of witnessing to the truth of salvation by Jesus, and in getting audience for the word of life with the people of the city and the camp. They find many opportunities for replying to inquiries, and for relating their own Christian experience, in favorable circumstances. With more knowledge and more grace, their sphere of influence and usefulness will enlarge. They have gladdened and helped me in this good work; and I have labored to prepare them in mind and spirit for more abundant and hopeful labors. With this object in view, I occupied for some five months an hour of each morning, save the Sabbath, in the exposition of Romans and a part of the parables. The exercise was one of much profit to them and to some others.

Inquirers.

Mr. Munger is not cheered by such results as he would be glad to see; still he is not wholly without encouragement.

When we came here, there were four or five persons whom Mr. Wood had regarded as disposed to become acquainted with the way of salvation. Two of these came to me on our first Sabbath here, and urged their right to be admitted to the privileges of the church. They repeated their visits for a little time; but they have now returned to their old ways. For another we have much hope that he will see Jesus in his glory. A fourth has been here once or twice. He only thinks of Christianity as profitable for the life that now is. The fifth is a blind man. He is a religious mendicant. His home is in Northern India. He can walk the streets only by the aid of a child, for which he must pay. He attended preaching regularly on the Sabbath; and daily for some time he listened to the Word in my study. He said he loved Jesus, and repeatedly asked for baptism. Now, however, Satan has blinded his mind. He says, "If Jesus Christ be the Savior of men, let him give me eyes; let him give me money." These things try us. They bring tears to our eyes, and sorrow to our hearts. Poor man! He was near the kingdom of God.

Several persons in our household were led at one time to make earnest inquiry about their salvation. They were interested in hearing the expositions of which I spoke, and the preaching of the Word. They listened, and often they could not conceal their tears. Two of these persons, we believe, have been born again. The rest seem to be blinded; and yet we do not cease to hope that they will become wise, and make the acquisition of the one thing needful.

Two persons from the mahar caste have been received into Christian fellowship. The present number of communicants is supposed to be six. None of them, however, can be considered as strictly belonging to the people of Satara. "No inroad in the way of conversions," Mr. Munger says, "has yet been made upon the ranks of the Prince of darkness in this benighted city."

Ahmednuggur.

REPORT FROM THE FIRST CHURCH.

Events of the Year.

THE pastor of the First Church at Ahmednuggur has sent to the Missionary House his report for 1855. In December 1854, it will be remembered, the native Christians under the care of the Ahmednuggur station became "two bands." On the 1st of January following, therefore, the membership of the First Church consisted of seventy-five men and forty-three women. To this number nine were added by profession during 1855. At the close of the year, however, only eighty-seven remained in good standing, thirty-five having been dismissed to form new churches, &c., two having died, and three having been excommunicated.

Besides the excommunications, there have been four suspensions. The necessity of so much discipline has been a severe trial to many. In fact, a day was set apart for humiliation and supplication, in view of the Lord's dealings with his people. The pastor of the church, however, looks with a hopeful eye to the result of this sifting process. "We rejoice," he says, "that God has cast the old leaven out of the church, and cut off the withered branches, that they may not retard the growth of the good branches, and pruned the fruit-bearing branches that they may bring forth more fruit. We hope, therefore, that the church will grow in faith and virtue, and

become very fruitful. We also cherish the hope that most of those who have been excommunicated and suspended, will become truly penitent, and, being well rooted in Christ, may walk in newness of life."

At the beginning of 1855 the number of baptized children amounted to 167; and six received baptism during the year. But the parents of fifty-seven now belong to other churches; five have made a personal profession of their faith in Christ; and two have died.

The pastor of this mother church (Harripunt) is permitted to rejoice, not only in the increase of his own flock, but in the additions which have been made to the brethren who have gone out from it. "In this way," he says, "by the addition of new members to this church, and by the formation of new churches from it, as also by the addition of new members to them, we hope that the church of Christ will be greatly enlarged."

Routine of Labor.

The reader will doubtless be glad to learn how this native brother spends his time. The subjoined extract from his report will prove that he is "not slothful in business." In describing his duties as a fellow-laborer of the mission, he says: "Every Sabbath, when Mr. Ballantine has been at home, I have preached once during the day; and when he has not been here, I have preached twice. Every Friday afternoon a prayer-meeting is held; and we have a morning prayer-meeting on the first Monday of the month. In conducting these services, Ramkrishnapunt and I have alternated. I have also performed occasional religious services, such as attending funerals, &c. I have visited the members of my church, as occasion required, many times reading the Scriptures and praying with them. I have instructed candidates for church membership in the doctrines of Christianity, both on the Sabbath and on other days, and have repeatedly examined them to see whether they were prepared to be received into the church. Some persons are ready to be received at this time. And I have given instruction to others, besides church members and candidates. On the Sabbaths when I have not been obliged to preach in the afternoon, I have gone into the jail sometimes, and preached to the prisoners. On four days in the week, when not otherwise engaged, I have gone into the town, and preached to the hearers I could find. Almost every day I have the opportunity of giving religious instruction to brahmins, Mussulmans and others, who come to my house for religious discussion. By means of the instruction thus given, many are convinced that the Christian religion is divine; and some have determined to become Christians."

But this is not all. He renders more or less assistance in the educational department. "When Mrs. Ballantine has been at home," he writes, "I have gone into the girls' school twice a week, and taught them two hours each time. When Mrs. Ballantine has been absent I have gone into the school daily, and superintended it, examining and teaching the girls. I have also had a day for hearing their compositions once in two weeks, that the girls may learn how to write correctly. This occupies me two days at each time." This part of the report closes with the following statement: "Besides these things, I do whatever the mission requires me to do." Our churches should be grateful for such "fellow-workers unto the kingdom of God."

REPORT FROM THE SECOND CHURCH.

The Membership.

AT the opening of 1855, the church under the care of Ramkrishnapunt had twelve members. Six have since joined it by profession, all of them Mahars; and two have been dismissed to the Satara church. None have exposed themselves to severe disciplinary measures. The present number of communicants, therefore, is sixteen; and there are twelve baptized children.

The following extract from the report may be read in this place: "The conduct of the members of the church, the past year, has been very good. With the exception of the private admonition of one brother, there has been no call for discipline or rebuke. We give hearty thanks to God that this little church has been preserved from all harm, both in body and spirit, and that it has even been increased!"

Prospect of Enlargement.

Ramkrishnapunt has not regarded the prospects of his little flock, in the matter of accessions, as particularly encouraging. "As the original membership was very small," he says, "there are very few now remaining in our families, or connected therewith by relationship, who are likely to embrace Christianity in consequence of the influence of Christian relatives, and of living in circumstances to hear the truth regularly. Hence we must look to others beyond this circle for the increase of our numbers. And inasmuch as we have hitherto seen very few who have become Christians, without enjoying constant opportunities for hearing the truth and uninterrupted intercourse with Christians, we have had very little hope of further increase the coming year." But the thoughts of the Holy One of Israel are not as our thoughts; and this native brother is learning that there is nothing too hard for the God of missions. "In this moment of discouragement," says Ramkrishnapunt, "we have grounds

for hope. Four young men, of whom one was formerly a student in the mission seminary, and three are now students in the government English school, have asked to be baptized and received into the church. With several others, they were formerly accustomed to come to us for religious discussion; and more recently they have come to us every day for religious conversation and scriptural instruction and prayer. This had proceeded for a month and more, when their parents began to persecute them; and, because they did not obey their injunction not to come to see us, one was beaten, two were put in confinement, and all were obliged to endure various annoyances. Two are now utterly prevented from visiting us; and they are not allowed to read any Christian book at their homes. Notwithstanding these annoyances and acts of persecution, all appear to be firm in their purpose to become Christians; and they are anxious to be freed from the obstacles placed in their way by their parents, and find refuge in some place where they can study the Scriptures and follow the dictates of conscience." The ground of our native brother's hopefulness will appear more fully from another extract. "Besides these four persons," he writes, "four or five other young men are in the habit of studying the Scriptures, and searching after the truth together. Some of these come often to us, and discuss the subject of religion; and they are accustomed to pray in private. They encourage and excite each other to farther inquiries in regard to the Christian Scriptures. Some of them have not yet declared their views openly; nor have they made known their wish to become Christians. Still we hope some of these too will in time embrace Christianity. We have felt the great importance of meeting with such persons, and giving them instruction, and exhorting them to do what is right."

Labors.

The duties of the two pastors at Ahmednuggur are very much alike. The reader will be pleased, however, to hear Ramkrishnapunt's account of his labors. It is as follows: "In regard to my work as a pastor, I would say that generally I preach once on the Sabbath; and when Mr. Ballantine is absent from home, or when on any account he is unable to preach for me, I preach twice. We have religious services every Friday afternoon, in which the two churches unite; and so also on the first Monday of every month. On these occasions, Harripunt and I alternate in conducting the service. There are other pastoral duties which I have performed, such as visiting the members of the church at their houses as occasion required, and instructing them in their duties, and teaching candidates for church-membership the doctrines of Christianity. We have two meetings every month for the social improvement of the members of our churches. These we have carried on regularly, considering them a part of our pastoral duties. Besides these labors, I have been accustomed to go out to a stated place in the city the first four days in every week, in the afternoon, and give instruction to the people passing by. Generally thirty or forty persons have assembled on these occasions; and sometimes there have been sixty or seventy, and even more. Among those accustomed to meet us at such times and converse with us, we have rarely found a man who appeared sincerely desirous to know the truth. For the most part, they would talk with us merely to mock at us and annoy us, or to find some amusement for themselves, or to show their own shrewdness of intellect. Still even in these conversations we think there have been a few who have been impressed with the truth of Christianity. And in view of this experience, although we have seen very little fruit of our efforts in giving this instruction, we continue to think that this kind of labor should be carried on, according as we find leisure for it."

The rest of his time, this native brother says, is devoted to study, or spent in other missionary work. It must be apparent to all, therefore, that the Ahmednuggur station has acted wisely in committing the pastoral care of its two churches to such fellow-laborers. Will not Christians in this country remember them in their supplications?

LETTERS FROM MR. BALLANTINE.

Preaching Tours.

On the 15th of March, Mr. Ballantine wrote a letter, in which he gave a brief sketch of his labors in the districts around Ahmednuggur. A part of this communication will be read with satisfaction.

We have just finished our series of tours for the cold season, and shall now be confined to our station for several months, by the heat till June, and then by the rains till October. I have made seven preaching excursions since the first of November; and I have been absent from home seventy-three days. I have visited seventy-three villages, all within forty miles of this place. On four of my tours, occupying fifty-six days, I was accompanied by my family; and great numbers of women were addressed by Mrs. Ballantine and the native assistants who accompanied us. On the last tour, which occupied three weeks, we visited eighteen villages; and according to our calculations one thousand two hundred and fifty women came to hear Mrs. Bal-

lantine speak of the way of salvation through Christ. Many of them exhibited great interest in the truth presented. Many were even deeply affected, when they heard the account of the sufferings of Christ on the cross. They almost universally acknowledged the truth of what was said; and very often the question was asked, "When will you come to tell us of these things again?" This was the case, to a great extent, on the previous tours also. I have never met with more readiness to hear, and more desire to know the truths of Christianity, than I have found on these tours; and I feel much encouraged in view of the experience of these past few months. The native assistants who accompanied us, Vishnoopunt and Bhagooba, were always active and anxious to work; and their aid, both in collecting audiences, and in addressing them, was most valuable.

Opposition.

The report of the Second Church at Ahmednuggur may have prepared the readers of the Herald for further developments, showing the strength of the opposition which is felt to certain tendencies among the educated young men of that city. Such a narrative as follows, however, can hardly have been expected. Under date of March 29, Mr. Ballantine says:

Two of the four persons mentioned in Ramkrishnapunt's report, as having desired baptism, came to us Monday afternoon, determined to abandon Hindooism, and embrace Christianity. One, named Luxumon, attends the government English school, a very bright and intelligent person, whose father is quite wealthy, and also very intelligent. The other was long a member of our mission seminary, and is considerably older. Their coming out as Christians has stirred up their own (weaver) caste very much; and from various causes the excitement spread, until all classes and castes seemed to be infuriated against us. On Tuesday morning the Deputy Magistrate called at my house, having heard that a tumultuous crowd had assembled; and, after interrogating the young men as to their wishes, he decided that they were to be allowed to go where they pleased. He ordered the crowd, therefore, to be dispersed. The friends of the young men were coming constantly to converse with them, endeavoring to persuade them to return home; but they refused to go. Their mothers came, and pleaded with them, crying bitterly, and threatening to kill themselves, if their sons did not go with them. Both remained firm during this trial, however, telling their mothers that they did not wish to go home, that they designed to become Christians. We supposed that after the decision of the magistrate there would be no farther trouble, and that the community would settle down and become quiet, as they had done in former cases of the kind.

But on Wednesday afternoon, as I was conversing with the relatives of the young men, all at once a mob rushed into my yard, and with violent knocks burst open the door of my house, which I had just locked to prevent their entrance, and then, in company with the friends who were in the house, (with whom it was evidently a preconcerted plan,) they took Luxumon by force, and carried him away. The other young man remained. Luxumon cried out to us to rescue him; but we could do nothing in the face of such a mob. We could only beseech the Savior to watch over this tender lamb. On Thursday afternoon the police superintendent sent for us, and ordered Luxumon to be brought before him. His friends took him thither, where the police superintendent asked him where he wished to go. He said that he believed the Christian religion to be true, and wished to embrace it; but that, if he could be allowed to read the Bible and go to church on the Sabbath, he would prefer to stay with his parents. The police superintendent then said that he should be allowed to read the Bible, and attend church on the Sabbath; and that if any one annoyed him in any way, or refused him these privileges, he should let the magistrate know it, and he would be protected. We rejoiced in this decision. It was just what we wanted; for it was only because he was prevented from reading Christian books, and from having any intercourse with Christians, that he desired to leave his parents, in the first instance, and come to us. His noble confession of his faith before so many witnesses elicited the admiration of all. Indeed, his face shone when he made it, as though lighted up with unwonted spiritual influence.

The other young man was then sent for; and he expressed his decided wish not to go home to his friends; but the police superintendent, apparently from a desire to please the people and calm their excited feelings, gave what I regard as an unjust and illegal order, that he should go to his home with his mother; but he threatened the people that if any persons

annoyed him, or endeavored to do him any injury, they should be punished very severely; and he made an order that the young man should appear before him the next morning, and inform him if any annoyance had been suffered by him. He also threatened the people with severe punishment, if they annoyed the Christians while going about the streets; and after numerous injunctions of a similar character he dismissed the crowd.

The Cause.

In explanation of the cause of all this excitement, Mr. Ballantine makes the following statement:

The fact that the truth is evidently making progress among the well educated young men, belonging to the best families in the place, is probably the reason for the great excitement now prevailing. People see that they are utterly powerless against the truth, and are anxious that we should leave the city, fearing the influence of the truth upon those who come into contact with us. I learn that the natives are thinking of sending a petition to the government to exclude us from the city entirely; while others are threatening to beat us, or our native assistants, if we go about the streets. Even in this time of excitement, however, persons are constantly coming to us, and manifesting their regard for us, as also their desire to know more of the truth. May God prosper his own cause here, causing the truth to reach the hearts of men of all classes, even though the consequence be great personal danger to ourselves!

The latest Intelligence.

In a subsequent letter, Mr. Ballantine continued the history of this interesting movement to the 11th of April. His language is as follows:

The young men who were sent back to their relatives, have visited us several times since I wrote you; and they appear quite firm in their determination to become Christians. The younger one has much more liberty than the other; as his father, being a wealthy and intelligent man, is much more liberal in feeling than natives usually are. This young man came to the chapel last Sabbath, both morning and evening, and has spent a portion of every day with us for a week past. Some of his friends have endeavored to tempt him by sensual pleasures to forsake Christianity; but he remains firm, and seems really to love the Savior.

The other young man has been severely threatened, and placed in very trying circumstances, insomuch that we have advised him to make known his case to the magistrate, and seek his protection. These trials have been very severe to persons constituted as the Hindoos are; but we trust that He who has sent the trials, will provide a way of escape. Should they both continue firm, as we trust they will, their Christian character will be much stronger in consequence. We have been surprised to see the boldness which they have exhibited hitherto; and we feel that God is preparing the way for a church in this city, that shall consist of members well disciplined, and fitted for labor and the endurance of trial in the cause of Christ. Other young men who have been inquiring as to their duty for some time, have become more bold by reason of the trials which they have seen these young men undergo, and are now speaking openly for Christ. We have long been praying that the truth might pervade the streets and alleys of this city, and enter many a house and many a heart; and God is now answering our prayers. Quite a number of persons of different castes, mostly young men, are now thinking in earnest of the salvation of their souls.

The latest information received at the Missionary House was communicated under date of April 12. On that day the following paragraph was written:

The elder of the two young men left his friends yesterday, and came to us again. They abused and threatened him so much, that he thought he could not stay with them any longer. They abused him because he declared his determination to become a Christian; and when they threatened to injure him, he told them that, even though they should kill him, he was determined to embrace Christianity. He will probably be baptized soon. I do not anticipate any trouble now on his account, as his friends have found out that his decision is made, and that all their threats, uttered when he was completely in their power, and all their efforts to turn him away from the faith, were of no avail. They feel that if they should endeavor to take him away by force, he would soon come back to us, as his heart is evidently with us. We praise the Lord for the firmness and courage he has given to this young man; and we rejoice over him as one snatched out of the jaws of the lion.

Seroor.

LETTER FROM MR. BISSELL, MARCH 17, 1856.

IT is the object of this communication to give brief notices of several preaching tours made in the villages around Seroor. "Having been blessed with uninterrupted health," Mr. Bissell writes, "I have been able to spend the greater part of the last four months in this kind of labor." After the first month, his family accompanied him.

In November, Mr. Bissell went with two or three native helpers to Punderpoor, which lies a hundred miles south-east of Seroor, and is a very "holy" place in the estimation of Hindoos. A colporter who had been there with books, had met several persons, in the villages on the way and at Punderpoor, who were desirous of knowing more of the truth. "Some of these," says our missionary brother, "I met; and I had the pleasure of instructing them. In some sixty villages, going and returning, we preached Christ to those who seldom, if ever, hear his name. We were at Punderpoor at the time of the pilgrimage; and many thousand people were there from all parts of India within five or six hundred miles. If any one is anxious to preach the gospel where Christ has not been named, that he may not build on another man's foundation, here is a place for him."

Encouragement in the Villages.

A second excursion was made in December to the villages lying north of Seroor. "This was ground," Mr. Ballantine says, "which I had never traversed before; and, with the exception of a few places, I found less interest here than in other directions. Since Mr. Hazen left Seroor, no missionary had been through these villages; and seldom has a native preacher gone to any of them. Yet there are some places which I look upon with hope."

The January tour was made to the large village of Kolgaw, in respect to which we have the following report: "This is at present the place of chief interest in the Seroor field. It has four heads of families belonging to the church; and the wife of one of them is also a member. In other villages near it there are inquirers; and if I had a good catechist or pastor to put in charge of it, I think a church might properly be organized at once." From Kolgaw Mr. Bissell went southward, returning through Paragaw, Chimble, Nirvi, &c., where he found "most interesting hearers among the mahars and mangs." "I have much hope," he says, "respecting them."

In February, Mr. Bissell went to Chambhargondi, which lies to the south-east of Seroor, and has a population of eleven thousand. "In former days," he writes, "missionaries have been very ill treated here; so that it was hardly safe to go into the town to preach. We spent two days in the place, however, and had abundant opportunity to declare the truth; and there was no greater opposition than we have met elsewhere. Indeed, the people of the town, especially the women, seemed very accessible. Some two hundred and fifty of the latter came in companies of twenty to fifty, many of them to the tent, to hear the truth." Taking a southwesterly course, our missionary brother came to Tallegaw, another large place. He was greatly interested in the mahars whom he found there. They seemed ready and anxious to hear the Word. And this was true of other villages.

Neglected Fields.

From the foregoing statements it may be inferred that the wants of this extensive region are better supplied than they really are. It is necessary, therefore, to keep in mind such facts as are stated in the following extract: "Notwithstanding I was able to be out so much this season," Mr. Bissell adds, "large portions of the field remain unvisited; as, for example, the part lying between the Poona road and the Ghordnadi river, west of Seroor. I should say with shame that I have never yet been in that direction at all, did I not know that it is impossible for me to visit all parts of this field in one year." The number of services held in the different villages should also be taken into the account. Hence the significance of another portion of this letter, which is as follows: "In most of the places visited this year we spent but one day, and had but one or two interviews with the people. Some may ask, Why do you not spend a week in a place, and try to make an impression that shall be lasting? I would reply, There are scores of places in which we would be glad to spend a week; but there are scores more in which we feel that we must spend at least one day; and so we hasten on. We are 'in a strait betwixt two,' not knowing whether we should spend more time in those places already visited, or, neglecting these somewhat, should go to those which we have never yet seen."

It will add to our sorrow, after perusing these statements, to read such sentences as the following: "In many places the Lord seems to have opened the hearts of the people to receive the truth; and if they could hear it from month to month, or week to week, I cannot doubt that we should speedily be rejoicing over many souls born into the kingdom. I never before understood what an encouraging field this is, and what are its capacities for cultivation."

Nestorians.

LETTER FROM MR. STODDARD, FEBRUARY 29, 1856.

A MOST gratifying change has taken place in the correspondence of this mission. "During the past few months," Mr. Stoddard says, "we have written you in rather a desponding strain, the pious Nestorians having been in a cold, lifeless state, and the hostility of the Persian government embarrassing us in our labors. But, blessed be God! light has broken in upon us, and our hearts are again filled with thanksgiving and the voice of melody. For some time the Holy Spirit has seemed to be hovering over our field; and now we have unmistakable and blessed evidences of his presence." This letter is devoted almost exclusively to the work, which the Lord appears to be doing in this interesting field.

Revivals in two Villages.

The first signs of a day of blessing and mercy were seen at Wazirawa, where Priest Sayad, a devotedly pious young man, has felt intense solicitude for his people. The meetings have been growing in interest and solemnity till the present time; and it is hoped that some have been born again. Passing to another village, Mr. Stoddard proceeds as follows:

At our monthly concert, the early part of this month, when our native helpers were assembled from their different villages as usual, the subject of personal labor for the salvation of souls was urged upon their attention. On Thursday of the same week, we received the following note from the village of Aliawa, signed by Priest Werda, Eshoo and Hoormezd: "Beloved guides, Mr. Perkins, Mr. Stoddard and Mr. Cochran! We wish to give you very joyful intelligence from our village. On our first return, each one of us conversed with some individuals. We saw that they were very thoughtful. We afterwards got together alone, and prayed that God would bless us. While we were praying, we saw a boy from the village school come in, the son of Priest Shimon, who was full of play. As he stood by us, we said to him, 'Sit down;' and he sat down. After a little time, we saw that he was weeping with a loud voice. We conversed with him, and he replied, 'I am lost, lost.' In the evening we invited some persons to come to us. While we were praying, there was a loud voice of weeping, so that the voice of the preacher could not be heard. There were twelve persons present; and our speaking continued perhaps more than two hours. Then we told them that they might come early in the morning, and there would be prayer. They came; and there was again a delightful season, similar to that of the evening. We beg that in your prayers you will remember us, so weak and unworthy, that God may help us and also these poor souls. Perhaps God will visit us. Also, if you please, tell the boys of the seminary to remember us."

Since the date of this note, several of our number have visited Aliawa, and found a little company of inquirers, to whom we preached the glad tidings of a crucified Savior. But the religious interest has since been materially checked. The drunken Bishop, Mar Gabriel, visited the village, and told the people that they had better become Mussulmans than listen to us, collecting money forcibly from the Nestorians, and reveling in his cups on the Sabbath day. The priest of the village, Priest Shimon, is also laboring to destroy all evangelical influence. Yet we trust the seed sown will spring up to life eternal.

Seminary at Seir.

It is in the two seminaries, however, that the manifestations of divine grace have been most conspicuous. Of the institution at Seir, Mr. Stoddard speaks as an eye-witness.

It is now just a week since the first marked appearances of interest were noticed at Seir. While conducting prayers with the pupils on Thursday evening, February 21, I was affected by seeing several of them in tears, and mentioned the fact at our English prayer meeting as one full of encouragement to us. On leaving the meeting, and going about in the seminary rooms, I found there was a general awakening. The voice of weeping and prayer was heard on every side; and the prayer closets were filled to a late hour by those who were pleading for mercy.

On Friday morning, the pupils were deeply and very generally affected. When Mr. Rhea met them at morning prayers, it was difficult for them to restrain their feelings; and our brother was quite overcome by their tears and sobs. We endeavored to go on with our usual recitations, but the feeling was such that this was difficult for both teachers and pupils. One of our native teachers, after hearing a part of his usual recitation in geography was so affected

that he could not proceed, and, dropping his book, sat and wept and prayed with his pupils. Such scenes have occurred several times during the week. The solemnity was much deepened by the distressing illness of the seminary cook. A few days ago he was in good health; but that very morning he had a hemorrhage from his lungs, which brought him down at once to the gates of death. This sudden and alarming prostration was a voice which preached louldy to all on our premises to be ready for eternity, and especially as the poor man was himself unprepared to die. Saturday, the Sabbath, and Monday, were days of great solemnity; and we were occupied nearly every leisure moment in conversing with those who crowded around us. The pious seemed hardly less affected, and in some cases more deeply moved, than those who had no hope in Christ. It was very touching to our feelings to see some of the pupils looking in upon the suffering man, and then stealing away to pray; while others, who could not bear to have him die in his sins, sat by his side, and endeavored to point him to the Lamb of God.

On Monday evening, after a day of severe suffering, he breathed his last, just as the bell was ringing for prayers. Our meeting that evening was one of the most solemn we have ever witnessed; and we thought it advisable to spend the whole of the next day, in connection with the funeral, in religious exercises. The effect seemed to be happy; and the interest was rather increased than diminished. John from Geog Tapa, and Priest Sayad from Wazirawa, were with us during the day, and spent the night here. Their feelings were very much subdued. As they were about leaving, I asked John what he thought of the state of the pupils. His reply was, "I know nothing about it. I have paid no attention to any body else since I came. I know only that I myself am in a wretched state of departure from God." He made a very affecting address at the funeral. Priest Sayad, on being called on to pray in a little meeting, was so borne down with a sense of his sins and his responsibility for his village, that for some minutes he could only sob and falter out a few broken sentences. When these two helpers left, they came into the school, and asked an interest in our prayers. The pupils all rose to their feet, thus assuring them that they would bear their request to the mercy-seat. We hope to hear good news from these villages.

The following Thursday, which was observed so extensively as a day of fasting and prayer for colleges, was characterized by great solemnity. As to the fruits of this delightful work, Mr. Stoddard makes the following judicious remarks:

As but one week has elapsed since the first marked interest in the seminary, it would be in a high degree presumptuous to speak of results. It may be stated, however, that few in the school have remained entirely unaffected. Of our forty pupils, eight only have been regarded as giving decided evidence of piety, a smaller number than we have had for ten years before. These have all seemed to feel deeply humbled, and to have found their way, with weeping and mourning, to the cross of Christ. A score of others have also been powerfully wrought upon, and have cried out in bitterness of spirit, "What shall we do to be saved?" It has been a most solemn duty, as well as a most delightful privilege, to guide these lost sinners to our almighty and merciful Savior.

There are indications of an awakened interest in the truths of the gospel in the village of Seir.

The Female Seminary.

The recent history of this institution is given in the following note of Mr. Perkins, addressed to Mr. Stoddard.

On the 20th instant I went to the city, as I usually do once a week, to sing an hour with the girls of the female seminary. I found to my surprise and great joy, on meeting Miss Fisk and Miss Rice, that a delightful work of grace had commenced among their pupils. We sung two or three hymns, but the singing was interrupted more or less by audible sobs; and there were such an impressive solemnity, and such depth of feeling visible in the school, that I spent the remaining part of the hour in addressing the pupils on the great subject of salvation; and two Nestorian priests who were present, led in prayer. The appearance of the school I thought quite as interesting as I have ever known it at the commencement of a revival. Miss Fisk and Miss Rice informed me that a deep solemnity had pervaded it since the previous Sabbath; that more or less interest had been apparent on several of the preceding Sabbaths; but that it had seemed to diminish during the occupations of the week. Now, however, it had deepened with each successive day during that week, and they strongly

hoped that God had a rich blessing in store for their precious charge. Yesterday I spent at the city, to attend the exercises connected with the observance of the fast for colleges. I found that the religious interest in the female seminary had advanced during the previous eight days; that it had now become quite general throughout the school, and was very deep in many individual cases. An unusual solemnity seemed to pervade the mission premises at the city on this occasion; and many from abroad, who attended the meetings, were apparently affected during the religious services.

The following extract, from the pen of Mr. Stoddard, continues the narrative to the date of his letter.

One of the teachers of the female seminary, from whom I requested information as to the state of the pupils, wrote me last evening that it was almost impossible to comply with my request, without seeming to neglect some one who was earnestly asking for the bread of life. She says that the school continues in a deeply interesting state, and that they had never sweeter assurance that the Lord was working there. Those who had previously given evidence of piety, are without exception deeply affected, praying and longing for the salvation of their companions, while they bitterly mourn over their own sins and departure from the Lord. A large proportion of those who were not pious at the commencement of the term, appear to be seeking in earnest the narrow way. It is believed that some of them have come to the Savior; and others appear to be not far from the kingdom. The remark is added, in regard to those who came in from abroad to attend the services yesterday, "I have not seen such a desire to hear for years, nor so much tenderness when the truth was presented."

Diarbekir.

ANNUAL REPORT.

Our brethren at Diarbekir commence their review of the year by the following announcement: "Mr. Walker and Baron Tomas have been enabled to preach the Word twice every Sabbath day, and every Wednesday and Friday evening, besides conducting the monthly concert, the church meeting every second Monday evening of each month, and a Sabbath service in Cutturbul the greater part of the time." This is certainly an interesting fact.

Various Services.

The routine of labor at this station will appear more clearly from the subjoined extract:

In our Diarbekir place of worship there are four services on the Sabbath. One hour after sunrise, about fifty persons assemble for prayer and praise. This meeting is conducted by teachers Hargop and Muggerditch. The latter has been reading his translation of Doddridge's Rise and Progress from Armenian to Turkish. Hargop, after having read Goodell's Notes on Matthew, and a volume of sermons printed in Turkish, has commenced reading discourses of his own on various passages of Scripture. We consider him a promising candidate for the ministry.

The second meeting is at "the noon cry." As we have no bells, and few of the people have clocks or watches, we make our appointments so that the cries from the minarets may serve as guides to the time of meeting. Mr. Walker or Baron Tomas preach at this time to about two hundred persons, who listen more attentively than most American congregations. At the ninth hour, or three hours before sundown, Baron Tomas meets a very interesting Bible class, sixty or eighty of the most intelligent Protestants being present. At the tenth hour the last preaching service is held; and it is attended usually by a hundred or a hundred and fifty persons. The Wednesday and Friday evening meetings occur one hour after sunset in winter, and one hour before sunset in summer, from forty to seventy persons attending them. On these occasions we often see strangers. As our place of assembly is near a khan and near the markets, persons who have come to Diarbekir from abroad frequently find their way thither; and though they come out of curiosity, wishing to see or hear more of this way which is every where spoken against, they often go away convinced that the truth is with us. The monthly concert has been well attended; and much more has been contributed than in previous years. Mrs. Walker has continued her Wednesday afternoon meeting for the female part of the congregation, when not prevented by sickness. There have usually been from twenty to forty women present, who, as we have reason to believe, have been both interested and profited.

As the fruit of these labors, the report states, "a few persons give some evidence that they

have been born of the Spirit." Seven have been admitted to the fellowship of the church.

Schools.

The boys' school continues to prosper, and is a valuable auxiliary, not only because the scholars are taught to read, and are themselves brought under the influence of a pious teacher, but also because many, being from non-protestant families, carry the truth to those who never come to hear it. The girls' school has diminished somewhat during the year.

Dr. Nutting's Labors.

Passing to another department of the missionary work at Diarbekir, we have the following report:

The medical practice of Dr. Nutting has been continued, as has been written in former letters. About thirteen hundred and fifty different patients have been treated in the dispensary, and three hundred and fifty visited at their houses, during the year. Though there has been no preaching in the dispensary, in connection with our medical labors, the truth has not unfrequently been brought to bear upon the minds of Armenians, Syrians, Catholics, and Moslems; and we trust that a lasting impression has been made in its favor. Dr. Nutting hopes that his assistant (Garabet) will not only become a good physician, but a valuable helper in our missionary work. On Saturday evenings, for two or three months, Dr. Nutting has instructed a class of young men in singing; and we are happy to say that they have made encouraging progress.

Out-Stations.

It only remains to speak of the labor performed in other places. On this branch of the work the brethren say:

Nothing of particular interest has occurred at Hinee. Owing to the efforts of our English Consul, the Protestants there have suffered less persecution than in former days. Baron Stepan continues his labors as preacher and teacher; and, although his congregation and school are small, we trust his efforts will not be in vain in the Lord. We rejoice that there are some there who think that they have been truly converted; and we hope at no distant day a church may be organized. Baron Stepan has completed his Koordish translation of the four Gospels; and Matthew is being printed in Constantinople. He will continue the translation, as fast as his time and strength will permit. A school of ten has been taught in Cutterbul by one of the members of our church.

Our faithful Deacon Shimas has been laboring as a colporter, for a few weeks, in Mardin and in the villages round about. Though he meets with much opposition, he is encouraged to hope that some are beginning to feel that they are groping in darkness, and need the light.

Trebizond.

LETTER FROM MR. POWERS, APRIL 16, 1856.

THE facts communicated in this letter are valuable, as showing how easy it is for God to turn the counsels of the crafty against them. No device can prosper, if it bears the stamp of his reprobation.

A Wedding deferred.

A week ago to-day I started for a village, some ten miles distant, to solemnize a marriage between a Protestant and a girl who had not yet separated from the Armenian church. But I had not proceeded far, when I was met by a messenger who informed me that the wedding was deferred, on account of some interference of the priest. It seems that he had had much discussion with the Protestants of the village, on various points of difference between them, and particularly in respect to fasting, the adoration of the cross, and the sacrifice of the mass, he maintaining that there was authority for these rites in the New Testament, though he himself, being an unlearned man, could not point it out. His superiors in the city could do so, however; and he insisted on their going thither, and having a public discussion between the Armenian ecclesiastics and the Protestants, and that unless the latter could show that their way was right, they should not have the girl.

Accordingly, the priest and two men, one on behalf of each of the parties to be married, came to the city next day, and proposed to the Armenian Bishop, who is reputed to be a learned man, and has spent some time in Paris and other European cities, that a public discussion should be held on the three points above named. The Bishop expressed his ready assent to this, and challenged the Prot-

estants to a discussion. "But," said he, "you cannot get them to engage in a discussion. There is not one of them that will dare to come here and defend Protestantism before me!" This challenge was accepted on the part of the Protestants by our native helper, H., who is abundantly qualified for such a task. In the course of the day, while arrangements were being made for the discussion, the Bishop objected to my taking any part in it, on the ground that I was a Frank! H. well knowing what foul play these ecclesiastics often resort to, very wisely addressed a note to the Bishop in the evening, requesting him to signify his invitation of the Protestants in writing. The Bishop replied that, so far from inviting them in writing, he did not invite them at all; and that he had nothing to do with them.

The Issue.

Mr. Powers continues his narrative in the following language:

The villagers, on being informed of this, went to the city priest, who was expected to assist in the discussion, and demanded an explanation. The priest re-affirmed the Bishop's readiness to discuss; and in his name, but on his own responsibility, he wrote an invitation to the Protestants. With this in his hand, H. and a few other Protestants went to the Bishop, whom they found at church; but, to their great surprise, he denied having invited them, or having any wish to hold a discussion with them or even see them. H. showed him the note he had received; but the Bishop denied having written it, or known any thing about it, (which was probably true.) Seizing it from the hand of H., he absolutely refused to give it up; whereupon some angry words passed between the parties. The Bishop refused to discuss with H., on the ground that he was a weak, ignorant man. Another pious and intelligent Protestant, and an excellent scholar, who accompanied H., the Bishop called a "stupid fellow," and bade him be off, and attend to his own business. The Protestants now all rose to depart; but the Bishop caught hold of H.'s coat, and would not let him go! More sharp words followed, in which the Protestants paid the Bishop back in his own coin of abusive language. This I regret, though it must be allowed that their provocation was very great. By this time the villagers understood the conduct of the Bishop, and the nature of his defence of the rites of his church, better doubtless than they would have understood a genuine argument; and one of them, who came on behalf of the girl and her friends, cried out, "It is enough; we are now perfectly satisfied. These two days you (the Bishop) have scattered your lies broad-cast. We have nothing more to do with you." Turning on their heels, they all went directly to their village home. This was on Friday afternoon.

Before light the next morning, and without waiting for further permission from the village priest, they were again on their way to the city, with the two parties to be married, where they arrived about breakfast time. Notice was immediately given; and in another hour a respectable audience of Protestants and Armenians was collected in our chapel, when the marriage ceremony was performed, much to the satisfaction of the parties concerned. After the usual congratulations, and taking a cup of coffee, all returned to the village on foot, as they came, accompanied by a member of this church, who regularly conducts religious services at their village on the Sabbath.

The general Effect.

That the reader may better understand the important bearings of this affair, he will need to peruse another paragraph.

The result of this matter is highly favorable to the Protestant cause. The Bishop and his priest have manifestly shown the weakness of their case by absolutely refusing a discussion; and personally they have exceedingly lowered themselves in the estimation of all by their false pretences, unfairness and abuse. The Protestants of the village have been greatly strengthened and confirmed in the truth; and it is confidently hoped that the events of the week will have a happy effect, in leading others to abandon their errors and embrace the truth as it is in Jesus. In the city, the boldness with which the Protestants now dare to confront the Bishop, on the floor of his own church even, contrasts strikingly with the fear and terror with which ten years ago they used to be called before his predecessors, to receive the bastinado, or hear their sentence of imprisonment or exile. It is also a source of satisfaction to us, that we have men in this little church who are capable of defending the doctrines of Protestantism, and with whom even a Paris-taught

Bishop dares not engage in open discussion on the rites of his. Our brotherhood is small in numbers, but not so small in intelligence and moral strength. May our numbers and graces be yet greatly increased!

Cesarea.

LETTER FROM MR. BALL, MARCH 1, 1856.

The Work advancing.

THE reformation which has begun so auspiciously at Cesarea, is going forward. At the date of this letter, the congregation had risen to one hundred; and our brethren were in not a little perplexity as to the means of accommodating expected additions. The character of the work is revealed by such statements as the following:

On Tuesday evening our helpers visited the family of a relative, who were formerly Protestants; but on account of persecution, they had returned to the old church, with no confidence, however, in its rites. The hours were spent in religious conversation and prayer. After their departure, the oldest brother began to talk with his mother, sister, and younger brother. "We all intend," he said, "to be Protestants in a year or two; but some one of us may die first, and then what will become of that soul?"

After two hours of conversation, weeping and prayer, they resolved to begin a new life on the morrow. To this end they set it apart as a day of fasting and prayer. During the day, another of our helpers visited and conversed with them. A priest's daughter who was present, as well as the family, was melted to tears. "Why does not my father talk like this?" she said; "he is a priest, and reads the gospel." Our brother replied, "The reason is, there is a veil upon his heart, so that he does not understand what he reads." She exclaimed, "May the Lord remove the veil from his heart!"

This priest soon afterward pushed down the mother of this family, because she went into his court for water. When one of our number went to talk with him about such conduct, he was at first very angry; but he relented when he saw that he had exposed himself to punishment. At our Wednesday evening lecture this family were all present. It was a source of much joy to our brethren, but especially to those relatives who had labored and prayed for their conversion. The older brother is now very zealous in preaching Christ.

At the same lecture some women who had been opposers, were present. One was the wife of a man who had been a Protestant for some months. Another was the wife of a new comer. The latter at first manifested much opposition; and one morning she refused to rise. The former, being a neighbor, told her not to act so. Though she had herself done the same thing, she now saw her folly. She was finally persuaded not to oppose; and in a few days she was even more interested than her husband.

Mr. Ball makes another statement which is exceedingly interesting. It is as follows: "Before the close of the week, a Moslem with whom our brethren had often conversed, said to them, 'I have no peace. Our prophet is no prophet, and never wrought a miracle. I wish to go to some place where I can freely confess Christ.' They have since seen him frequently. He remains firm, and declares his willingness, if need be, to shed his blood for the truth. His wife has visited our ladies, and appears very well. We hope that they may profess Christianity here, and live; but this is a very bigoted city, and so we have our fears. May the Lord direct him and us!"

Aintab.

LETTER FROM MR. SCHNEIDER, MARCH 8, 1856.

THIS letter contains an animating notice of the missionary work, in its progress and development, at several of the out-stations. The first extract introduces us to a place which is not altogether unknown.

Adyiaman.

We formerly had colporter labor performed at Adyiaman, though somewhat irregularly; but at the end of last year we sent a man to occupy the ground permanently. His letters contain very encouraging accounts, not so much of results, however, as of hopeful signs. A great excitement has been produced. Many have been led to read the Scriptures, and to examine into these new things, to see whether they are so. Some side with the truth, and some against it. Our native brother has many "callers." Some of these come to oppose, dispute and cavil; others, having but just begun to feel a degree of interest in the truth, come for more light; others still are actuated by mere curiosity; and a few desire to have their views confirmed, and

to learn more of the way of salvation. The more influential are particularly opposed. Complaints have even been made to the Governor, though happily not with much effect. A regular plan seems to have been laid by some Armenians to kill our colporter, by intoxicating an unprincipled Mussulman, who was to do the work; but Providence defeated it. He was obliged, however, to abandon the house which he had rented, and take another. False reports respecting him, to prejudice the authorities against him, were also circulated; but these likewise had little effect, as the Governor gave the people distinctly to understand that Protestantism was fully protected. All this agitation is a favorable sign. It shows the power of the truth; and we need not wait very long for some decided results.

Tarsus.

Mr. Schneider makes some interesting statements in regard to another place, which is peculiarly dear to Christians of every name. His language is as follows:

Recently a new impulse has been given to our feeble beginnings at Tarsus. An Armenian, in some way under English protection, has declared himself a Protestant. The unfriendly Armenians soon found an opportunity to imprison him. The English Consul, though he complained to the Governor of Tarsus and the Pasha of Adana, was not able to secure his release. He has reported the case to Constantinople, and doubtless satisfaction will be obtained in the end. Meanwhile others came out, and openly professed themselves on the side of the truth. Our colporter at Adana, learning these facts, made a visit to Tarsus, and spent some eight or ten days among those inquirers. He met them a number of times in a room in the house of the Consul, and labored to encourage and strengthen them. They are very desirous to have a regular colporter, to give them further instruction; and it is of great importance that their wishes be complied with. We shall make arrangements immediately to furnish a man; and henceforth Tarsus will be occupied as an out-station. Thus, in the city where the great Apostle to the Gentiles was born, and the spirit of vital godliness has been extinct for so many centuries, it is again revived. It will be a pleasant task to aid in its restoration. We doubt not that many of the friends of missions will feel a special interest in the work in this place, from the associations connected with it. May their prayers for it not be few!

Bytias and Kessab.

The pleasing intelligence which our missionary brother is permitted to communicate is not yet exhausted. In reference to other places he says:

You remember that for some time past we have had a colporter in Bytias, a village not far to the north-west of Antioch, on the sides of a mountain range. Here too the work has assumed a very encouraging aspect. Our present helper there has been very much comforted by the signs of progress. Though the village is rather small, and the number of Armenians is not large, he has an audience on the Sabbath of thirty or forty. For such a community, we consider this very encouraging. There is also a small school. Some time since, as an Armenian Vartabed came to the village and inquired, "How many Protestants are there in this place?" the reply was, "Almost all of them are Protestant." This, of course, must be understood as hyperbolical; but it shows how deep has been the impression which the truth has made on the people.

In Kessab the work moves on quietly and prosperously, as it does also in the villages in its immediate neighborhood. The arrangements for the settlement of a pastor over the church in Kessab are in progress; and in about a month, we hope, the ordination will take place.

Gaboon.

ANNUAL REPORT.

The brethren of this mission have occupied three stations during the year under review; and they have also endeavored to break ground among the Pangwes. In June, 1855, it was resolved that Messrs. Preston, Herrick and Adams commence the study of the Pangwe language, and establish themselves among the people as soon as practicable. "Various attempts have been made to penetrate into the interior; but all have failed, from the jealousy and treachery of the natives. The brethren have lived in several Pangwe towns, and have secured a large vocabulary of words; and they are making considerable progress in the language. But Mr. Herrick was obliged to leave that field the last of July; and recently Messrs. Preston and Adams have been somewhat interrupted in their labors."

Preaching Efforts.

The subjoined extracts present a general view of the efforts which the missionaries are making to proclaim the gospel.

Preaching has been maintained in the language of the people at all the stations with hardly any interruption. The attendance on the Sabbath is fluctuating, especially at Baraka. Sometimes we have very few, except those who are connected with the mission; sometimes we have sixty from the towns. The attendance at Baraka has been the more encouraging, from the fact that a large part of the persons who come most regularly to church, are those who have been in our schools, and are better prepared, therefore, to understand the things which may be spoken, than those who have only heard with the ear. Some seem to be seriously inquiring the way of life. But the minds of all are dark; and their hearts are as dark as death.

From Baraka preaching has been sustained, with some interruptions, at Nomba, two miles south, and at Kaunlamenga, one mile north. The attendance at the former place has been about fifteen; at the latter it has been ten or twelve.

At Ikâi the gospel has been preached in five different villages. At Olendebĕnk the attendance has been good; and now, at the close of the year, the people of some other towns, which have been broken up by war, are collecting at this point, and enlarging the Sabbath congregations.

From the Nĕngenĕnge station the gospel has been preached in many villages of the Shikanies, Bakĕlĕs and Pangwes. The languages used are Mpongwe and Dikĕlĕ. Divine truth seems to be impressed upon many minds; but we do not see sinners converted. Superstition reigns; and the power of sin and darkness is almost unbroken among these tribes.

No additions have been made to the church during the year; and the present number of communicants is only twenty. Fifty dollars have been collected at the monthly concert for the Micronesia mission.

Schools—The Press.

The school at Baraka has been sustained with considerable interest; it has averaged about thirty scholars. About one-half are day scholars, and the other half are boarding scholars. The death of our former teacher, in April, compelled us to remove Mr. Francis Allison from Nomba to Baraka; and the Nomba school has since been suspended, because we have not been able to procure another teacher.

The school at Olendebĕnk may be said to be suspended, though the missionaries have kept in the family a number of boys at their own expense. The school at Nĕngenĕnge has been sustained with much regularity and energy, and with an average attendance of about twenty pupils.

In regard to the issues of the press, the mission make the following statement:

The Gospel of Matthew has been translated and printed in the Dikĕlĕ language; also a few of the Psalms, extending through twenty-four pages. A primer in the Mpongwe language has also been printed; and many of the children are learning it. Our schools are suffering for want of books in the native tongues. But with our present force a great increase is impossible.

Conclusion.

The missionaries close their report with the following hopeful language: "We say with confidence that this field is whitening for the harvest. Knowledge is increasing; and the Sabbath congregations are composed of such numbers and such classes, that we have great encouragement to labor and pray for their conversion. But the field and the climate are of such a character that something more than a bare supply of laborers for each station is necessary to the life of the mission. We want men. We pray for men; and we look for men."

JOURNAL OF MR. BUSHNELL.

THE extracts which follow, present a vivid picture of the life of a missionary at Nĕngenĕnge. At times there is much to cheer him; and he feels that he is just upon the point of receiving an abundant blessing. But, suddenly and unexpectedly, some new development of African depravity darkens his prospects; and he is compelled to say, "How long, O Lord! How long!"

Still there is no reason to doubt that, if we faint not, we shall gain the victory. The trials through which our brethren are passing, are by no means unprecedented. In many cases, indeed, such scenes are found to be the appointed precursors of important changes. So it may be in the region which is now to be submitted to our inspection. With the divine blessing, *so it will be.*

Various Incidents.

The following paragraphs are somewhat diverse in their character; but all have their value.

November 17, 1855. Last night Mr. Adams returned from the Pangwes, after an absence of nearly four weeks. He enjoys good health, and is zealously engaged in the study of their dialect, which he thinks is in some respects superior to the Dikĕlĕ.

18. (Sabbath.) This morning our chapel was filled to overflowing; and the people listened with unusual attention. At the other towns where we preached, the congregations were good; at one place some seriousness was apparent.

19. This afternoon, accompanied by Mr. Adams, I ascended the Nlobia, and visited one Pangwe and two Bakĕlĕ towns. At the Pangwe town we were received with loud expressions of joy, Mr. Adams having some time since spent a few days there. They called him their "white man," and showed him a house which they have built for him. They urged him to come and occupy it. When he promised that he would soon return, and stay with them a few days, they made great demonstrations of joy. The more I become acquainted with this tribe, the more convinced I am that they are superior to the tribes on the river below, and present a most interesting and hopeful field for missionary effort.

25. (Sabbath.) Last night a canoe arrived with a quantity of rum; and much noise and confusion have prevailed in town. Twice I was under the necessity of going out and trying to quiet the people; but alas! there is but little use in seeking to control heathen men, when maddened by rum.

December 1. I have just learned that, after having endured the inconveniences attendant upon rum-drinking last Sabbath, I have been obliged to "foot the bill," as a fine sheep and goat belonging to me have been stolen, and paid in exchange for the rum.

Unexpected Treatment.

We must now commence a new chapter in the history of the missionary work in Africa. It will be read with painful interest.

3. Messrs. Preston and Adams went to Biyĕměyĕmĕ, expecting to be absent two weeks.

4. About ten o'clock, Messrs. Preston and Adams returned bare-headed from Biyèměyĕmĕ, where they were robbed this morning of every thing in their possession, excepting the clothing upon their persons! The head-man has been absent in the interior since they went there, leaving the town without a responsible head. The rabble, excited by one or two evil-minded persons, and possibly encouraged by neighboring Bakĕlĕs who feared that their craft might be endangered by the residence of our brethren there, attacked and plundered them, leaving them only one paddle with which to propel their canoe to Nĕngenĕnge, a distance of fifteen miles. When they had reported the facts, it was with some difficulty that we restrained the people from starting at once to revenge the outrage.

7. Yesterday we dispatched two messengers to Biyĕměyĕmĕ, to ascertain the feelings of the people, and see if some of the stolen goods could not be recovered. They have returned with a few books only, and report that the robbers justify themselves, and warn the brethren not to return to them again. So we can only wait till the head-man returns, and then endeavor to settle the palaver. We do not consider the door to the Pangwes closed, however; for there are many towns near Nĕngenĕnge, where we have free access, and where our brethren may remain in perfect safety.

26. To-day we have received a message from Ngoshe, the head-man of Biyĕměyĕmĕ. Having returned from his journey, and found what his people have done, he is very angry with them. He has collected as many of the stolen articles as he can find, and wishes the brethren to come and receive them. He also offers to pay for the missing goods.

Such was the state of this unpleasant affair at the close of 1855. The Lord, as it seemed, was about to overrule the injury which had been done to his servants for his own honor. But an event soon occurred, which changed the whole aspect of the question.

An untoward Event.

January 12. Various hinderances have kept Messrs. Preston and Adams from going up to "talk the palaver;" but to-day they had made arrangements to go on Monday next, and were sanguine in the expectation of soon arranging the matter, so as to be able to return and resume the study of the language. But we have just heard that Ngoshe was shot this morning by a Bakĕlĕ war-party, to whom he owed a small amount of ivory! This is sad intelligence to us; for we had re-

garded him as the most friendly and influential Pangwe in that vicinity. Through his influence, we had hoped to introduce the gospel among his people.

14. The Biyĕnĕyĕmĕ people are revenging the death of their King in African style, capturing and killing people, wherever they can find them, without regard to guilt or innocence. A neighboring Bakĕlĕ town has been attacked and plundered; and the fugitives have reached Nĕngenĕnge, with the exception of a little girl, who was speared in a most barbarous manner. Carnage has now commenced; and we know not what the end will be.

22. The Pangwe war continues; and we learn that Ngoshe's people attribute the death of their King to some mysterious influence exerted by our brethren, who were robbed by them, and threaten to kill any of our number who may go within their reach. We pity them for their superstitions; but we do not feel alarmed by their threats. Prudence, however, will dictate more than usual caution on our part. As the Bâkwĕ is closed for the present, and the Pangwes on the Nkâmâ are unquiet, our brethren have gone down to Ntyimbia for the purpose of visiting some Pangwes in that region.

25. Messrs. Preston and Adams returned from the Pangwes, by whom they were cordially received and kindly treated.

The War Continued.

The latest intelligence from Nĕngenĕnge is contained in the subjoined extracts.

27. (Sabbath.) I preached as usual in the chapel, at seven this morning, to a large and attentive audience. Some appeared to be seriously impressed and disposed to inquire, "What must we do to be saved?" Afterwards I visited Bâkwĕ and Ngoma, and was favored with attentive listeners. Other towns were visited by the other brethren, and we were enjoying an unusually quiet Sabbath. But soon after dinner, two war parties met here to exchange prisoners. After an hour spent in noisy jangling, they commenced firing upon each other; and soon a scene of confusion ensued, such as we do not often see. Canoes were seen coming from every direction, filled with men from the adjacent towns eager to engage in the fight. The people of the island desired to display their courage also, apparently without caring which party they assisted. We prevented most of them from embarking, however, and we gradually drove the belligerents down the river, beyond the mission house, which at first was endangered by the pot-metal pieces of iron, bars and stones, which were discharged from their guns. The confusion continued till almost dark, during which time probably more than one hundred shots were fired; and yet, strange to say, no one was killed or seriously wounded!

February 2. The people who killed Ngoshe have broken up their town, and removed down the river about eight miles, leaving their innocent neighbors to meet the enraged Pangwes.

3. This afternoon our quiet Sabbath was again disturbed by the excitement of war. Hearing the report of guns, we stepped out, and saw a volume of smoke rising from Mbata, a town about three miles distant. Soon afterward messengers arrived, informing us that a formidable body of Pangwes had fallen suddenly upon Mbata, killed ten, and wounded others, driving the remnant into the river. After burning the town, they returned to the bush, taking with them one or more of the slain, upon whom they will doubtless have a cannibal feast! They were armed with guns, spears, and two-edged swords; and protected by shields of dried elephant hide. Fortunately the Mbata people could all swim, or many would have been drowned, before the canoes sent to their rescue could have reached them. Many have come to Nĕngenĕnge, and their mourning is truly doleful.

5. People are flocking to Nĕngenĕnge from several of the towns most exposed to the inroads of the Pangwes. Women and children are deposited here for safety, while the men remain to defend their towns. This evening I have been under the necessity of opening the chapel for the accommodation of the refugees, who are becoming too numerous for the limited accommodations which the native town affords.

Mr. Bushnell closes his communication with these hopeful words: "We trust that a calm will follow these tempests of savage passion; and then those who have suffered so much by war, will see and acknowledge the truth of our preaching, and will learn to live in peace."

Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD.

THE General Assembly's Board of Foreign Missions report an income from all sources, during the past year, of $201,933 61. This sum includes, however, an unexpended balance from the sales of the Omaha reservation, amounting to $8,282, grants made by other benevolent societies, and certain moneys paid by the United States government for Indian schools. Still there has been a gratifying advance in the receipts. The expenditures have amounted to $201,908 75.

Missions among the Indian Tribes.

The Board has nine missions among the aborigines of our own country, connected with which there are thirteen principal stations and out-stations, twelve ordained missionaries, sixty assistant missionaries, ten churches, three hundred and twenty-three church members, ten schools, and more than five hundred pupils in the various stages of their education. Most of these missions have been favored with the special presence of the Holy Spirit during the year; and some of them have enjoyed his blessing in large measure.

Missions in Africa.

There are two missions in Western Africa, one in Liberia, and the other on the Island of Corisco. Connected with these are nine stations, nine missionaries, fifteen assistant missionaries, five churches, one hundred and seventy-one church members, seven schools, and one hundred and seventy-nine pupils. Several of these churches have also enjoyed the special reviving influences of the Spirit during the year.

Missions in Asia.

There are also two missions in *India*, three of them having been consolidated in one during the year. Connected with them, are fifteen stations, twenty-nine ordained missionaries, and sixty-four assistant missionaries and native helpers. There are eleven churches, and 283 church members; eighteen schools, and 3,472 pupils. There has been no period in the previous history of these missions when they presented a more encouraging aspect, or promised richer fruits than at the present time. In *Siam* there is one mission, connected with which there are three ordained missionaries, three female assistant missionaries, one Chinese assistant, and one boarding school, numbering twenty-eight pupils. There are three missions in *China*, at Canton, Ningpo and Shanghai. Laboring in connection with them, there are fourteen missionaries and nineteen male and female assistant missionaries, and three boarding schools, embracing ninety pupils. The church at Ningpo has been favored during the year by the addition of ten native converts.

Other Operations.

The mission to the *Chinese in California* is still continued, under the care of the Rev. William Speer, whose labors have been of great service to the Chinese in various ways.

There are two missions under the care of the Board in South America, one at *Buenos Ayres*, and the other at *Bogota*, in New Grenada. The one at Buenos Ayres has been of two years continuance, and has been favored by the converting presence of the Holy Spirit during the year, fourteen converts having been received to the communion of the church during the last summer. The mission at Bogota has but just commenced.

Funds have been remitted to the Evangelical Missionary Societies of Belgium, Paris, Geneva, and to the Waldenses' Synod, to the amount of $6,000, exclusive of the interest on the endowment fund of the La Tour Seminary.

Two missionaries are laboring in this city for the benefit of the *Jews;* and though no very marked results have as yet attended their labors, they report from time to time encouraging facts in connection with their labors.

BAPTIST MISSIONARY UNION.

THE report of this society, submitted to the annual meeting recently held at New York, shows that the receipts for the past year, from all sources, amounted to $129,493 81; while the expenditures were $106,898 42. Of the receipts, $3,000 were from the American and Foreign Bible Society, $2,200 from the American Tract Society, and $3,000 from the United States Government. The present indebtedness of the Union is $38,737 86. A general idea of the operations of this society may be obtained from the following abstract.

Maulmain Burman Mission.

The native churches have been in the immediate charge of native laborers, the Maulmain church numbering one hundred and eighteen members, and the church at Amherst, which has been reduced by emigration, thirteen. Seven

have been added to the Maulmain church by baptism. The contributions of the Maulmain Missionary Society have amounted to one hundred and fifty-eight dollars. Four day schools have been taught, embracing one hundred and seventy pupils. The publications of the printing department, including a Sgau Karen hymn book, are reported as having been 20,750 copies, or 5,496,000 pages.

Maulmain Karen Mission.

The theological school has continued in session nine months, the number of pupils increasing to forty-eight. Twenty-one were from Bassein, and seven from Toungoo; the remainder came from the Maulmain and Tavoy missions. The normal school was in operation seven months, with sixty-one pupils a part of the time; provision having been made for some of the pupils by local contributions. Fifteen were baptized during the session, most of whom had given evidence of conversion before entering the school. The church at this station reports twenty-six members, with a native pastor, who is also an assistant teacher in the theological school. Nine have received baptism. The contributions were twenty-eight dollars. An increased interest has been manifested at the outstations, but much remains to be done to induce the churches to provide for themselves. The whole number of churches in this mission, including three Pwo churches, is eighteen; and there have been received by baptism fifty-two, by letter fifty-five, making the present number of members eight hundred and eighty-nine. A few village schools have been sustained; but the interest in their support contrasts unfavorably with what is manifested in other Karen dirtricts.

Tavoy Mission.

The state of the churches is less prosperous than it was, owing partly to the removal of native laborers to other missions, and partly to the want of missionary supervision. Church discipline, however, appears to have been duly maintained. From the incompleteness of the returns, the statistics of the churches cannot be given. These were reported last year as having ten hundred and sixty-two members, in twenty-three churches. The schools at the outstations have declined in numbers and interest. Measures have been adopted by the government to promote education among the Karens. The Burman department has been steadily prosecuted, especially in the city during the rains; but the church has been reduced by the dismission of members, one only having been received by baptism. The present number of members is sixteen. The church is under the immediate care of a native pastor.

Shwaygyeen Mission.

The report from the Karen department has not been received. The last report announced nearly eight hundred conversions and six churches; and the work is said to be "advancing." A school of fifty pupils, partly self-supporting, has been taught at the station part of the year, without cost to the mission. Beside the pastors to the churches, there have been three itinerant preachers, supported partly by the Maulmain Missionary Society.

Toungoo Mission.

The mission embraces three tribes, eleven of the outstations being among the Bghais, and sixteen among the Pakus and Maunie-pghas, beside one among Sgaus. The first two converts were baptized in January, 1854. Before the close of the year the number of converts was seven hundred and forty-one, who were associated in nine churches. The present membership, in twenty-eight churches, is eighteen hundred and eighty, showing a net increase within the last year of eleven hundred and thirty-nine members received by baptism, and of nineteen additional churches. Beside the twenty-eight churches, zayats have been built for worship; and the people of more than forty villages profess to believe in Christ. By its fruits the work appears to have been genuine. A normal school has been opened, numbering thirty pupils, the expenses being defrayed by the Maulmain Missionary Society and contributions from residents. The population are eager to obtain instruction and books. The work is still extending.

Rangoon Burman Mission.

There are four Burman churches in and near Rangoon, with an average attendance each of one hundred persons. The number of church members is one hundred and sixty; of whom thirty-one have been baptized within the year. The labors of the missionaries have been interrupted by secular employments, building, &c, and by sickness. Changes have also occurred in the native laborers, and among the churches. The aged Ko Thah A continues pastor of the Rangoon church; the church at Kemmendine has also a native pastor; and the other outstations are in charge of native helpers. Two day schools are reported with twenty-five pupils.

Karen Department.

No report has been received from this department. The number of churches, as reported last year, was forty-six, with an aggregate membership, as is supposed, of twenty-five hundred.

Bassein Mission.

The prosperity of the Bassein mission continues. The quarterly meetings have been attended

with unabated interest on the part of the native preachers; and their reports are replete with encouragement. Accounts were received at the last meeting from more than fifty churches and preachers. The statistics of the churches are incomplete. The number of baptisms reported is two hundred and thirty-three The number of village schools was thirty-eight, with an average attendance of nearly thirty pupils. A normal school has also been taught with reduced numbers. Two academies contained, one a hundred and thirty pupils, and the other sixty. The schools have been supported by the Karens, with only thirty-five dollars from the mission. Their chief want has been teachers. The Home Missionary Society has had under appointment fourteen missionaries, including those sent to Toungoo and Henthada. The contributions for the last quarter were fifty-five dollars. In the Burman department, the daily attendance on preaching has been from five to twenty; and on the Sabbath it has risen to forty or fifty. Much knowledge has been communicated by Karen Christians. Two Burmans have been baptized, one a convert from Ramree; and others have requested baptism.

Henthada Mission.

As the results of the first year of labor, eight churches have been formed, embracing one hundred and fifty members. Two or three of these churches, and one-third of the members, were the fruits, however, of previous labors by native preachers. A larger number are beginning to avow their faith in the gospel; some are asking for baptism, and there are signs of a general awakening. Valuable aid has been rendered by the native helpers. A school numbering twenty assistants was taught by Mr. Thomas in "the rains," supported chiefly by the contributions of English residents. Mr. Crawley, in the Burman department, has been permitted to baptize three converts, two of whom give promise of becoming useful assistants; and there are several hopeful inquirers.

Prome Mission.

The work of grace, reported last year, has continued. Ninety-one have been received to the churches by baptism. The Prome church now numbers seventy-three members, and five other churches, including two of Karens, have eighty-eight. More than one hundred of the converts are Burmans. A special interest attaches to Thayet, the northernmost city in British Burmah, where a church has been recently constituted of thirteen members. The expenses of this out-station are defrayed by British residents. Another out-station of similar promise is Keaugen, in the southern part of the district. Many books and tracts have been distributed, especially to merchants from Burmah proper. A school of sixteen boys, Burman and Karen, mostly children of Christian parents, has been sustained most of the year. One native Christian supports a Karen preacher; and generous aid has been rendered by English residents.

Mission to Ava.

The proposed visit to Ava, by Messrs Kincaid and Dawson, was made in April of last year, and with the results anticipated. The missionaries were received by the government with all cordiality, and invited to return to the city with their families the ensuing season. This invitation has been reiterated, and, no obstacles intervening, has been accepted. In January, the missionaries had again left Prome, and were ascending the Irrawadi. The issue is awaited with the liveliest interest. The Ava church still lives. Five members survived at the time of the first visit; and four persons from Ava have subsequently been baptized at Prome.

Arracan Mission.

The church at the station has been reduced during the year, and now numbers but forty members, and many of these reside at distant places. Two native preachers have died. Mr. Satterlee has commenced his work under many discouragements, but is assisted by the native pastor, Ko Thahtzan.

Assam Mission.

The operations of the mission have been reduced during the past year, partly by the removal of laborers. Two of the stations retain each but a single missionary; and at the third one of the missionaries is principally devoted to the care of the printing department. One of the native preachers has died. The reduction has also resulted in part from a deficiency of funds. Two of the schools have been dismissed; and others are in process of reduction. Many of the pupils of the Nowgong Institution have entered into sundry employments, and their places have not been filled. Preaching has been maintained at the station, and occasionally in neighboring villages. The three churches have seventy-five members. Six have been baptized within the year.

Mission to the Teloogoos.

The labors of the mission have been steadily prosecuted, both at the station and in the country around. The church has had an accession of five members by baptism; others are applicants. The present number of communicants is eleven. Contributions are made monthly, amounting in the aggregate during the year, to about forty dollars. The Nellore Home Missionary Society continues to support a colporter. The schools contain fifty-three pupils, including eighteen

boarding scholars. Printing has been executed for the mission, amounting to five hundred and eighty thousand pages. Scriptures and tracts have been largely distributed. The native assistants are increasingly useful; and there are several young Christians of promise in a course of training for catechists or teachers.

Mission toSiam.

The relations of the mission to the government are more encouraging than they were last year; and the missionaries are now permitted in both departments, Chinese and Siamese, to prosecute their work without molestation. The average attendance at the public Siamese worship is thirty. There are also Sabbath services in Chinese; and in both languages there are prayer meetings, Bible classes, &c. Five Siamese men profess to have received Christ; but one only has applied for baptism. Four Siamese women have been baptized, and three Chinese men. The present number of the native church members is thirty-three. There are sixteen Chinese inquirers, including eight new cases, besides several Siamese.

Hongkong Mission.

The mission has but one laborer, Dr. Dean being detained in this country. Religious services are regularly maintained, with the aid of the native helpers, at the station and out-stations, in addition to itinerant labors; but the unsettled state of the country has made the latter dangerous. Only one member has been added to the church by baptism. The present number of communicants is thirty-five. The monthly contributions have amounted to forty dollars. Schools have been supported most of the year. Two of them were for a short time discontinued for want of funds; but they will be sustained by Mrs. Johnson and others, without expense to the Union. The knowledge of Christ and his salvation has been widely disseminated.

Ningpo Mission.

Religious services are maintained on the Sabbath, and at other stated times, both by the missionaries and the native assistants. Scripture and tract distribution has been extensively prosecuted. Occasional tours have been made to Chusan and other places. Two day schools have been taught at Chusan and Ningpo, numbering fifty pupils. Some labor has been bestowed by Mr. Lord in the preparation of explanatory notes on some of the Epistles. The church has received thirteen members by baptism, eight of whom were from Chusan.

Bassa Mission.

The stations are in charge of the native assistants, who sustain stated preaching and the mission school. The missionaries are still detained in this country; and the recommendation to discontinue the mission is renewed by the Executive Committee.

Mission to France.

The year has been one of spiritual prosperity, especially in the northern departments. Many baptismal occasions have been enjoyed without interruption, the number at eight different places having been thirty-six. The Paris church, which has been specially favored, has thirty-five members, and a regular congregation of seventy or eighty persons. Dismissions and exclusions, however, have been numerous, especially from the Lyons district. The present number of church members is three hundred and thirty-six. The assistants have been faithful; two have been ordained within the year, and one has died.

Mission to Germany.

The divine blessing has continued to rest largely on the German mission. New stations have been established; converts have been multiplied; the churches have been extended and strengthened, additional churches constituted, and pastors placed over them; missionary associations have been organized; Bible and tract circulation has received a fresh impulse; and all things betoken a rich harvest. The additions to the churches within the past year have been, in Germany 642, Switzerland 35, Denmark 108, Sweden 385. The present aggregate membership is 5,900. Connected with these churches are thirty-five Sabbath schools, with 153 teachers and 1,323 pupils. The number of copies of the Scriptures distributed has been 22,775, and of tracts 316,486. Liberal contributions have been made to the Missionary Union, and for other missionary purposes. An ardent missionary spirit is extending.

Mission to Greece.

Mr. and Mrs. Buel returned to this country in November. Mr. Arnold's connection with the mission was relinquished in August; and the mission is closed.

Ojibwa Mission.

Mr. and Mrs. Bingham, according to previous arrangements, retired from St. Mary's in October. The school at the station was finally closed with its third quarter. Another school has been taught at Mr. Cameron's station, with ten or twelve pupils. The church numbers twenty-four members.

Shawanoe Mission.

The number of members in the Shawanoe church, when last reported, was thirty-one. The Delaware church has twenty-nine members. The boarding school, with thirty pupils, is prosperous; but measures for its contemplated enlarge-

ment have not been matured. The Ottawa church is steadfast, and has thirty-eight members.

Cherokee Mission.

The work of preaching has been diligently and successfully prosecuted. The additions to the church by baptism, during the year 1855, were eighty-one. Mr. Upham's school is well sustained, the whole number of pupils being eighty-two. Liberal contributions have been made; and the prospect for home evangelization is encouraging.

AMERICAN SYSTEMATIC BENEFICENCE SOCIETY.

This society has been organized within the past year; and it held its first anniversaries in New York and Boston in May. It took its rise "in the full conviction of the benefits and necessity of the adoption of the scriptural rule on the subject of benevolence, and under the strong belief that the principle is neither understood nor practiced by the great mass of professing Christians." "We propose," say the managers, "to operate through the press, and such other feasible means as may be approved, and thus to enlist pastors, churches, Christian institutions and people, as far as possible in this cause. The only funds needed will be to enable us to scatter approved publications on the subject, and to maintain the proper correspondence of the society. By confining our labors to this one point, we hope to do something to elevate the tone of Christian principle and action throughout the whole country, without regard to geographical or ecclesiastical differences. We believe it to be a means of advancing the cause of our Redeemer, by its development of Christian graces in the hearts of his people, by increasing the amount of contributions to the treasuries of the various voluntary and ecclesiastical agencies for spreading the gospel, by securing a regular and progressive beneficence, instead of the spasmodic and fluctuating efforts which are among the greatest embarrassments of our voluntary system and our religious and charitable institutions." The design of this movement is highly commendable. One of the chief necessities of the American church, at the present time, is "systematic beneficence, according to scriptural principles."

BAPTIST FREE MISSION SOCIETY.

This society held its thirteenth annual meeting at Norristown, Pennsylvania, on the 21st of May. The report of the Treasurer showed that the receipts of the year ending May 1, 1856, had been $2,854 30; while the expenditures had been only $1,630 30.

The operations of this society in *Haiti* are greatly impeded by the delinquency of Mr Judd, heretofore their missionary in that field. The actual condition of the churches is not known. One (at Port au Prince) still adheres to the individual who has given the society so much trouble, it is supposed; and Mr. Lilavois, formerly its native pastor, but silenced and excluded at the instance of Mr. Judd, has joined the English Baptist mission at Jacmel. Mr. Faure, the native pastor at St. Marc, is still preaching to his flock, sustaining himself, at the same time, by the labor of his own hands. He was involved with Mr. Lilavois in the action of the church at Port au Prince. No recent information has been received from Port de Paix and Cape Haitien. A licensed preacher, early in the year, was laboring in the vicinity of the former place, under the supervision of Mr. Judd. It is not known whether this arrangement continues to the present time, or the contrary.

The society has been requested to provide a "good minister" for the First Baptist Church in Free Town, *Sierra Leone*, which was "originally formed by Americans, colored people, who emigrated from Nova Scotia many years ago to begin the colony." The number of members is sixty, only six of whom are males; and most are in indigent circumstances. It is thought that there is much in the case to awaken sympathy; and a door may be opened by this invitation for a mission to the people of Africa.

Something has been done for the refugees from slavery, residing in *Canada*. Messrs. Newman and Dawson receive aid from the society, the former having preached regularly to two feeble churches, and the latter being an itinerant missionary within the bounds of the Canada Anti-slavery Baptist Association.

Foreign.

UNITED PRESBYTERIAN MISSIONS.

The annual synodical missionary meeting of the United Presbyterian Church was held at Edinburgh, May 7. Rev. Dr. Somerville read a paper, in which the efforts of this body of Christians for the previous year, at home and abroad, were duly set forth. Their foreign operations extend to Canada, Jamaica, Trinidad, Old Calabar, Caffraria, Australia, India, and continental Europe. In Canada and Australia, the labors of the Synod are devoted to the welfare of the colonists. For "continental evangelization" £1,000 have been expended. In looking at the other fields which have been occupied, we have the following picture presented to us by the Secretary.

The *Jamaica* mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of

Jamaica. The annual returns show a membership of 3,950, with an average attendance of 8,011; that two hundred and two have been admitted to the communion for the first time, and that only sixty-four members have died, during the year. Several of these gave satisfactory evidence that they slept in the Lord. There are four hundred and six candidates for fellowship. It appears that there are on the Sabbath 156 juvenile classes, attended by 2,023, and 98 adult classes, with an attendance of 1,830; and that these Sabbath classes are conducted by 250 teachers. The missionaries have thirty-five week-day classes for religious instruction, attended by 917. The preaching of the gospel on the Sabbath, the juvenile and adult classes on the Lord's-day, the week-day classes, taught by the missionaries, numerous prayer-meetings, and domiciliary visitation, form the instrumentality. The money raised at all the stations during the year amounts, exclusive of school fees, to about £4,000. There are forty-six week-day schools, forty of which receive aid from the mission funds. These have on the roll 3,300 scholars, and have an average attendance of more than 2,000 The sum raised for school fees seems to be nearly £500. These schools are chiefly taught by persons of color, a considerable number of whom have been educated in the academy at Montego Bay, which still sustains its high reputation, being attended by sixty public scholars, and by fifteen missionary students. The conduct and progress of the students are encouraging. Nine of them have gone through a pretty extensive course in mathematics; and in the classics they are reading Virgil, Cicero, Xenophon, and Homer. The Hall was attended by five students, who received instruction in the sacred languages, in homiletics, and in divinity, and whose progress was satisfactory. The Secretary thinks that he is justified in saying: "Our agents are laboring in their great work with much wisdom, fidelity, and zeal; the people generally attend with regularity on the means of grace, and seem to be solicitous to have a connection with the visible church; and these means are being blessed by God for turning to Christ, and preparing many for the heaven y world."

Passing to *Trinidad*, we learn that the two congregations in this island, Port of Spain and Arouca, are small, the former having a membership of ninety-four and the latter of thirty-eight. There have been twenty-nine accessions and ten removals, leaving a gain of nineteen. "Our missionaries," says Dr Somerville, "are devoted and faithful men, laboring assiduously in their respective fields; but, in addition to the many evils of heathenism, they have to contend with state-paid popery in its most ignorant, degraded, and superstitious forms."

The *Old Calabar* mission has four stations, Creek Town, Duke Town, Old Town, and Iku-netu. At the first of these, a new edifice has been opened for divine service; and the congregation numbers three hundred. "All work is publicly suspended on the Lord's day." There are eleven converts, two of whom have been baptized during the year. The following testimony is from the missionary, Mr. Waddell: "My conviction, on a calm and decided view of the infant church here, is, not only that the professions made are generally sincere, but that there is reality and truth in our Christian society; that the work of God here is not a deception, but a great fact; and that the gospel of the grace of God has positively taken root in this waste and howling wilderness." Mr. Anderson reports from Duke Town that he has kept up seven meetings each Lord's day, at which hundreds of the people have heard, in their own tongue, the truths of the gospel; that the Sabbath school is attended by sixty scholars; that he has advanced classes for religious instruction; that the day school has ninety on the roll, with an average attendance of fifty; that he has admitted to the church during the year eleven persons, seven of whom had returned from Sierra Leone, and four natives of Calabar; that there are twelve native converts, two of whom he has been obliged to suspend; and that he has been occupied in translating portions of the Bible into the native language. The British government have given the people of Old Town liberty to rebuild their place on certain conditions, to which they have assented. They are giving Mr. Sutherland every facility for carrying forward the missionary work. Iku-netu, a new station on Cross River, is to be occupied by Messrs. Goldie and Edgerley. In leaving this mission, the Secretary says, "When we consider that ten years ago this was a land of unbroken heathen darkness, and that it is a region full of perils to the bodies and souls of men, we see good reason for thanking God for what he has done, at the same time that we feel that the missionaries, the native converts, and all the people there, have the strongest claims upon our sympathies, our prayers, and our help."

Recent letters from *Caffraria* intimate that there does not seem to be any serious difficulty in the way of resuming missionary operations, either in Tembuland or among the Gaika Caffirs. The chief thing now wanted is agents to begin the work. Hence the Committee on Foreign Missions have intimated their willingness to send out Mr. Tiyo Soga, a native Caffir, who, it is expected, will be licensed and ordained about the close of the year; and they are taking steps to secure a second ordained missionary to accompany him. Should the reports prove favorable, it will gratify them to increase the number of the agents, and zealously to prosecute the work of native evangelization.

The Synod has an agent in *India*, Mr. John

Murdoch, the able and indefatigable secretary of the "South India Christian School-book Society." The object of this Society is to provide educational works of a Christian tone and evangelical character, "in the various languages spoken in the Madras presidency." Such books for mission schools and others are greatly needed; and hence the society has been hailed, and is supported, by persons of all denominations. Two books of the contemplated series have been published in the Tamil language, and have given great satisfaction.

MORAVIAN MISSIONS IN JAMAICA.

THE last number of the Herald contained a brief sketch of the state of religion in Jamaica, prepared by Mr. Buckner, with a special reference to the results of missions in that island. In another letter, of a more recent date, the same individual speaks of the native agency employed by the Moravian missionaries, he being one of the number. His remarks will doubtless be read with interest.

Native Helpers.

Our earliest history will tell you, that as soon as the Brethren had any converts, they appointed such among them as had peculiar gifts and talents, as native assistants or "helpers," as they are called. And if you will turn to our German and English reports of the mission, you will find the biography of many of these helpers, who have distinguished themselves, whose names still live, and whose memory is cherished. When I was lately in the Island of St. Cruza, a communicant sister introduced herself to me as a granddaughter of Cornelius. She took it for granted that I must have heard of "Cornelius," and she was right. Had she descended from the greatest chief of her nation, she would not have thought as much of it, as to be the granddaughter of Cornelius! He was truly an extraordinary man and a rich blessing to his nation.

Much of the success our missionaries have had, must be ascribed to the agency of natives; and to this day we consider their assistance as very essential, if not absolutely necessary. They live among the people, and they know their way of thinking; they know how to speak to their own countrymen so as to be understood. By word and example they may be, and often are, fellow-helpers of the truth, the right hand of the missionary. In all our congregations, there is a numerous staff of helpers. Here at Fairfield we have not less than nineteen brethren and several sisters. Every village and district has its appointed helpers. The appointment takes place after due consultation and deliberation. The candidate is received into the class of helpers by the hand of fellowship and by prayer; and then this appointment is made known to the congregations, who are requested to regard the helper as having received a charge and an office, and to esteem and love him.

Every four or eight weeks all the helpers meet in a conference, and subjects like the following are laid before them and discussed:—Applications for church fellowship; all that appertains to church discipline and church rules; reports from the different districts; disputes between members, which are here settled. In fact, there is nothing which may not be introduced; and although of course this board has not the power of altering any of the essential rules and regulations in the congregations, yet we are always glad to know their opinions and wishes. It is the duty of these helpers to admonish, reprove, or encourage, especially those in connection with our church, to visit the sick and the distressed, to promote good will and brotherly love by settling any little dispute that may arise, and likewise to keep a prayer-meeting once or twice a week in their respective districts. On these occasions a few verses are sung, and a chapter from Scripture read, and the helper brother concludes with prayer. It is required of them to visit, at least every eight weeks, once every house in the district in which they reside, to converse with the inmates.

There are at present in several of our congregations some helpers of very superior talents, of much devotedness, and truly spiritually-minded, esteemed and respected by their brethren. But in general there is, as yet, too little intelligence and knowledge among them to lead them to feel their responsibility to the full extent, so that they can act with energy. Generally they are passive, and ready to do as they are directed by the minister, but not able to think or to act for themselves. As knowledge grows and intelligence increases, they will be fitted more and more to act their part, and become more useful, perhaps more troublesome to those ministers, who like to have every thing their own way, and cannot bear a contradiction, or bend to the will and understanding of others. Besides this board of the helpers, another, that of the collectors, has been established, of which most of the helpers are likewise members. Their duty is to collect church contributions, which are generally paid every two months. Every member is expected to pay twelve and a half cents per week. This money is paid to the collectors, who give a ticket of receipt. The sum collected here in Jamaica, every year, amounts to about six thousand dollars. These collections are not equally productive every where; in one congregation eight hundred dollars are collected; in another, in a poor district, but one hundred and fifty dollars. In this way our congregations are taught the voluntary principle; they learn to give. Few, however, have as yet learned not to bind themselves to a fixed sum, (the minimum called for,) but to give on the scriptural rule, according to the ability God giveth.

I have mentioned two classes of office

bearers in our church here; there is still a third, namely chapel servants. They attend on the Sabbath day to outward order, &c., and on Saturdays to the cleaning of the chapel. Of course only the most respectable and well approved members of the church are chosen for these offices. The time and labor they devote to the discharge of their duties, is not inconsiderable; yet, true to our principles, they receive no remuneration, but labor out of love. Their services are looked upon as done, not unto man, but God. As long as you find in a congregation members willing thus to devote time and labor in attending to the things of Christ, you may reasonably conclude that there are souls there converted and alive unto God.

BRITISH SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE JEWS.

THIS society held its 13th annual meeting at Free Masons' Hall, London, April 25, Sir C. E. Eardley, Bart., being in the chair. After an address from Sir Culling, the Secretary of the Society, Mr. G. Yonge, read the report, which showed that the total income had been £6,077; that a debt of £1,083 had been cancelled; and that a balance of £806 remained on hand. The missions of the society at Frankfort, Hanover, Breslau, Lyons, were represented as prosperous; but the one in Africa had been reduced, and Rev. Ben Oliel had retired. The home operations of the society are said to be advancing, eighteen missionaries being employed at the present time.

CHINESE EVANGELIZATION SOCIETY.

THE sixth annual meeting of this society was held at Willis's Rooms, London, April 29, R. N. Fowler Esq., occupying the chair. George Pease Esq., one of the Honorary Secretaries, read the report. Including a donation of £500 for the distribution of the Scriptures in Chinese, the income was stated to be £2,468, and the expenditures £1,883. The last sum included the loss of £54 by the failure of Strahan, Paul and Co. At the present time there are four European missionaries, four colporters, some medical assistants, and two native evangelists at Penang, in connection with the society. It is proposed to send out another married missionary, as soon as the means can be provided.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHEROKEES.—At a meeting of this mission, held at Lee's Creek on the 10th of May, a report was adopted on the state of the churches which is as follows:

During the year past we have not been permitted to see the work of God prospering at our several stations, according to the earnest desire of our hearts; and yet we have not been left without some manifestations of his mercy. Two members have been received into the church at Dwight, two have died, and two have been dismissed to another church, leaving the present number thirty-six. Three children have been baptized. The congregations on the Sabbath, which had previously become very small, have increased; the Sabbath school is interesting; and there are other indications of increasing interest in the concerns of eternity.

From Fairfield we have not a full report. The aspect of things has been in most respects discouraging. No additions have been made to the church; but, on the other hand, two have been excluded, and one is under discipline. One infant has been baptized. The congregation has usually been very small; but latterly very good attention has been given to the Word by those who have been present; and the Sabbath school is in an interesting state. The present number of church members is supposed to be about sixty-nine.

To the church at Park Hill five persons have been added on a profession of their faith, and two by letter, making the present number of members fifty-four. Four adults and seven children have been baptized. The congregation is usually respectable in numbers, especially so on communion seasons, and attentive to the Word preached. Beyond this there is nothing of special interest to report.

At Honey Creek the attendance on public worship continues to be usually good, especially at communion seasons. Three persons have been admitted to the church by profession, making the present number of members fifty-three; of whom three are under discipline for unchristian conduct. Two infants have been baptized. Two persons now stand propounded for admission to the church; and two others have made known their desire to be received.

At Lee's Creek five persons, within the year past, have joined the church, besides one received by recommendation from a distant church. The present number of members is sixteen; and two are expected to be received to-morrow. During a portion of the year there was much to encourage hope; but more recently the prospect has been less cheering.

CHOCTAWS.—Under date of May 15, Mr. Copeland writes from Bennington as follows:

"Our meetings are full of interest, though we cannot report so many additions as heretofore. The attendance on the preaching of the gospel is good, wherever I go."

In writing from Lenox, on the 22d of May, Dr. Hobbs says: "I am happy to say that the call for the Word is increasing. At two places Choctaw schools have been established within a month; and the people have sent for me to come and preach to them. There are no Christians at either place. In ten neighborhoods, congregations of from thirty to one hundred would now listen to the truth every Sabbath. I have four Choctaw helpers; and we visit the different places as often as we can. But we need more assistance."

ARCOT.—Messrs. Ezekiel C. and Jared W. Scudder, with their wives and sister, arrived safely at Madras on the 3d of March, after a pleasant passage of one hundred and forty-two days.

AMOY.—On the 25th of February, Mr. and Mrs. Joralmon arrived at Shanghai, on their way to the Amoy mission, after a pleasant passage of one hundred and twenty days from New York.

SHANGHAI.—Mrs. Blodget arrived at Shanghai, with Mr. and Mrs. Joralmon, February 25.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

THE usual meeting in behalf of the Board and its objects was held in the Broadway Tabernacle, New York, May 9, the Hon. Theodore Frelinghuysen being in the chair. After the opening prayer by Dr DeWitt, and a statement from Mr. Wood, addresses were made by Rev. S. B. Fairbank, of the Bombay mission, Rev. E. W. Clark, Corresponding Secretary of the Hawaiian Missionary Society, Rev. Miron Winslow, of the Madras mission, Rev. Messrs. McLeod and Fraser, of Montreal.

A similar meeting was held in the Tremont Temple, Boston, May 29, William Ropes, Esq., being in the chair. After the opening prayer by Rev. Mr. Spencer, of Philadelphia, Dr. Pomroy made a brief statement. Rev. S. B. Fairbank, Rev. Miron Winslow, and Rev. A. C. Thompson, subsequently addressed the meeting.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Brunswick, Cong. ch. and so. m. c. 100 00
- Gorham, Cong. ch. and so. 104; m. c. 90,96; 194 96
- Portland, La. miss. asso. 75 25
- Saccarappa, Cong. ch. m. c. 21 00
- Waterford, W. W. Greene, 20 00—411 21

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, William Jewell, to cons. JAMES BATES, of Kendall Mills, an H. M. 100; Central ch. 348,08; s. s. 50; 498 08
- Foxcroft and Dover, Cong. ch. 16 00
- Orono, Cong. ch. m. c. 24 38—538 46

Dennysville, Cong. ch. m. c. 30; s. s. 25; P. E. Vose, 5; 60 00

1,009 67

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
- Jaffrey, Mrs. L. Tenney. 10 00

Grafton co. Aux. So. W. W. Russell, Tr.
- Bristol, m. c. 12 11
- Hanover, Dartmouth college cong. ch. 50 00
- Orford, West cong. ch. 22 00
- Warner, Cong. ch. and so. 58; Mrs. R. W. S.'s s. s. class, 1,05; 59 05—143 16

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Amherst, m. c. 8 40
- Antrim, Pres. ch. and so. for *Abby M. Whiton*, Ceylon, 20 00
- Hancock, Gent. 29,50; la. 20; m. c. 34; 83 50
- Haverhill, 1st cong. ch. to cons. PERLEY AYER an H. M. 100 00
- Pelham, Gent. 17; la. 42; 59 00
- Temple, Gent. 27,60; la. 14; m. c. 1,50; 43 10

314 00

Ded. amount paid Treasurer of County so. for com. 17 63—296 37

Merrimack co. Aux. So. G. Hutchins, Tr.
- Franklin, Cong. ch. to cons. Rev. WILLIAM T. SAVAGE an H. M. 54 00
- Hopkinton, 1st cong. ch. wh. and prev. dona. cons. Mrs. JEMIMA TRUSSELL and Mrs. JUDITH STORY H. M. 142 70
- Sanbornton Bridge, Cong. ch. and so. 21; a friend, 4; 25 00—221 70

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st and 2d chs. m. c. 5 27
- Stratham, Cong. ch. and so. 34 50
- Portsmouth, N. B. 100 00—139 77

Strafford Conf. of chs. E. J. Lane, Tr.
- Meredith Village, Cong. ch. 12 00

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Claremont, Gent. 62,25; la. 59,09; m. c. 17,50; 138 84

961 84

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Barnet, Cong. ch. 15 00
- St. Johnsbury, South cong. ch. and so. m. c. 31 54—46 54

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Essex, Cong. ch. m. c. 5 30
- Hinesburgh, m. c. 2 00
- Jericho, 1st cong. ch. and so. 40 00
- North Underhill, Cong. ch. 18 00
- West Milton, E. H. H. 10 00—75 30

Franklin co. Aux. So. C. F. Safford, Tr.
- Sheldon, Mrs. W. 4 00

Rutland co. Aux. So. J. Barrett, Tr.
- Rutland, Cong. ch. 30; m. c. 7,10; 37 10

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Cong. ch. gent. 75,25; la. 43,08; 118 33
- E. Westminster, Cong. so. 15 00
- Townsend, 1st cong. ch. gent. 5; la. 17,41; m. c. 7,16; 29 57
- W. Brattleboro', Cong. so. 123,46; s. s. 25; 148 46
- Wardsboro', Rev. R. D. M. 2 00—313 36

Windsor co. Aux. So. J. Steele, Tr.
- Hartland, C. Cushman and D. Harlow, 5 30
- Woodstock, Cong. ch. and so. 41 00—46 30

522 60

Forest Dale, R. Hubbard, 10; Lunenburg, m. c. 3; 13 00

535 60

Legacies.—Essex, Nathan Lathrop, int. by A. J. Watkins, Ex'r, (prev. rec'd, 204,26;) 40 70

576 30

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, Mr. Hooker's so. 236 00
Orleans, Cong. ch. and so. wh. and prev. dona. cons. THOMAS ELDREDGE an H. M. 50 00
Sandwich, Mrs. Lucia Bassett, dec'd, by Rev. P. C. Headley, dec'd, 60 00
Truro, Cong. ch. and so. 40 00
Waquoit, Cong. so. 4 25—390 25

Berkshire co. Aux. So. H. G. Davis, Tr.
Williamstown, Williams College, 17 50

Boston, S. A. Danforth, Agent,
Mount Vernon ch. and so. gent. and la. 5,487; m. c. 150; mater. asso. 6,56; 5,643 56
Essex st. ch. and so. gent. and la. 5,344; s. s. 68,29; 5,412 29
Park st. ch. and so. gent. 2,635,27; la. 936,33; youth's miss. asso. 306,05; 3,877 65
Old South ch. and so. gent. 2,977; la. 525; 3,502 00
Central ch. and so. gent. 2,397,75; la. 400; m. c. 76,96; s. s. 121,61; 2,996 32
Bowdoin st. ch. gent. 1,399; la. 403; m. c. 348,93; s. s. 75; 2,225 93
Shawmut ch. and so. 800 00
Phillips ch. and so. 509 00
Maverick ch. and so. 435 52
Pine st. ch. and so. 433 21
United mon. con. 339 58
Mass. Home miss. so. inc. from Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 77; a friend, 20; O. N. 10; other dona. particulars of wh. have been published, 102,98; 209 98

26,385 04
Ded. prev. ack. 23,941 56—2,443 48

Essex co. North, Aux. So. J. Caldwell, Tr.
Haverhill, East cong. ch. 5 00
Newburyport, Whitefield ch. and so. to cons. EBENEZER S. SWETSER an H. M. 100; 4th ch. wh. cons. HENRY SPILLAR an H. M. 135,26; 235 26
Rowley, A friend, 4; chil. for bible in China, 80c. 4 80—245 06

Essex co. South Aux. So. C. M. Richardson, Tr.
Hamilton, Cong. so. 90 00
South Danvers, 2d cong. ch. and so. 442,50; m. c. 57,50; 500 00—590 00

Essex co.
Boxford, 1st par. 60 50
Danvers, 1st ch. and so. gent. 96,25; la. 102,59; s. s. 10; 208 84
Salem, Tab. ch and soc. 481,90; m. c. 14,90; s. s. 7,14; 503 94
Saugus, Cong. ch. and so. 17 00
Topsfield, do. 176 41—966 69

Franklin co. Aux. So. L. Merriam, Tr.
Charlemont, J. B. Hawkes to cons. Mrs. RACHEL HAWKES an H. M. 100 00
Whately, 2d cong. ch. m. c. 44 15—144 15

Hampden co. Aux. So. C. C. Chapin, Tr.
Westfield, Young la. India circle for sup. of hea. chil. in Ahmednuggur, 50 00

Hampshire co. Aux. So. S. W. Hopkins, Tr.
Cummington Village, Centre so. 24 00
Hadley, 1st par. gen. benev. so. 42 00
Haydenville, Cong. ch. m. c. 20 00
Huntington, Cong. so. 33 73
Northampton, John Clark, 25; 1st cong. so. m. c. 115,83; a friend, 5; Asahel Lyman to cons. LOIS P. LYMAN, HANNAH M. WILLISTON, and MARTIN L. WILLISTON H. M. 300; Edwards ch. m. c. 48,64; 494 47
South Hadley Falls, m. c. 24 00—638 20

Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. 25 56
Littleton, Cong. ch. m. c. 20; E. Loomis, 10; 30 00
Shirley Village, Cong. ch. and so. m. c. 12 00—67 56

Middlesex South.
Holliston, Cong. ch. and so. 62 00
Hopkinton, La. miss. so. 10 00—72 00

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dover, 2d cong. ch. 5 00
Foxboro', Daniel Carpenter, to cons. Miss CHLOE DANIELS an H. M. 100 00
Milton, 1st ch. s. s. for sch. in Ahmednuggur, 15 00
Roxbury, Eliot ch. and so. gent. 436,50; la. 2,75; m. c. 17,32; 456 57
Walpole, Chil. of mater. asso. 5 00
W. Roxbury, South evan. ch. m. c. 16,69; s. s. inf. class, 1; 17 69—599 26

Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. and so. 298 39

Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. la. 34 16
Easton, Evan. cong. ch. and so. 43 00
Hingham, do. J. H. Fearing, 30; m. c. 20; wh. cons. Rev. E. PORTER DYER an H. M. 50 00
Middleboro', 1st cong. so. gent. 56,50; la. 52,89; m. c. 14,61; 124 00
Quincy, Evan. cong. so. m. c. 41 35—292 51

Pilgrim Aux. So. J. Robbins, Tr.
Halifax, Cong. ch. and so. 15 00
Marshfield, Miss S. T. Walker, 10 00
North Carver, Cong. so. 7 00—32 00

Worcester co. Central Asso. W. R. Hooper, Tr. 300 10

7,147 15

Andover, Old South ch. 350,50; 1st par. 62,25; m. c. 12,37; Brighton, a. friend, 25; Cambridge, F. Chadwick, 5; Shepard ch. la. miss. sew. cir. 40; Chelsea, Winnisimmet ch. and so. m. c. 109,62; Broadway ch. m. c. 48,28; Dracut, 1st evan. ch. and so. 5; Groveland, cong. ch. and so. 63,72; Lowell, High st. ch. 180; Malden, T. C. Whittemore, 40; C. C. P. Moody, 10; Medford, Mystic ch. and so. 83,75; 2d cong. ch. and so. 77,07; Methuen, Cong. ch and so. wh. and prev. dona. cons. JOSEPH HOWE and Mrs. HARRIET W. PHILLIPS H. M. 135,46; North Reading, cong. ch. and so. m. c. 30; South Reading, B. Yale, 20; cong. ch. and so. 87,67; Tewksbury, cong. so. 50; Waltham, Trin. cong. ch. and so. 49; W. Boxford, cong. so. m. c. 10; Wilmington, cong. ch. and so. 63,37; la. 33,75; m. c. 2,88. wh. cons. SYLVESTER CARTER an H. M.; unknown, 1; 1,595 69

8,742 84

Legacies.—East Hampton, Rev. Payson Williston, by Samuel Williston, Ex'r, 500,74; Newburyport, Mrs. Joanna Jones, by Jacob Stone, Ex'r, 500; William B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd, 4,230;) 132; Reading, John Damon, by Caleb Wakefield, Ex'r, 10; 1,142 74

9,885 58

CONNECTICUT.

Fairfield co. West, C. Marvin, Tr.
Ridgebury, G. B. 1 00
Stamford, Pres. ch. m. c. 18 83—19 83

Hartford co. Aux. So. A. W. Butler, Tr.
West Hartland, Mrs. Merrill, 20 00
Windsor, 1st ch. 18 00—38 00

Hartford co. South, H. S. Ward, Tr.
Newington, H. K. 2 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Hitchcockville, Cong. ch. and so. 35 00
Middlesex Asso. E. Southworth, Tr.
Lyme, Hamburgh, la. 15 42
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 21,75; South ch. m. c. 8,76; Court st. ch. m. c. 10; Centre ch. a friend, 50; North ch. s. s. for Samuel Dutton, Ceylon, 31,56; 122 07
New Haven co. East, F. T. Jarman, Tr.
Northford, Cong. ch. m. c. 15 60
North Guilford, Cong. ch. 40 00—55 60
Norwich and vic. F. A. Perkins, Tr.
Norwich, 4th cong. ch. 13 00
Tolland co. Aux. So. E. J. Smith, Tr.
W. Willington, Cong. ch. 28 30
Windham co. Aux. So. J. B. Gay, Tr.
N. Woodstock, A. P. 10 00
W. Killingly, Gent. 38; la. 43,03; m. c. 100,74; Amos D. Lockwood wh. cons. SAMUEL HUTCHINS an H. M. 100; 281 77—291 77
620 99

Legacies.—East Hartford, Mrs. Hannah Bigelow by C. H. Northam, Ex'r, (prev. rec'd, 2,530,65;) 302 50
923 49

RHODE ISLAND.

Barrington, La. benev. so. 26; m. c. 9; Providence, Central cong. ch. 567,05; Tiverton Corners, cong. so. m. c. 20; 622 05

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Brooklyn, Church on the Heights, 606 81
Flushing, R. D. ch. 9 19
Fishkill Village, do. 100 82
Geneva, do. 104 36
Guilderland, do. 18 24
Harlem, do. 60 00
Kingston, 1st do. 151,33; 2d do. 3; 154 33
Marbletown, R. D. ch. 68; for ed. hea. chil. 6,50; 74 50
Mount Vernon, R. D. ch. 14 00
Poughkeepsie, 1st do. 81 63
Saugerties, R. D. ch. 21 73
Tarrytown, 1st do. 24 90
Tompkinsville, R. D. ch. 25 00
Classis of Ulster, Blue mountain, R. D. ch. 5; Hurley, do. 7,50; North Marbletown, do. 4,50; New Paltz, do. 67,06; North Esopus, do. 17; Plattekill, do. 10,84; 111 90
Rev. C. L. Van Dyck, 5 00-1,412 41
Clinton co. Aux. So. L. Myers, Tr.
Plattsburgh, 110 00
Geneva and vic. G. P. Mowry, Agent.
Geneva, W. H. S. 1 00
Mead's Creek, Pres. ch. 6 00
Mexico, do. 11 00
Pultney, 1st do. 13 00
West Fayette, Mrs. B. S. 1 00—32 00
Monroe co. and vic. E. Ely, Agent.
Rochester, Brick pres. ch. 100; Plymouth ch. 25,55; 125 55
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. W. G. Bull, 250; Mrs. Bronson, wh. cons. THEODORE B. BRONSON an H. M. 250; O. E. Wood to cons. OLIVER E. WOOD of North Branford, Ct. an H. M. 150; L. B. Hunt, 100; Lucius Hopkins, 100; George F. Betts, 100; T. Ketcham, 50; Eli Goodwin, 100; Abner L. Ely, 100; 13th st. pres. ch. wh. cons. JOHN P. CUMMING an H. M. 209,12; Ch. of the Puritans, 551,39; S. H. Provost, 30; W. Griffith, 25; s. s. miss. asso. of Elm Place cong. ch. Brooklyn, 25;) 2,566 99
Oneida co. Aux. So. J. Dana, Tr
Clinton, Cong. ch. 200 00
Holland Patent, Pres. ch. 35 00
New Hartford, do. 43 64
Utica, 1st pres. ch. m. c. 18 55
297 19
Ded. disc. 1 48—295 71
Syracuse and vic. S. Mead, Agent.
Syracuse, 1st ward pres. ch. 32 75
Truxton, Cong. ch. 7 00—39 75
Washington co. Aux. So. A. Eldredge, Tr.
Middle Granville, Pres. ch. m. c. 35 50
North Granville, Fem. sem. for sch. in Aintab, 10 00—45 50
4,627 91
Buskirk's Bridge, P. V. N. M. 8; Canterbury, pres. ch. 23; Charlottesville, Mrs. M. S. R. 20; Cohoes, W. E. Burton, 2,25; College Point and Strattonport, miss. s. s. 3,38; Crown Point, 2d cong. ch. 15; Hannibal, cong. ch. 7: A. Watson, 10; Hudson, pres. ch. coll. and m. c. 84,61; Hunter's Point, union prayer meeting, 15; Lewiston, pres. ch. 40; Le Roy, 1st pres. ch. (of wh. to cons. CLARK SELDEN an H. M. 100;) 121,29; disc. 61c.; Malden, pres. ch. m. c. 44,65; Milton, S. C. 10; Moreau, cong. ch. and so. 10,50; Morrisville, do. 12,80; Naples, m. c. 1,21; New Rochelle, S. Brewster, for ed. in India, 12; Oakfield, Miss M. H. 10; Saratoga Springs, pres. ch. 290,54; Saugerties, Miss REBECCA M. CHITTENDEN, wh. and prev. dona. cons. her an H. M. 40; Skaneateles, pres. ch. 36,81; Southold, G. C. 2,50; Spencertown, pres. ch. m. c. 16,52; Strykersville, N. C. 2; Summer Hill, Rev. J. C. S. 5; Tarrytown, miss. asso. of Paulding Ins. for Gaboon m. 5; Valatie, 1st pres. ch. wh. cons. Rev. SAMUEL R. DIMOCK an H. M. 50; Van Buren, Miss E. W. 1; Walton, 1st cong. ch. bal. 20; Waverly, m. c. 30,32; 949 77
5,577 68

Legacies.—Coldenham, S. T. Scott, by Mrs. Isabella Scott, Ex'x, 50; Leyden, R. Kimball, by R. Kimball, Ex'r, (prev. rec'd, 48;) 8; Spencertown, Wm. Niles, by Rev. H. E. Niles, 50; 108 00
5,685 68

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two sisters, 1 00
Bound Brook, 1st R. D. ch. 104 67
Freehold, do. 18 00
Middlebush, R. D. ch. 25 00
New Durham, do. 30 00
Pompton, do. 25 00
Jersey City, 2d pres. ch. D. G. H. dec'd, 1 50
Madison, Pres. ch. H. Keep, 25 00
Newark, 1st do. la. miss. so. 190,37; Rev. E. L. Boing, 5; 195 37
Parsippany, Pres. ch. 65; la. rea. and sew. so. 16; 81 00
Paterson, Miss C. D. P. 10 00
Springfield, Rev. O. L. K. 10 00
Troy, La. benev. so. 33 00
West Hoboken, Pres. ch. m. c. 8 00—567 54

PENNSYLVANIA.

A friend, 10 00
Big Spring, Miss I. Laughlin, 20 00
Cook's Creek and Harrisonburg, 20 00
Dunmore, Pres. ch. 25 00
Fairview, do. 11 51
Harrisburg, do. J. W. Weir, 30; J. A. Weir, 10; J. A. Briggs, 20; J. W. 10; Mrs. Mc. 10; H. A. 10; Mrs. O. 11; indiv. 101,97; m. c. 16,10; 219 07

Philadelphia, Coates st. pres. ch. D. B. Stewart, to cons. WILLIAM STEWART an H. M. 100; 2d pres. ch. W. F. G. 10; 1st do. J. E. Brown, 15: W. Purvis, 25; S. Tolman, 20; G. R. K. 10; 180 00—485 58

DELAWARE.

Port Penn, Pres. ch. m. c. 7,58; Wilmington, Hanover st. pres. ch. fem. miss. so. wh. and prev. dona. cons. GEORGE JONES an H. M. 56,50; 64 08

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A. 100 00

VIRGINIA.

Fluvanna co. J. H. Cocke, 100 00

NORTH CAROLINA.

Legacies.—Kirtland, E. W. Chambers, by B. Kirkpatrick, Adm'r, (prev. rec'd, 99;) 173 27

GEORGIA.

Burnt Fort, H. N. B. 2; La Fayette, C. M. 30; 32 00

OHIO.

By G. L. Weed, Tr.

Cincinnati, 2d pres. ch. m. c. 9,11; 3d do. 11; Tab. ch. m. c. 3,55; a friend, 5; College Hill pres. ch. 13,82;	42 48	
Constitution, Pres. ch. wh. cons. Rev. CHARLES D. CURTIS of Hockingport an H. M.	62 50	
Hanging Rock, R. Hamilton,	30 00	
Ironton, Pres. ch. m. c. and s. s.	75 00	
Oxford, Mrs. I. N. L.	10 00	
Walnut Hills, Lane sem. ch. m. c.	11 30	
	231 28	
Ded. disc.	2 28	—229 00
Belpre, m. c. 13,50; cong. s. s. 5; disc. 19c;	18 31	
Castalia, Indiv.	8 00	
Elyria, Pres. ch. 69; indiv. 50;	119 00	
Johnstown, Rev. Edmund Garland to cons. Mrs. MARY S. GARLAND an H. M.	50 00	
Maryville, Mrs. C. B. Powers, for African m.	10 00	
Marietta, Mater. asso. for hea. mothers, 14; Miss E. M. Hart, 4; disc. 18c.;	17 82	—223 13
		452 13

INDIANA.

Fort Wayne, Pres. ch. m. c. 17,82; coll. 26,98; disc. 40c.;	44 40	
Greenwood, Pres. ch. s. s. for Mrs. Bridgman's sch. Shanghai,	20 00	
Shiloh, s. s. for *Robert Schuler*, Ceylon,	14 00	—78 40

ILLINOIS.

Albany, Cong. ch.	1 73	
Brighton, Pres. s. s. 11; m. c. 9; a friend, 5;	25 00	
Chicago, Bethel s. s.	24 00	
Fulton City, Cong. ch.	7 50	
Galena, Rev. A. Kent,	100 00	
Hadley, Cong. ch. m. c.	15 00	
Honey Grove, T. Jones and wife,	2 50	
Mt. Sterling, Pres. ch. 40; disc. 40c.;	39 60	
Payson, Cong. ch.	10 00	
Quincy, 1st do.	52 60	
Rushville, Pres. s. s. a class of little girls, 4; Mrs. M. G. 6;	10 00	
Waverly, Cong. ch. m. c.	50 00	
Woodburn, Cong. s. s.	5 00	—342 93

MICHIGAN.

By J. S. Farrand, Agent.

Detroit, G. S. F.	5 00	
Grand Blanc, Ch.	10 00	
Kensington, C. Wells,	10 00	
Mt. Clemens,	18 00	
Saginaw, 1st pres. ch.	23 25	
St. Clair, Ch.	75 00	—141 25
Cold Water, m. c. 5; S. Q. 3; Mrs. B. 1; Jonesville, pres. ch. s. s. 2; Stoney Creek, pres. ch. 36;	47 00	
	188 25	

WISCONSIN.

By Rev. I. M. Weed.

Beloit, 1st cong. ch.	100 00	
Janesville, do.	60 81	—160 81
Fond du Lac, 1st cong. ch. 35,16; W. Leith, 5; disc. 40c.; Fort Howard, cong. ch. 2,50;	42 26	
	203 07	

IOWA.

Grinnell, Cong. ch. and so. m. c. 47 00

MISSOURI.

By G. L. Weed, Tr.

Palmyra, Pres. ch. to cons. JOHN D. S. DRYDEN an H. M.	100 00	
St. Louis, Trin. cong. ch. (of wh. to cons. LOUISA C. EDGELL an H. M. 100;)	268 00	
	368 00	
Ded. disc.	3 32	—364 68
New Salem, Pres. ch. 9,65; Upper Gasconade, pres. ch. 2,50;	12 15	
	376 83	

LOUISIANA.

New Orleans, W. A. Bartlett, 25; St. Joseph, J. B. Hawkes, to cons. Mrs. A. M. OGDEN of Natchez, Miss. an H. M. 100; 125 00

TENNESSEE.

Bristol, J. R. A. 3 00

IN FOREIGN LANDS, &c.

Ahmednuggur, India, J. S. Molesworth, 100; Dr. Barnett, 66; Capt. Field, 20; Rev. C. Laing, 25; Mrs. G. M. 10; Mrs. M. 4,50; Rev. Mr. Calvin, 10; Mrs. I. G. 2,50; G. 50c.; m. c. 39,73;	290 73
Ceylon, Kandy juv. miss. so. 14,14; Gregorie, for sch. 14,40;	28 54
Kolapur, m. c.	6 00
Madura, Coll.	3 00
Manchester, Eng. J. Heugh,	21 74
Montreal, Can. Zion ch.	38 25
St. Thomas, W. I. Rev. R. W. O. Allen, for sem. at Bebek,	16 50
Syria, A traveller,	5 00
	409 76
Donations received in May,	**21,646 24**
Legacies,	**1,767 21**
	$23,413 45
☞ **TOTAL from August 1st to May 31st,**	**$240,597 60**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May, $368 98

DONATIONS IN CLOTHING, &c.

Killingworth, Ct. Garden seeds fr. Martin Lord.

New Haven, Ct. A bundle fr. la. of South cong. ch. for Miss Agnew, Ceylon, do. for Mr. Howland, do.

New York city, One set communion service fr. Mrs. W. F. Van Wagenen, for Rev. H. M. Scudder, Arcot; 60 copies of "The Bible and men of learning."

Smithfield, Pa. A box clothing from youth's miss. so.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Ascension Island.

ANNUAL REPORT.

THE two last numbers of the Herald have contained interesting communications from Ascension Island; and now the report of this branch of the Micronesian mission for 1855, since received, is submitted to the friends of the Board. The statements confirm what has been said already as to the prospects of our brethren in this field; at the same time that we obtain therefrom a more satisfactory idea of their plans and labors.

Commencement of the Year.

The reader will more fully appreciate the feelings of the missionaries at Ascension Island, in view of the changes which have taken place, after perusing the subjoined extract: "The year opened upon us, in many respects, very inauspiciously. Mr. Sturges's dwelling had just been consumed by fire. Our wives were in feeble health; and we had no domestic assistance of any kind. Merely attending to the wants of our own households, was more than we could well perform. The ships that visited us more frequently than ever before, drew off the natives; so that scarcely one came near us. The trade winds also blew so vigorously, that on the windward side of the island it was with difficulty we could do the least missionary work by going from place to place in a canoe, even when we were able to do so. Those were seasons of grief. They were also times of much prayer; and we humbly trust that the Lord has since heard us." The arrival of Mr. and Mrs. Doane, with Kamakahiki and his wife, was a very cheering event; but it became necessary to inquire at once whether the reinforcement should continue at Ascension Island, or whether, in consequence of the greatly reduced population in this field, it should not go elsewhere. The latter branch of the alternative was chosen; and Mr. and Mrs. Doane hold themselves in readiness to occupy some new island.

Preaching Labors.

The report proceeds to speak of the success which our brethren have met with in gaining access to the natives, as messengers of Christ. "During the month of May," they remark, "the shipping having all left us, we found it possible from our tolerable facility in the use of the native tongue, and from the curiosity of the natives, to collect small congregations, and commence Sabbath services. These were first entered upon at Kiti; afterwards the same thing was attempted in the Matalanim tribe. Our hearts bounded with the purest of earthly joy, as we thus found our tongues loosed. We feel condemned, however, when we think that our opportunities have not been better improved in holding up God's law and God's love; but we trust that what we have been able to tell of his word, will not return to him void. Since the month of May, almost every Sabbath has been thus improved. The attendance at our meetings varies from two or three, to twenty, thirty, forty, and by the concurrence of a feast to even one hundred or one hundred and fifty. The smallness of these numbers bears witness to our depopulation by the small-pox."

Fearing that a wrong impression may be made, as to the mode in which these services are performed, the missionaries add: "It must not be supposed that our preaching is of the formal character, admissible in a church or chapel. Our places of assembly are dirty feast-houses, or small dwellings; and the people can only be attracted by most conversational styles and methods."

Another paragraph completes this part of the report. It is as follows: "In the Kiti tribe two places in the neighborhood of the Ronkiti River are every Sabbath occupied by us; and within a month a week-day service has been commenced at Anapen, five miles distant. The influential Nanakin is himself a regular attendant at the service nearest his dwelling, which serves much to secure the attendance of his people. In the Matalanim tribe, two places near the mission station were for several months regularly visited, then for a short time three; but during the last two months our Sabbath services have been held at the Bonatik harbor, five miles distant, where the King of the tribe resides. In this tribe no chiefs lend the least sanction to our labors, almost every one of them being, with the priests, bitterly opposed. Much ridicule is cast on the two or three of the common people, who listen with interest, and profess to pray to God. The King utterly refuses us permission to erect a seaman's chapel at the Bonatik harbor. The death of the former King of this tribe in June, after escaping the small-pox by inoculation, was apparently a great hinderance to our work, as we were rapidly gaining influence with him."

Missionary Tours.

The brethren on Ascension Island have not confined their efforts to a few preaching places. On the contrary, they have endeavored to visit other localities, making known the gospel of Christ. In respect to this branch of their labors they say, "We have made the tour of the island three times during the year; and the northern side has been visited by different members of our company on three other occasions. We have found some readiness to hear our informal instructions in the three northern tribes; but every one parries the invitations which we address to them. Many shorter trips have been made in our respective tribes." If it is asked why they have not done more as itinerants, the answer is given in the following statement: "We deeply regret our inability to travel more, and are ever purposing to attempt greater things; but the difficulty of paddling our own canoes without native assistance, together with the pressure of our domestic labors, the whole of which the most of us have been compelled to perform, are most serious impediments."

Education.

The report naturally alludes to the attempts which have been made to establish schools among the people of Bonabe. "Mr. Sturges," it is said, "has had great cause for encouragement since the month of May, when the Nanakin of the Kiti tribe commenced taking Bonabe lessons. He is much in advance of his people, or even of his fellow-chiefs, no one of whom takes the least personal interest in the matter. Should he go a few steps further, we are confident that there will be a change in the currents of the whole island."

The wives of our brethren, moreover, have not been idle. "In May," the report continues, "Mrs. Gulick re-opened her school, which at one time numbered twenty-two pupils, though the average attendance has been eight. She commenced teaching her scholars to write Bonabe; an effort which she is still making, with several discouragements from the want of interest in most of her charge, but with many encouragements from one or two persevering children, who can already read nearly everything which we can write in this tongue, and are able to write their own thoughts, so as to engage in epistolary correspondence. Mrs. Sturges also opened a school for children in November, with eight pupils, which has gladdened our hearts."

A brief statement shows how few facilities these laborers in the cause of education can command. "All our books," they say, "are as yet prepared with our pens; for we have no printing press. Many of them are becoming quite thumb-worn; and when printed primers shall take their places, we shall preserve them as interesting mementos of the first totterings of Micronesian literature."

Medical Labors.

The following extract is interesting and hopeful: "Dr. Gulick's practice is gradually extending. Between two and three hundred cases, counting all kinds, have come under his care during the year. It is one of the sources of influence which we can bring but gradually to bear, because of the suspicion which the natives entertain as to our motives, and because they fear lest their 'spirits' may be displeased with them for taking our medicines; but so far as we can introduce our practice, we find its effects most happy for our cause." Much may be anticipated, in coming years, from this department of labor.

Opposition of Foreigners.

It is already known that the presence of abandoned white men is very prejudicial at Ascension Island. Their hostility, it is said, is becoming more and more virulent, particularly in the Kiti tribe, where Mr. Sturges's rapidly increasing

influence over the Nanakin is exciting great bitterness and fear. "The opposition to the erection of a chapel at Bonatik arises, in a considerable measure, from what the King is told by several foreigners, who affirm that such a building will ensure their slavery." This is a melancholy report to receive from these distant and degraded islands; but there is reason to believe that the worst foes of evangelical Christianity in that part of the world, will bear the Christian name.

Other Islands.

The following extract is interesting. It shows what the white race might accomplish for the inhabitants of the Pacific, even though they should be very imperfectly qualified for any enterprise of benevolence. "Within a few months," our missionary brethren say, "we have received letters from Natik, or Raven Island, a small but rich coral group, about one degree south of us. There are now but thirty-eight individuals on that group. Two of these are white men; seven are women of the Kingsmill Island; a man and a woman went thither from Bonabe; and four men and fifteen women originated on the island. There are eight children, of whom a boy and a girl are half white. The leading white man, a Scotchman called Frazier, has for several years been teaching the child en of the island. The specimens which he sends us of their writing, are certainly commendable. He also attempts to teach them the Bible and catechism. We have within a few days sent him a package of school-books and Bibles, with slates and other writing materials."

In sad and revolting contrast with the foregoing statement, we have another: "Natik had on its discovery a hundred or more inhabitants; but in 1836 the foreigners of Ascension Island, hearing that there were large quantities of tortoise shell stored in their feast-houses, enlisted under a reckless trader, went thither, and slew every male but two on the island. Strange to say, after all they found but little shell to reward them for their horrid deed!"

In respect to a different field, the report says: "Within a few weeks we have also been able to send a package of English school-books, &c. to Wellington Island, about one degree east of us. He who has for several years been the leading foreigner on that island, was here, and made application for books. He has not taught the children; but he says that he purposes doing so. The population on Wellington Island numbers about eighty."

Conclusion.

The closing words of this narrative are as follows: "We rejoice to say that our work has made sensible progress during the year. The people have probably learned more of the gospel during this period, than they did during the whole of our previous Bonabe residence. There are five or six individuals in our two tribes, who profess to pray daily to God, having ceased praying to Bonabe spirits. We are sad, however, to see no evidence of an evangelical change in any one. We have during the year received more attention, and encountered more opposition, than ever before; and both are every day increasing. There are many who now comprehend the sin-condemning nature of God's law, and who know enough of Christ to accept him intelligently, were it not that they cling to sin with the natural stubbornness of the human will. Our great plea at the throne of grace is for the Holy Spirit. As soon as he shall descend, a new life will begin to breathe into the people of Bonabe. This stage of opposition may, we know, last long; but though it continue a score of years, it must ultimately give place to the day of the Lord's power."

Smyrna.

LETTER FROM MR. LADD, MAY 26, 1856.

THE church at Thyatira, for some time past, has suffered for want of a spiritual guide and overseer; Mr. Ladd, therefore, spent the greater part of April and May in that ancient city, that he might encourage and strengthen the disciples of Christ. He found that they were adorning their profession; nevertheless their zeal needed quickening; and in this regard he hopes that his visit was not in vain.

The Prospect at Thyatira.

Spiritual Christianity has many obstacles to encounter in this place. The subjoined statement will make the fact sufficiently apparent.

The Armenian priesthood have made special efforts to prevent the inroads of Protestantism among their people since my last visit, eight months ago. In a former communication, I mentioned that about that time the priest of this place was removed, and another sent in his stead, a man of more influence than his predecessor; and the present incumbent has exerted himself to the utmost to keep his people from becoming Protestants; for which purpose he was doubtless sent here. He has constantly urged the strict observance of all the rites of their religion; but in cases where he is afraid that too much strictness on his part will not be easily complied with, he is very lax and accommodating. A

woman told him since I have been here, when she went according to custom to confess her sins, that she had no sins to confess to him, and that she had confessed them to God. But he passed over it, just as if it was all right, and said very little to her, fearing to give her offence, lest she should become a Protestant. Soon after his arrival in Thyatira, he publicly taught that the Bible was for the use of the priesthood only; that it was a sin for others to read it; but he found that this doctrine could not be maintained in opposition to the views of the Protestants. He has now abandoned it, therefore, and only insists that the translations forbidden by the church must not be read. In other respects also his proceedings have been essentially modified, through the influence of Protestant sentiments. He is very avaricious, and the people, most of them very poor, are already beginning to feel that he is a burden which they cannot well endure; and very likely he may not remain here long.

A more serious embarrassment is described in the following extract.

The Protestants of Thyatira are obliged to endure much more persecution, in various ways, than those of Smyrna; because this place is in the interior, and is under the immediate jurisdiction of a Governor, whose favor the Greeks and Armenians always secure by bribes or otherwise. Hence it often becomes necessary for our friends to appeal to the Pasha of Smyrna, in order to obtain their just rights, and sometimes to the English Consul of Smyrna. A case has just occurred, which shows how the enemies of the gospel can injure and annoy its adherents, and thus oppose obstacles to its progress by means of the corruption of the Turkish rulers and judges; notwithstanding the Sultan has granted to our people the same rights and privileges which other Christian sects enjoy. Two Armenian sisters tried to get away from their brother, who had become a Protestant, a house which had been lawfully and justly given to him as his share of their father's property; and the case was here decided in favor of the sisters. The Protestant appealed to the Pasha of Smyrna, suffered very much trouble, anxiety, loss of time, and much expense, in order to secure his rights in a plain case, where the papers were all correct, and the other party hoped for success only by means of bribery, favor, and false witnesses. The Turkish governors in the interior will never protect small evangelical communities properly, till some foreign influence compels them to do it. Their selfish interests lead them to favor the more numerous and honorable communities, which have the most money.

We can easily imagine the effect of such annoyances upon the development of Protestantism. The following paragraph, however, shows that the leaven is at work at Thyatira.

This want of proper protection hinders several persons from becoming Protestants. They are enlightened, but not possessed of sufficient love for the truth to be ready to endure trials for it. A few will soon, I hope, become exceptions to this remark. One family, I trust, will before a long time be added to the Protestant community. A female in this family seems already to be truly pious. Another female, the wife of a Protestant, has since I have been here, declared herself on our side, and has commenced learning to read with much zeal, so that she may be able to peruse the Bible for herself.

Lest a wrong impression should be received from what has been said, in regard to the feelings of the Moslem population, another extract should be read. It is as follows: "The Turks generally, if they are not government officials, are friends of the Protestants, and are disposed to aid them in various ways. A few days ago a Turk called at the house where I am residing, on purpose to have religious conversation with my host, on subjects about which they had conversed together a day or two previons. This Turk was from a neighboring village. May the time be hastened on, when Greeks, Turks, and Armenians, now all speaking the same language, shall be gathered together into this little church in Thyatira!"

Antioch.

LETTER FROM MR. MORGAN, APRIL 18, 1856.

Mr. Morgan has resided at Antioch but a few months; nevertheless he has been permitted to assist in a very pleasant and important service. Other men have labored, and he has entered into their labors. Before we proceed to the principal out-station committed to his care, however, let us make a brief visit to another village, where the Lord has manifestly begun a good work.

Encouragement at Bitias.

Bitias lies about fifteen miles northwest of Antioch. Messrs. Schneider and Morgan, in going to Kessab, resolved to spend a Sabbath at this place, though their route was made thereby somewhat circuitous. They were much gratified by what they saw, as the following extract will show.

Some three years ago, a young man from the village of Bitias, named Carabed, was visiting at Kessab, when Mr. Schneider happened to be spending a few days there, preaching to the small Protestant community gathered at that time. Carabed attended some of the services, and became very much interested in the truth. He afterwards went to Aintab; and there, as we have reason to hope, experienced a change of heart. He returned to Bitias, and told his family and neighbors what he had seen and heard, and they became interested in the gospel. For the last year and a half, a native helper has been laboring there; and what is the result? There are between thirty and forty declared Protestants! As many as four or five give hopeful evidence of piety. One member of the community has offered the requisite land for a church; and other members pledge one-half the expense of its erection. There is a good deal of inquiry among the Armenians; and there are constant accessions to the Protestants. Just across a deep gorge is a large Armenian village, called Hagi Habebli. The Bitias brethren introduced us, with evident satisfaction, one man who has joined them from that place.

Sunday morning, the room where we lodged was crowded with rude yet earnest men, who seemed really to drink in the words of evangelical instruction. The questions which they asked were serious; and they received a satisfactory reply with great sincerity. They wanted light, and evidently leaned to what was scriptural and reasonable.

In the course of the morning, they mentioned the fact that the priest of the next village had declared that he could prove the doctrines of the Armenian church from the Scriptures. Three of the brethren were sent to propose that he should come over to us, or that we should go over to him, for a candid talk about these matters. They brought back the reply, that he declined both propositions, referring them to the Patriarch at Constantinople as a person who understands these questions. I hope his declining a discussion which he himself had challenged, will put an end to similar boasts from him in future.

Mr. Schneider preached at noon to an audience of about fifty souls. A few women attended for the first time. When the new house of worship is completed, and a suitable place is provided for females, I trust there will be a regular attendance on their part.

Mr. Morgan makes one statement in his letter, which will be read with peculiar satisfaction. It is this: "You will be pleased to learn the straightforward way in which the Bitias villagers declare themselves Protestants. When a man proposes to join himself to this community, they call out his name on the Sabbath, before the whole congregation, and say, 'You, A. B., do declare yourself a Protestant in the presence of this assembly, and profess your intentions to have nothing more to do with the superstitions of the Armenian church.' After a satisfactory response to the declaration, he is considered a member of the Protestant community, in good and regular standing, and is entitled to be enrolled as such."

Ordination at Kessab.

On the following Monday, Messrs. Schneider and Morgan resumed their journey to Kessab, which is nine hours from Bitias, in a southerly direction. They crossed the Orontes, near its mouth, in a small ferry-boat. Mr. Morgan describes the reception of his traveling companion and himself in the following language: "The native brethren crowded around us, and welcomed us with great affection. I was often struck with their warm-hearted greetings. They seemed to feel that we were their best and most trustworthy friends." The steps preliminary to the ordination are described in the subjoined paragraphs:

It would be impossible to give a correct idea, in a letter, of the various items of business which came before us during our short stay at this place. A great deal of instruction was needful for the church and community, in regard to the relation about to be formed. All the arrangements were novel to them. But they seemed to get new ideas very readily. They gave the call to the candidate in a sufficiently formal manner, and reported to the church and congregation in an intelligent and dignified way. They seemed, however, to feel a dislike to a written call. They fear papers. They preferred to wait on their pastor elect through a committee. It seems to me that the church, with little culture, will get into the way of governing itself in a truly simple and practical manner.

The examination of the candidate was

held on Saturday afternoon in the church. The house was well filled, for the most part, with those who took an intelligent and affectionate interest in the exercises. I doubt whether any congregation in the world would manifest a more vivid appreciation of the exercises than did these rude mountain villagers. Mr. Schneider was previously familiar with the character and qualifications of the candidate. My acquaintance with him was made at that examination. I can say no less than that by the whole I was deeply gratified. His narrative of his personal experience, and his motives in seeking the ministry, was given in a brief yet interesting and satisfactory manner. He sustained very creditably a somewhat thorough examination upon the fundamental doctrines of Christianity. He seemed to answer from a vivid personal experience of the truths of the gospel.

Of the ordination itself Mr. Morgan speaks as follows:

As Mr. Schneider was obliged to assume all the parts of the ordination service, it was thought best to have a portion in the morning of the Sabbath, and the remainder in the afternoon. The sermon, ordaining prayer, and right hand of fellowship, constituted the morning service; and the charges to the pastor and people were made the afternoon service. The house was filled to overflowing. It was estimated that there were as many as three hundred or three hundred and fifty persons present all day. Many of the congregation were Armenians; yet the most perfect order prevailed. Arrangements were made by the Protestants to preserve order, even among those outside of the building; so that the exercises passed off with a great degree of quietness.

Another extract will give a more vivid idea of Mr. Morgan's impressions, in regard to this important transaction: "As our labors on this occasion were brought to a close, I could not but reflect on the interesting nature of the field in which this young brother is called to labor. He has a church of fifty members, a Protestant community in and around Kessab of four hundred and twenty-five souls, a people ready to listen to the gospel, many of them hungering for instruction. His position is certainly a most enviable one. If any young man at home wishes to make on his generation a deep impression for good, let him seek a position like that of Polat Avedis, pastor of the church of Kessab. I trust that both he and his people will have a large place in the prayers of Christians in America."

Other Places.

The preceding extract receives a partial illustration from a sub joined paragraph:

Near Kessab there is a small Armenian village of some twenty houses, and all but two families have become Protestant. It was delightful to go there, and feel that you were entering a truly Protestant village. The houses are all near each other; and the beating on the board, announcing to them that there would be religious services in their meeting-place, soon brought nearly all together. The hum of the spinning-wheel, and the voices of children at play, ceased; and all who were at home assembled in the house of prayer. Mr. Schneider gave them some words of instruction, offered a prayer, and then we separated. There are other small collections of houses on the slope and plain at the head of which Kessab stands, where the gospel has gained entrance. At one place there are four or five houses, all of which are Protestant. There is reason to hope that, with an efficient pastor settled at Kessab, the work will go on in all these hamlets with greater rapidity.

Aintab.

LETTER FROM MR. SCHNEIDER, MAY 6, 1856.

This communication of Mr. Schneider describes another occurrence of peculiar interest to the friends of missions; for it shows how Adadoor, another Armenian brother, was set apart to the work of an evangelist on the 27th of April. This brother received his licensure during Dr. Anderson's visit to Aintab.

Ordination at Adana.

The principal business which called Mr. Schneider to Adana, is set forth in the following extract.

After the ordination at Kessab, Mr. Morgan and myself went to Adana, our native brother and his family having preceded us two weeks. Mr. Farnsworth from Cesarea met us there, according to appointment. It was our original design to ordain him as a pastor over that little church; but after arriving on the ground, and learning all the circumstances of the case, we finally concluded to ordain him as an evangelist, and not as a pastor.

Our reasons for this course are briefly

these. The church is small, consisting of only five members; and the congregation is not much more numerous, there being an average of only twelve hearers. Besides, the expenses of living are extremely high; in fact they are about equal to what they would be in Constantinople. On the other hand, the churches of Killis and Aleppo, either of which is more important than this one at present, have no ordained pastors, though they are temporarily supplied. We hope that both may have pastors by the end of the year; but in case they are not thus favored within a reasonable time, and in case the price of living continues in Adana as high as it has been, and the prospects of the work do not become more encouraging, Adadoor can be easily transferred to any other church, where his labors may be more needed.

There is a prospect that the price of provisions will soon decrease; and we would hope also that the work will assume a more promising character. But in case these favorable changes should not take place, we did not feel it to be desirable to have him permanently located there, while there is so much work elsewhere. The people regard him much as they would their pastor; and as he can perform all the duties of one, the present arrangement is about as satisfactory to them as though he were such in form.

The examination of the candidate took place on Friday evening, in the presence of most of the little congregation; and it proved satisfactory. The ordination exercises were performed on the Sabbath. The invocation, reading of the Scriptures, and the right hand of fellowship, were by Mr. Farnsworth; the sermon, ordaining prayer, and charge were by myself. The audience was not large, though there were some Armenians present. All listened with much interest; and during a part of the services there was much emotion. The little band of Protestants seemed delighted that they were now to have one who could go in and out before them, and break unto them the bread of life. May the great Head of the church smile upon his labors there!

The Prospect.

Though the present Protestant community is small, there is an Armenian population in Adana of seventy-five hundred souls; and thus a large field for effort offers itself. We cannot but hope that a new impulse may be given to the work by the regular preaching of the gospel and the administration of the ordinances. The native brethren seemed to take fresh courage from the occasion; and we labored to excite them to prayer, hope, and effort. Who can tell but this may be the means, in the hands of Providence, of commencing a new era in the work in that place! A large number seem to be intellectually convinced; but this conviction is not sufficiently deep and strong, at present, to lead them to face the opposition which they may meet with in publicly espousing the cause of truth. But the Lord can inspire them with the necessary courage.

Another paragraph will be read with interest, in this connection. It is as follows:

As the Lord's supper had not been administered for a year past, we thought it best to celebrate the ordinance, in case the church was in a suitable state. We found that some of the members felt themselves aggrieved by the conduct of one of their number. After having had a private interview with him, it was agreed that the church should come together, and that mutual explanations (and, if necessary, confessions also) should be made. This was done, and with very happy results. The offending member confessed his fault, and explained his conduct; though, as is often the fact in such cases, his offence was not as flagrant as was supposed. The others felt satisfied with his explanations and confession; and the kindest feelings, on both sides, were called forth. This matter having been thus happily arranged, we addressed them a few words of exhortation, in view of their approach to the table of the Lord, and gave them such counsel and advice as seemed suitable to their circumstances. The ordinance was administered in the afternoon of the Sabbath, the newly ordained brother distributing the bread, and Mr. Farnsworth the cup. It was a pleasant season to us all.

Tarsus.

The Christian is always pleased to receive intelligence from the birth-place of Paul, even though it is not of the most hopeful character. Mr Schneider refers to his visit there in the following language.

We spent one Sabbath in Tarsus. I preached at the house of one of the Protestants, there being eight natives present. Most of them, however, were from abroad,

and not from the city itself. The English Consul, who was a special friend of the Protestants, recently deceased; and with his decease the few enlightened men of the place seem to have drawn back. We had brought with us a colporter for the place; and him we left there, to fan into a flame, if possible, the sparks of interest which had previously been kindled up. Though the present prospects are not the most cheering, our hope is that the Lord has a people in that place, where was born, and lived for a while, that great and good man, the Apostle Paul; and that soon he will bring them to light, and gather them into a visible church.

Tocat.

LETTER FROM MR. VAN LENNEP, MAY 22, 1856.

Labors in the City.

THE lights and shadows of missionary life at Tocat are partially set forth in the following extract.

Our work is slowly advancing, amid many drawbacks. Our great difficulty is, that we have no assistant to labor among the people. Our school has a vacation now; and we have sent our students into the streets and lanes of the city to preach the gospel, as well as into the neighboring towns. The result of their labors fills us with hope and joy; and we mourn that they must return to their studies, and leave these perishing souls without the bread of life. Two of them have been sitting all day in our book-shop, the former occupant of which has gone to Sivas as Dr. Jewett's helper. They have sold religious books, and conversed with a goodly number, of all creeds, on the great things of eternal life. They have gone from shop to shop, and to every house where they could get admission, and have made known the great news, not of peace between Russia and the allied powers, but of peace between Jehovah and every ruined soul that will seek his face through Jesus Christ. They have sometimes been assailed with opprobrious epithets, as they passed along; and they tried at first the experiment of having a man punished for it; but they have since adopted another plan, which works wonders. Whenever a man applies to them some opprobrious epithet, they go up to him, sit down one on each side of him, and preach the gospel to him. The reviler cannot drive them off; he must hear.

Interest at Zile.

In respect to another place, already known to the readers of the Herald, Mr. Van Lennep writes as follows:

Three of our students have just returned from a visit to Zile, which I have already reported myself as having visited last year. They have met with much encouragement. Since I was there, one man had been recognized as a Protestant; they found several who deeply sympathized with him; and many were anxious to learn the truth. The evening was the time when they had the greatest number of visitors. On one occasion their room was so crowded with listeners, that they were obliged to adjourn to a large apartment. One of them says: "One night I was reading passages from the Scriptures, and showed signs of fatigue, when an attentive listener said to our Zile brother that he must read in my stead. He replied, I cannot do it thus; but I am praying God to give him strength. When I heard this, all my weariness disappeared, and I felt strong." On another occasion there were so many who wished to hear, that people stood on the outside, at the windows. "We heard the evening Ramazan gun fire," they say, "and went on, forgetting all about the passing of time, until we were startled by the morning gun." They had been preaching all night! These brethren would have remained longer; but the night was the only time when their hearers could come to them; and being so much broken of their rest, they all became sick, and were obliged to come home.

It is not without reason that our missionary brother concludes this interesting narrative by saying: "What a valuable training this for the active labors which these young men are destined to enter upon! It seems to me wholly indispensable as a part of their education."

Nestorians.

LETTER FROM MR. COAN, APRIL 30, 1856.

THIS communication of Mr. Coan is unusually interesting. It must be confessed, however, that a portion of its contents is somewhat saddening; but those who have followed this mission through all its hopes and fears, and seen what great things the Lord has done for it in past times, will have

no difficulty in looking forward to a brighter day. When the set time shall have come, the wrath of man will be made subservient to the progress of the Redeemer's kingdom.

The English Embassy.

The first item of intelligence is of a pleasant character. Mr. Coan presents it to our notice in the following language.

You were informed last month of the visit to Oroomiah of the English embassy at the court of Persia. The party was detained here by deep snows, inclement weather, and bad roads, from March 17 to April 8, when they left for Bagdad. It is perhaps needless to say that this visit to us, in our comparative seclusion from the great world, was very gratifying. Particularly did the Hon. Mr. Murray endear himself to us by his kind, urbane and gentlemanly bearing, and by the interest he evidently took in the different departments of our work. We trust it was a favoring Providence that directed his steps hither at this time. His growing interest in our labors is kindly evinced by the several letters which he has written to us.

Askar Khan, on his way to Tabreez last winter, previous to Mr. Murray's visit, boasted that he had scattered half of our schools, and should soon destroy all our influence in the country. But he was exceedingly obsequious, and was anxious to obtain an interview with the representative of England, evidently much afraid of losing his influence and place. At present, however, now that the embassy have left, it is evident that he is doing all in his power against us, though he endeavors to deceive and flatter us to our face.

Reckless Opposition.

The mission are obliged to report a remarkable instance of persecution for righteousness' sake. It is sad to find, moreover, that one who should be a terror to evil doers, has proved himself so clearly to be the enemy of good works.

During the present month two of our brethren were grossly insulted by one of the masters of Dizzatica. An effort was made to place the man upon his future good behavior; but it did not succeed. The known hostility of Askar Khan further encouraged the men of Belial in that village; and just after midnight, April 21, our brethren at Seir were aroused by a messenger from Deacon Joseph, our helper in Dizzatica, saying that his family had been poisoned. Messrs. Stoddard and Rhea at once set out for Dizzatica, and found Sanum, the wife of Deacon Joseph, with their child, suffering exceedingly from the effects of arsenic, which had been put into their food. The most prompt remedies were resorted to; and by the time Dr. Wright reached them, partial relief was obtained. They are now, we hope, out of danger.

Deacon Joseph had gone out to attend a meeting toward evening. Meanwhile Sanum carried her vessel to her neighbor's tandoor, that her food for supper might be warmed. During the hour it was there, some one put a quantity of arsenic into it. Sanum, not suspecting that "death" was "in the pot," went and brought the food home. Her husband delayed coming, and she and her little son began to eat; but before they had finished, both were taken ill. When Joseph came in, he found his family sick; and, suspecting the cause, he examined the pot of food, and found particles of arsenic at the bottom. To make sure, he gave a portion of the contents to a dog and cat, which were soon thrown into spasms, and before long died. Meanwhile, he gave his wife and child large quantities of milk to drink. This vomited them freely, and probably saved their lives, till other remedies arrived.

An attempt was made in the morning to ascertain who the culprits were; and suspicion very strongly attached to the woman of the house, where the thing was done, and to two or three accomplices. The woman, from being a most bitter enemy to Sanum, had changed her conduct remarkably of late; and, instead of using vile threats, she had been particularly kind. A Jewess testified that this woman had recently applied to her husband for arsenic. These individuals were brought to the city, and Askar Khan was requested to investigate the case. He delayed the matter till next day, when it is supposed that he was bribed by the vile man who had previously insulted the brethren; and, instead of investigating the case, he insulted Joseph and his friends, and caused his old father (who is in our employment) to be beaten. In his rage, he told the people of Dizzatica to shoot Joseph, if he went to their village again! This occurred last week. As the great feast of the Nestorians was approaching, the Khan dismissed the parties. As yet nothing has been done in the case, except to prejudice the people against us and our helpers generally.

Unpleasant Consequences.

There is one aspect of the outrage described in the foregoing paragraphs, taken in connection with the conduct of Askar Khan, which is quite serious, as will appear from another extract.

This affair, and the Khan's answer, soon became widely known; and wicked men, rejoicing in the countenance which he gives to villany, and taking this opportunity to prefer complaints against our helpers, have risen up on all sides. The more enlightened (not to say evangelical and pious) ecclesiastics had renounced many sinful customs, the past year and the years previous, in connection with their feast, as also other ceremonies contrary to the word of God. The enemies of the truth now rise up, assured of the sympathies of the Khan, who invariably listens to every thing prejudicial to us and our helpers, and complain that their priests are destroying their customs, which have come down from their fathers, and refuse to do as they desire. The Khan summons the priests and deacons; and, with the vilest and most blasphemous threats, he orders them to do the bidding of those wicked men, contrary to the express prohibition of Deacon Isaac, the brother of the Patriarch. The excitement at the present time is fearful, and altogether unprecedented; and we cannot say whereunto it will grow Some of the priests who had not grace in their hearts, have been frightened into a compliance by the outside pressure, and have returned to their abjured follies. Those of the people who have broken their fasts, have been peculiarly obnoxious at this time, and treated as outcasts from the church. Several have been ejected from the church with spittings, buffetings, and revilings of the worst nature.

You may be interested to know, however, that Deacon Isaac, the Patriarch's brother, though not pecuniarily connected with us, throws the whole weight of his influence upon the side of evangelical truth, preaching publicly and privately against all their errors, and condemning their fasts as the greatest hinderance to the gospel among the people.

That the reforms which were in such hopeful progress, should be summarily arrested by the interference of Askar Khan, is a great trial to the mission. But their spirits are submissive and confiding, nevertheless. "We know," says Mr. Coan, "that the Master feels a tenderer, deeper interest in all that pertains to his cause and kingdom than we can."

The Revival.

It is with unspeakable comfort and satisfaction that our brethren contemplate another phase of their work. The following intelligence will be received with peculiar pleasure, after what has gone before.

In all our trials from without, our souls have been greatly refreshed by the tokens of the Spirit's presence. The work, unlike that of other years, began in the villages around us. It was silent, but powerful. God blessed the faithful labors of his servants. We hope that many have been gathered into the kingdom. Owing to distracting influences, Geog Tapa remained long without the blessing; but for some time past there has been a very pleasing state of things there. Three of the teachers, graduates of the female seminary, have, in particular, been very faithful. They have held weekly prayer meetings, each in her own school-room, besides conversing and praying often with women who have come to them. Some eight or nine women, in connection with these meetings, have been hopefully converted; and some of the most hardened and abandoned men have become, we trust, monuments of divine grace. In Wazerowa, where the work first appeared, we hope that several are truly renewed.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, APRIL 25, 1856.

Baptism of two Young Men.

The Herald for the last month contained extracts from letters of Mr. Ballantine, describing the opposition which two interesting young men of the weaver caste had been forced to encounter from their family, by reason of their wish to profess the faith of the gospel. Another communication has been received from the same missionary brother, which shows that this unpleasant affair has had a very happy termination. The letter of Mr. Ballantine is as follows:

I am happy to be able to inform you that the two young men, who left their friends a month ago, and came to us for the purpose of embracing Christianity, and were afterwards sent back to their friends by the superintendent of police, have both been baptized, and are now living with us. The elder one was baptized on the 13th of April, and Luxumon on the last Sabbath. The circumstances

which led to the baptism of the latter, are such as to make us feel that God has interposed in our behalf.

Near the close of last week we heard that his friends were laying their plans to carry him off to some distant place, and that in the mean time, to put him off his guard, they were determined to allow him to come to us as often as he pleased. On the same day that we heard this, we found also that the first assistant collector, the gentleman who has the magisterial position next to the highest in this district, had arrived at the station, intending to remain a day or two, and then leave again for the discharge of his duties. Hitherto we have had no English magistrate at Ahmednuggur during these troubles, the Collector and all his assistants being absent in distant villages, and the native authorities being, with one exception, very hostile to us.

I called on the first assistant collector, with whom I was acquainted, and related to him the circumstances in which we were placed. He entered into the business at once, and told me to send Luxumon to him, and he would manage the matter satisfactorily. Luxumon went accordingly, and told him that it was his wish not to live with his parents, but with the missionaries, inasmuch as he was in constant fear as to what his friends might do to him. The magistrate told him he was at liberty to go where he pleased, and that he would protect him.

He then sent for Luxumon's father, and told him of his son's intention, and warned him against attempting violence, as he had done before, and sent Luxumon to my house, saying that if I apprehended any disturbance, he would take measures to repress it. Luxumon begged to be baptized at once; and as there seemed to be no reason for delay, he was baptized last Sabbath. We have had no disturbance; and for this we feel under particular obligation to the magistrate, who took such a firm and decided course. It is probable that the friends of the young men have become satisfied that it is useless to attempt to turn them from the truth. They have seen them endure trials and temptations with so much constancy, that they feel they can do nothing. The Savior has conquered in this conflict with the raging heathen.

There are three or four other young men in the city, who give evidence of conversion, and who may soon be prepared to come out from their countrymen. The troubles through which we have passed, have served to carry them forward in their religious feelings, and lead them to more determination to do the will of God. New inquirers also are coming to us from the highest castes, one after another; though we wish the number were greatly increased. Some of these frequently attend the expository and theological lectures which I am now having for our own young men; and I hope that in this way they will receive new impressions of the truth of the gospel.

Madura.

LETTER FROM MR. TRACY, APRIL 15, 1856.

The Seminary.

MR. TRACY reports, in this communication, several facts of interest concerning the institution which his brethren have committed to his care. "The ordinary routine of duties," he says, "has been pursued by teachers and scholars with diligence; and the progress of the latter in their studies has been very satisfactory. On several occasions also, when I have been necessarily absent, the students of the first class have rendered efficient assistance in instructing the classes below them, without neglecting their own studies."

Passing to a more specific notice of certain pupils, Mr. Tracy writes as follows: "At the close of the last term this class, consisting of six students, graduated, after a course of about six years. They have all entered the service of the mission, and will, I trust, prove faithful and useful helpers in our work. May the Lord go with them! During the term, I gave them two courses of lectures, one on the preparation of sermons, the other on the qualifications and duties of the pastoral office. From the interest manifested in these lectures, I trust the instructions which they have received will not be forgotten."

At the commencement of the last term, a class of thirteen was admitted to the institution. "Most of them," this letter states, "had been, for a longer or shorter time, connected with some of our boarding schools; this has been an evident advantage to them. Their studies in the seminary are wholly in Tamil; and their conduct thus far has encouraged me to hope that the privileges which they enjoy, will be diligently improved, and, with the divine blessing, will fit them for future usefulness. Only two of them are members of the church; but most of them manifest a serious spirit; and several have expressed a hope in Christ as their Savior, and a desire to confess him before men. Their admission to the church has been delayed, that we may have more per-

onal acquaintance with them, and clearer evidence of their fitness for the privileges which they desire." To complete our information, in regard to the spiritual condition of the seminary, we have the following statement: "Previous to the admission of this class, all the students were professors of religion except two; and of those two, one gives a good degree of evidence that he has chosen the Lord for his portion."

Other Items.

A large number of tracts and portions of Scripture have been distributed by the teachers and students during the past six months. "At the recent annual feast at Secundermalie," Mr. Tracy says, "several thousands of these silent messengers of salvation were distributed among the people returning from the festival. A disposition to cavil at the truths of Christianity was very rarely manifested; and this, together with the fact that at the recent festival the car remained for a long time immovable for want of sufficient interest in the people to draw it, shows that Hindooism is gradually losing its hold on the hearts of the people." This statement is in accordance with reports which are brought to us from other parts of India.

Our Madura brethren are happy in the belief that the facilities for training native assistants are constantly multiplying. "Increased efforts," Mr. Tracy remarks, "are being made for the preparation of useful books in the vernacular language. A translation of an American book on algebra has been made in Jaffna, and will be used in our seminary, in place of the English, as soon as we can procure copies. One or two books of Euclid, and a considerable part of Wayland's Moral Science, have been translated by one of the teachers in our seminary. A translation of the Bible Dictionary of the American Sunday School Union is now in progress under Mr. Spaulding's care; and in addition to these, and perhaps other works, a Tamil commentary on the whole Bible is about to be commenced by one of the most competent of the "Church missionaries" in Tinnevelly. The present plan is to comprise the whole in three octavo volumes, making Henry and Scott, with Barnes's Notes, the basis of the work. If well done, as there is every reason to think it will be, it will be of incalculable benefit to our native assistants, the price (one rupee per volume) placing it within the reach of almost every one. If the efforts now in progress for securing a uniform and standard version of the Bible in Tamil shall meet with success, so that a Concordance can be prepared, our catechists and native pastors will have sufficient means in their native language for acquiring a correct knowledge of the word of God." The friends of missions will be glad to receive the information contained in this extract.

Ceylon.

JOURNAL OF MR. MEIGS.

On the 1st of October, Mr. Meigs removed to Manepy, the station which was occupied by Mr. Poor at the time of his death. To give some idea of the course of events at this place, during the half year prior to April 1, Mr. Meigs has forwarded to the Missionary House a few extracts from his journal.

A Dedication—Storm.

October 18, 1855. I enjoyed the pleasure of being present at the dedication of the new village chapel in Changany, under the care of Mr. Howland. I preached on the occasion from the words of Jacob, "How dreadful is this place! This is none other but the house of God; and this is the gate of heaven." Mr. Spaulding made the dedicatory prayer; and Mr. Howland made a short address to the members of the church and the people present. The occasion was one of much interest. The chapel is a very neat and commodious building, and the prospects of gathering a church and congregation are encouraging.

December 30. We were visited this day by a very severe storm, a regular cyclone. During the day, the wind blew from nearly every point of the compass. Toward evening, for about two hours, it blew a complete hurricane, doing very great damage all over the Province. On the mission premises at Manepy, about twenty trees, some of them very large, were blown down; and others were greatly injured. It was a fearful sight to see the tall cocoanut trees, with their heavy tops, whirling and bending before the storm! It appeared as if all of them would be broken. But such is their great strength and elasticity, that sound trees are but seldom blown down.

Memory of Mr. Poor.

February 3, 1856. This being the anniversary of the death of my dear brother Poor, and being the Sabbath also, it was a day of great interest at Manepy. Not only the members of the church, but many of the people here, remember him with very great interest; and all feel that a great and good man has been taken away from them.

In this connection, it will be interesting to mention what took place at our evening preaching, on the next Sabbath,

at the house of the schoolmaster of Anicotta. The evening was pleasant. The moon gave us light. The mats were spread in the open air, in front of the dwelling house; and an audience of seventy persons was seated upon them. After prayer, and a few introductory remarks by myself, one of our monthly series of short facts, called "Good gift," presenting a brief account of the life and happy death of Mr. Poor, was read to the audience. As all of them knew him, and had often heard him preach in the same place, they were very attentive. My two native assistants, Messrs. Moody and Rice, in turn took up the subject, and gave us many interesting reminiscences of Mr. Poor. The audience sat for about two hours, and appeared deeply interested, while they listened to the sayings and doings of the venerable man, who was so suddenly removed from them. His faithful labors for their good will not soon be forgotten.

Forty Years since—A Visit.

March 22. I remember, with gratitude to my heavenly Father, that just forty years ago the brig Dryad came to anchor in the roads of Colombo, with the first company of American missionaries to this island. Seven out of the nine came to this Province, and two went to Bombay. Of the seven who came hither, five have been removed to a better world; one is in America; and I only remain to labor among the people of the Province.

About the middle of March, His Excellency, Sir George Henry Ward, and suite visited this Province. His stay was short; still he found time to call at Batticotta and Oodooville. He expressed much pleasure in what he saw and heard, during a short examination of the female boarding school at the latter place. He purchased two articles of crochet work, representing Queen Victoria and Prince Albert, and assured us that he would send them to England, by the next overland mail, to some one of his friends, who would present them to the Queen and Prince Albert, with the information that it was the work of pupils in the female boarding school at Oodooville. He is a very active and intelligent governor, and earnestly desirous of promoting the best interests of the people over whom, in the providence of God, he is placed as a keeper. Two of our number also met him again in the evening at the cutcherry, and were much pleased with his affability and kindness.

LETTER FROM MR. HASTINGS, APRIL 21, 1856.

Labors at Chavagacherry.

THE design of this letter is to present a report of the station which is now in charge of Mr. Hastings, for the six months ending April 1, 1856. The feelings of this missionary brother are evidently hopeful. "I see no cause for discouragement. There appears to be no special obstacle in the way of reaching the people with the gospel of Christ; and we believe that God will bless his own truth." Such are the closing words of his letter.

Though the past six months have been the most unfavorable part of the year for missionary labor in this field, I have not been without encouragement. There seems to be little difficulty in getting access to the people, whether individually at their houses, or collectively at meetings in their villages. As soon as practicable after coming here, the weather being favorable, I improved the opportunity of holding evening meetings in different places. Before the rainy season set in, I attended, with the native assistants, sixteen evening meetings, of which eleven were in private houses, and one was a regular weekly meeting at the residence of an influential heathen. For the past two or three months, in consequence of the prevalence of fever, we were obliged for the most part to suspend these meetings. We have now resumed them, however, and hope to continue this part of our work without interruption.

I have met with some cases of more than ordinary interest. At Usan a few among the Romanists are inclined to listen to the truth; and two or three, the catechist thinks, are sincere inquirers. In that vicinity there are also three persons, formerly heathen, of whom I have much hope. They are laboring men, and obtain their livelihood by hedging on the cocoanut estates. One has been for some time reading the Scriptures with much apparent interest. Though a man of very limited education, he seems to obtain a remarkably correct idea of the truths of the gospel, and expresses himself as greatly delighted with the Bible. He seems to manifest something of the spirit of the publican; and we have much hope of him that he is not far from the kingdom of heaven. Though residing nine miles from us, he has walked the distance two or three times of late, in order to attend church on the Sabbath. The other two individuals, his relatives,

profess to have lost all confidence in the religion of their fathers; but one of them appears to be relying upon his honesty and good works for salvation. They both seem to be candid men, and disposed to receive Christian instruction. There are other cases of considerable interest, of which it would be perhaps premature to speak in detail now.

Meetings have been regularly sustained on the Sabbath, at three places in the morning, and at six places in the afternoon; but the attendance is small. One of these meetings I have watched with much interest. It is held in a place where there was a school formerly, but where there has been none for a year or more. It is an experiment to sustain a regular service without the aid of a school. There has been an average attendance of sixteen for ten months, besides children. The meeting continues to be attended by about the same number. We have recently commenced a weekly evening meeting among some weavers of the lowest caste, residing about two miles from the station. They are very ignorant and degraded as a class; but they show some little desire to become acquainted with the truth; and we feel encouraged to labor among them. Our meeting is held in the open air, the audience sitting upon mats spread on the ground, while the missionary has for his seat an inverted rice-mortar.

Choctaws.

LETTER FROM MR. EDWARDS, MAY 26, 1856.

Death of Miss Aiken.

THIS letter of Mr. Edwards announces the decease of an excellent fellow-laborer at Wheelock Her missionary life has been comparatively short; but according to her ability she has been diligent and faithful

We have been again afflicted in the death of Miss Laura M. Aiken. Her disease was consumption. She was in a feeble condition when the application was made to her to come to the Choctaws, to be connected with the boarding school at Pine Ridge. She consented, not thinking that she would be able to do much, but hoping to fill some nook in the family and school, and spend the days that were left her in doing good. She came in the fall of 1853. Her health was much improved by the journey, and on her arrival, seeing the necessity under which all in the mission are placed of doing much hard work, she labored even beyond her strength. She continued at Pine Ridge about two years, when Providence called her to the post of matron in the school at this place. Her health had begun to fail before she came here. Still she labored on, as her strength permitted; and after she became too weak to do much, she still gave directions, managing the affairs of the household with excellent judgment to the last. She gradually failed, till three o'clock of the morning of Saturday, May 3, when she gently fell asleep in Jesus. Had she lived till the 8th of May, her age would have been fifty-two.

She had long been in the fold of Christ, having joined the church at the age of nineteen. Before that time she had been at enmity with God; but when she was led to see her own sinfulness, and the infinite mercy of God, her heart melted, and her enmity was turned to love. The two years and a half which she spent in the mission were a period of uniform, consistent piety. She had a deep sense of her own unworthiness, and of her entire dependence on the Lord Jesus Christ for salvation. And she consecrated herself entirely to his service. She gave to it her life, her health, her strength, all that she had. A large portion of her property, which was considerable, she gave to assist in sending the gospel to the destitute. And when she came to die, her end was peace. She was well aware that death was near; but she had made her calling and election sure, and the sting of death was all taken away.

She felt that her wants were all most mercifully supplied. It seemed as if the family was quite unequal to the care of a sick person; but God, by a remarkable providence, added one to their number who had had much experience with the sick, and from whom, as well as from the rest, every needed attention was received. She felt this very deeply as a great mercy to her; and, perhaps in allusion to it, "mercy, great mercy," were the last words which she was heard to utter.

Sabbath afternoon, Mr. Kingsbury preached her funeral sermon from the words, "Blessed are the dead who die in the Lord;" and then her mortal remains were borne to the grave by four of this people, whom she loved, and for whom she labored.

> "Asleep in Jesus! Far from thee,
> Thy kindred and their graves may be;
> But there is still a blessed sleep,
> From which none ever wakes to weep."

Miscellanies.

THE MOUNTAIN EVANGELIST.

Deacon Gewergis, one of the most efficient and devoted of the native brethren who have been laboring in connection with the Nestorian mission, has recently finished his earthly course. Mr. Perkins has prepared a sketch of this good man, which cannot fail to be read with pleasure and profit. How much reason have the friends of missions to bless God for the privilege of assisting to send the gospel where it effects such triumphs! What other investment yields such returns?

The Great Change.

Deacon Gewergis, whom we have often called "the mountain evangelist," resided in Hakky, a village of Tergawer, which is a beautiful mountain valley, twenty-five miles west of the great plain of Oroomiah. It is about twelve years since he was first employed by the missionaries as a school teacher in his village. He was then (according to his own statement, often repeated since that time) a worldly, hardened, wicked man, and even a thief and an adulterer. His uncommon avarice was often conspicuous during the first years of his connection with the mission, in the fact, that he would never fail to be at the city a little before each month was completed, eager to get possession of his wages, his main object seeming to be, (as we fear may be the case with some other Nestorian teachers,) not so much to teach his scholars well, as to obtain what money he could from the missionaries.

But mark the marvelous change which was at length wrought in him by the grace of God! In the winter of 1846, a little more than ten years before his death, occurred the first powerful revival among the Nestorians. Deacon Gewergis came to the city to visit his eldest daughter, a member of the female seminary. He found many in the school awakened. This excited his wonder; but it also excited his wrath and his strong disgust. Hearing some of the girls of the school in a room weeping and praying, he burst in among them, and angrily broke out thus: "*What is the matter with you? Are your grandfathers all dead?*" But an arrow from the quiver of the Almighty was fastened in his heart; he was in great distress for his sins. They appeared to him higher and heavier than the lofty mountains of Tergawer, over which he had so often roamed. But in the course of two days, the great load of his guilt fell from his soul, as he reached the cross of Christ; and unspeakable joy and peace filled that heart, which before had been so hard and dark, and was but recently so deeply agonized with a sense of its sins. The circumstances of his conversion were striking; and the change in him was very great and manifest. The roaring lion was converted into a gentle lamb. Only a few days before his death, he very feelingly referred to the circumstances of his conversion, and fervently thanked God for the efforts of the 'blessed Mr. Stocking,' and of Miss Fisk, to lead him to the cross of Christ.

The change in Deacon Gewergis was so great, that it seemed to many very difficult to realize it at the time. He who before was so hard and worldly and selfish, now trembled, and wept, and prayed, and professed to commit all he had and all he was to Christ. His heart, his soul, his time, his talents, all he now gave up to his Savior from that time and forever. And what a bright comment was the good man's life, during the succeeding ten years, on the truth and sincerity of that consecration! His was no spurious conversion. He has brought forth fruit meet for repentance.

The Deacon's first anxiety, after his own conversion, was the salvation of his family. He hastened home to tell his household what the Lord had done for his soul, and to point them to the pearl of great price which he had obtained. And soon he brought his wife, with one child and one of his brothers, to the city (twenty-five miles from his home) on foot, in mid-winter, in the hope that they too might be made partakers of the grace of God; in which hope he was not wholly disappointed. From that period till the time of his death, Deacon Gewergis was a most devoted Christian, and a most indefatigable preacher of the gospel.

Characteristics.

He was a *very humble man*. The remembrance of his former sins seemed to keep him bowed down to the dust; and he had eminently the grace of poverty of spirit. His whole appearance was that of a humble disciple of the meek and lowly Jesus; and such was his bearing among all his people. He was always ready, when among them, to be the least and the lowest, the servant of all for Jesus' sake. And he condescended to men of low estate, ever ready and anxious to converse and pray with the humblest individual, as also with little children; and he was happy and eager to instruct and aid and comfort all such, as well as to preach in the great congregation.

Deacon Gewergis was eminently a *peacemaker*. How often has he been persecuted and abused by many of the wicked among his people! How often has he been reviled and threatened, and even beaten, and had furious dogs set after him! But he bore all in meekness; and in return, like dying Stephen, he prayed for his persecutors. And whenever disputes and quarrels occurred,

he was always prompt and active in his efforts to heal them, beseeching men by the meekness and gentleness of Christ to be at peace with each other, and be reconciled to God.

Deacon Gewergis was a very *prayerful Christian*, prayer being as his vital breath. When he visited the missionary at Seir who had charge of his labors, he always desired to spend the last moments before their separation in prayer. And I seem now to hear those fervent strains, not unfrequently interrupted by choking sobs, as he poured out his longing soul for his native Tergawer, for his village and his dear family, for all the Nestorians, for the missionaries and their families, for other missions, and for the whole world. Once the missionary had company, and was so much occupied when this dear servant of Christ left Seir, that he could not retire and unite with him in prayer; and the Deacon left the place, sobbing and wiping his eyes, having lost what he esteemed a very precious boon. A servant of the missionaries has said, since his death, "No other Nestorian helper has ever proposed to pray with me on the road; but Deacon Gewergis would say to me, as we were going up to Seir from the city, 'Let us stop and pray.'" And a Nestorian Deacon states that he was once on his way to Seir in the winter, and found Deacon Gewergis and two of the pupils of the male seminary kneeling in prayer in the deep snow by the road-side. Thus was this good man eminently a man of prayer; and this was a great secret of his eminent goodness and piety.

Deacon Gewergis *loved the Bible*. He was not a learned man, even for a Nestorian; though he possessed fine native talents. But he fed upon the Scriptures as the bread of life; and thus he grew in grace and knowledge, and became an able preacher of the gospel. He loved to read it and meditate upon it in his closet, in the family, and by the way. It thus dwelt richly in his soul, and was, in deed and in truth, his food as a Christian, and his sword of the Spirit as a preacher.

Deacon Gewergis was a very *self-denying Christian*. From the day of his conversion, he resolved to take Paul as his model, and spend his whole life and energy in proclaiming Christ to his perishing fellow-men. And his people are witnesses how faithfully he has fulfilled that solemn covenant which he then made with God. How has he traversed the Koordish mountains, staff in hand, and his quarto New Testament in a leather bag slung over his shoulder, journeying from Tergawer to Tekhoma, and through the nearer ranges of mountains, scores of times, never shrinking from heat or cold, from rain or snow, from danger at the hands of bloody Koords, and many not less wicked Nestorians, who hated and persecuted him! At times he came near perishing in terrible storms and tempests on the mountains. Then he would kneel down and pray by the road-side; and the clouds would break away, and the storm would abate, seemingly in answer to his prayers. At other times he came near being drowned in swollen and rapid rivers; but then, too, the Lord delivered him. Well might we apply to him the language of Paul, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils among the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Deacon Gewergis had also traveled and preached in most of the villages of the plain. Almost every Nestorian in Oroomiah, as well as in the mountains, knew him, having heard the words of life impressively and affectionately proclaimed by him. We believe that if all his preaching tours were summed up, they would nearly reach around the circumference of the globe.

He was accustomed to travel on foot in preaching, until a severe and protracted disease in one of his limbs obliged him in some cases to ride during the last two years of his life, for which he often expressed his deep regret. Never did he offer any excuse, or decline any labor or tour, which we proposed to him, however hard and trying to flesh and blood.

Deacon Gewergis, from the time of his conversion, *renounced the love of the world*, which was before so very strong in him, and gave himself wholly to the work of preaching the gospel, from love to God and love to the souls of men. He by no means made preaching a trade, in a mercenary sense; but he felt, as did Paul, that he must preach; that a necessity was laid upon him; yea, that wo was unto him, if he preached not the gospel. And the love of Christ constrained him to preach that gospel faithfully, as multitudes of his people can bear witness. For about three years after his conversion, he preached gratuitously, itinerating in this direction and that, far and near, without receiving any pecuniary aid from the missionaries or from any other source. We then told him, that as he had a family on his hands, he ought to receive something for their bread, while he was absent from them. He was not careful to make any bargain, however, but was fully satisfied with whatever the missionaries were disposed to give him, which was only the pittance of about three dollars per month, the avails at that time of the Seir monthly concert. For the last seven years, this was all that he received; and he has never asked for a farthing to be added to that amount, but, on the contrary, has ever appeared satisfied with it, and very thankful for it; and when I have sometimes said, on paying him, "It is but little," he would reply, "Oh, no; it is enough; it is much. May the Lord grant that I may never preach for money!" It is very pleasant for us to record this evidence that Deacon Gewergis had renounced the love of the

world; and that he had, indeed, chosen God for his portion, and given up his attachment to mammon, in a country where mammon is so ardently and almost universally worshiped.

Deacon Gewergis, faithful and incessant as were his labors for others, *did not neglect his own family.* Some of our helpers still think that they find it very difficult to have family prayers in their households, when large, from the strong opposition which they encounter from some members. But though Deacon Gewergis was much absent from his home, he ruled well his own house, his family being regulated in an exemplary manner in the fear of God. There the Bible was daily read. There the incense of prayer arose, morning and evening, on the family altar. There the closet echoed the sweet accents of prayer. And the good Deacon's supplications were not in vain for the salvation of his family. His two brothers are living witnesses of his fidelity; so are his two daughters; so is that invalid son, who was always so dear to his father's heart; all, we trust, being heirs of the grace of life. His first wife also was a witness to his fidelity, who, from being a worldly, hardened woman, through his untiring instructions and fervent prayers, under the divine blessing, became a humble Christian, and died in peace and joy, and with a sweet hope of heaven.

The servant of the missionaries, who went home with Deacon Gewergis from Seir, during his last sickness, said, after his return, "There is no family in Seir, right under the eye and the voice of the missionaries, so well regulated in the fear of God, as the family of good Deacon Gewergis, away there in Tergawer."

The Explanation.

Deacon Gewergis *ardently loved the blessed Savior.* This was the most conspicuous trait in his Christian character, and the foundation of all his excellencies. The name of Jesus was as music to his ear; and the bare mention of it often filled his eyes with tears of gratitude and joy. He practically believed that the blessed Savior had poured out his blood on the cross for him; redeemed him from the power and the love of sin, and from the terrors of death, and the torments of hell; and that he was thus no longer his own but Christ's, and not merely such in the formal service of his hands, his lips and his tongue, but in the warm affection and adoration of his whole heart. Satan and the world were dethroned there, and the blessed Savior now occupied their former stronghold. How did that heart often well up, like a living fountain, and overflow in sweet and tender expressions, of gratitude to "the dear, dear Savior!" His appearance, as well as the tenor of his language, was that which we naturally refer to "the beloved disciple," who also loved Jesus so much.

It is not strange that such an one should account his service, not a task, but a privilege and a delight. Hence he never tired in that service; and the more self-denying it was, the more welcome, as all was for Christ, to whom he owed all things, and for whom he rejoiced to live, labor, and suffer. Truly might he have said, as did Paul, "For me to live is Christ;" for his life, after his conversion, was supremely and most cheerfully devoted to Christ, his first inquiry on any subject always being, "What is the will of the Lord Jesus concerning it." He did not expect thus to purchase salvation; for he saw his utterly lost state by nature so clearly, and felt it so deeply, that he never for a moment hoped for mercy, except as the free gift of grace; and "free grace" was his standing motto.

It was natural for one who so ardently loved Christ, to make him his first and most favorite theme in all his preaching, whether by the way-side, in the family, from house to house, or in the congregation. And he might have said, as truly as did Paul in writing to the Corinthians, "For I determined not to know anything among you, save Jesus Christ and him crucified." The Lord Jesus being thus enthroned in his soul, the object of his warmest and tenderest affections, and the burden of most of his thoughts, how easy and delightful it always was for him to speak of Christ, and recommend him to all whom he met as the all-sufficient Savior of sinners, even the chief of sinners, as he often denominated himself!

And that same ardent love to Christ led him habitually to long to go and be with him in heaven. We are confident that it was a matter of daily and most delightful anticipation with him, that soon, through the matchless grace which he so much adored, and so heartily and tirelessly proclaimed, he would lay aside the earthly tabernacle, and go and dwell with the Lord Jesus, where the wicked cease from troubling, and the weary are at rest, "not for that he would be unclothed, but clothed upon, that mortality might be swallowed up of life."

And well might he, in all his labors and sufferings, and in his joys and sorrows, often have exclaimed, While for me to live is Christ, yet to die is gain; for he habitually rejoiced in a sure hope of heaven; and that gain was so much a matter of faith and expectation, as strongly and habitually to draw his warmest affections toward heaven.

The last Sickness.

We will hasten to the last days of Deacon Gewergis. On Saturday, the first day of March, 1856, he came to Seir, to attend the approaching monthly concert, and to enjoy the revival then in progress in the male seminary. He was in an ecstasy of joy for what God was doing for souls in the seminary. But he was a sick man. He had complained of an unusual headache, for a few days before he left home. He also

complained of it at Seir, and he ate very little. Yet he engaged in the work of the Lord with all his might, in the seminary, in the village of Seir, and in the village of Mar Sergis. None of us who saw him, will ever forget his prayers and exhortations during those days, so fervent, so full of heaven, and those confessions of sin, so contrite, so melting.

Thus he continued, actively engaged, till the next Thursday. Then he was obliged to resort to his bed. His disease proved to be that of the brain, indications of which appeared somewhat during the previous days, and were now developed more fully in delirium, the common form of that disease. The next day, as his symptoms were no better, and it seemed to the doctor very desirable that he should, if possible, be with his family, he started on horseback for home, accompanied by Hormezd, a Christian friend, and another man from Seir. He grew worse at the village of Anhar, where he passed the night; and on the way beyond, still worse; and so he continued, after reaching home. As the disease advanced, he became very delirious, and so continued till the day and night before he died, which was on the morning of the 12th of March, 1856. When the force of the dreadful malady had spent itself, he became calm, and spoke to his eldest daughter and her husband (Deacon Keko) of the sweet peace of the Savior's presence; and thus he gradually sunk into the arms of death, gently and peacefully; and we doubt not that he as gently rose, escorted by angels to heaven.

During the last days of Deacon Gewergis's life, he was in an exceedingly tender and interesting frame of mind, very humble and broken-hearted, his soul overflowing with love to every body, apparently ready and eager to beg the pardon of all, especially of his Christian friends.

To illustrate the tenderness of his feelings, and the wakefulness of his conscience, his gratitude, and his concern for the lambs of Christ's flock, we will here insert a letter which he wrote just a week before his death, while at Seir, to the ladies who have charge of the female seminary, where his two daughters were educated: "To you, my sister in Christ, Miss Fisk, I desire to confess all the faults I have committed against you. I know, of course, that you do not hate me, and that you cherish strong Christian affection toward me; for those who are the servants of the Lord do not hate. Now then I desire forgiveness, first of God, for I have sinned against God; and then of you and Miss Rice, and of the teachers, and also of all the Christian sisters [in the seminary]. Yes, I now remember that I have grieved you. I also remember those delightful seasons when you used to converse with me about the salvation of my soul. How should I forget this kind love? Behold, when I think of those golden hours, all my affections awaken, and every one of them thanks you, not only on my own account, but also on account of your care of my daughters, and the trouble you have taken for them. I cannot reward you for one of a thousand for the love you have shown to me, to *me*, insignificant, despised, and an abuser of divine grace. Praised and blessed be the name of the Lord! Who can resist the arm of the Lord? What he has appointed, he will accomplish. If all the world rise up, it cannot resist the purposes of the Lord; for all things are in his hands, even the minutest. He is King of kings and the Creator of all creatures. He is the giver and the taker away; he who kills, and he who makes alive; he who casts down, and he who raises up. Glory be to his name! I have this request to make of you, my dear sister in Christ, that you pardon all my offences, and request all the Christian sisters [of the school], when they bring their offering before the blood-stained cross of our dear Lord and Savior, that they there remember me, even *me*, poor and wretched. It may be God will hear some of their prayers, and prevent my temptations. Again, if you please, remember that small one of your members, by sending her a letter; I mean Selby,* who has her place in a sea of temptations, and help her by a few kind and comforting words about the love of our Lord Jesus Christ. How can a member, thus small and feeble, be forgotten? We must all remember her. If you please, all of you remember Honavee † too; for she also is weak, and needs to hear from her sisters. Her eyes are turned towards you, longing to hear good tidings of what Christ is doing in reviving her Christian sisters. This then I ask of you, that you will remember such sisters, weak and surrounded with temptations, that they may not forget the warm Christian love which they have learned from their dear superintendents, Miss Fisk and Miss Rice. If you wish to write letters to them, write soon; perhaps I shall go during these weeks to Merbesho, to visit our sister Selby, and for the purpose of preaching." This I suppose to be the last letter that Deacon Gewergis ever wrote. Though not without slight marks of the brain disease then upon him, yet how delightfully it breathes the spirit of a humble, contrite, holy soul, just on the verge of heaven!

The strong currents of his soul were also apparent, very strikingly and affectingly, during the later stages of his sickness, even in the ravings of delirium. Often would he wildly exclaim, "Free grace! free grace!" And I shall never forget those almost unearthly accents, "Free grace, free grace," as the dear man rode down the mountain from Seir, and I looked anxiously after him from the terrace of our dwelling, "Free grace, free grace," being the last sounds that my ear caught from his elo-

* A former pupil of the seminary, who is married and settled in a remote, wicked village in the Deacon's field of labor.

† His daughter, also married and settled in a dark village.

quent tongue, till he was out of my sight.

During his sickness, his ardent love to the Savior was equally conspicuous. "None but Christ, none but Christ," he would exclaim. "Who is Paul? Who is Apollos? Who are all the missionaries? Christ is all, and in all." And when we urged him to take drink or nourishment, he would refuse, saying, "I will first ask Christ, and do as he says." Blessed man! He has gone where "the inhabitants shall not say, I am sick," and where they hunger no more, neither thirst any more.

The End.

Deacon Isaac (brother of Mar Shimon) and Mr. Coan visited Hakky, a few days after the death of Deacon Gewergis, to comfort the bereaved family. Mr. Coan thus speaks of his last hours, as he heard them described by the deeply afflicted household: "When I was in Tergawer, I learned that our brother, Deacon Gewergis, was clear in his mind at intervals after the Sabbath, and entirely so the last twenty-four hours of his life. In the course of Monday forenoon, his daughter Honavee came to him, when he seized her by the hand, saying, "Do not fear; I will not hurt you. Come close to me, and stoop down to me." He then embraced her tenderly, and wept like a child, and begged her not to leave him. Seeing how the noise disturbed him, Honavee directed that no one should come into the room, and that people should not be allowed to ascend the roof. A New Testament was brought, which he seized, and kissed over and over again, pressing it to his bosom and to his head; and he finally placed it under his head. Deacon Keko prayed with him repeatedly, and he seemed to enjoy the prayers. He was so much exhausted by the strength of the disease, that he could say but little, except in answer to inquiries. When asked if he did not wish water to drink, he said, "No; but give me to drink of the waters of life." When asked if he was willing to die, he said, "O yes, I want to be with Christ." When asked, "Is not Christ near you?" he replied, "Yes, yes; he is even at my side." To all these questions he replied like one in an ecstacy of joy, and longing to go home to his Father's house. It was unfortunate that his friends and neighbors could not see him, in his last lucid intervals; but it was not supposed that he was so low, and the fear was great that his mind would be disturbed again; and the hope was entertained that by quiet and care he might yet recover. But it was not so to be. He lingered till near day-break, on Wednesday morning, when he fell asleep in Jesus. So gently did he go, that although Deacon Keko was watching him closely, he could not tell when his spirit took its flight. His end was peace. He had glorified God by faithfully preaching the cross of Christ when in health, and his dying testimony was not needed; and yet that testimony was not withheld.

Thus passed away our beloved brother, Deacon Gewergis, one of the brightest trophies of grace, and one of the ripest saints, I ever knew in any land. He was in the vigor of life, (perhaps forty years old,) and in the height of his great usefulness. As we have said, our loss, as also that of the Nestorians, is great, very great. But his gain is unspeakable; he has reached his eternal home, among the spirits of the blessed. There that tear, which so often stood in his eye, is wiped away forever. There those sighs and sobs for perishing souls are converted into hallelujahs, which shall never cease on his ravished tongue.

ENGLISH LIBERALITY.

A RECENT number of the Christian Times contains an "Analysis of the Resources and Operations of the Religious and Charitable Societies of London, supported by voluntary Contributions." The table presents the most interesting facts in relation to the "Bible Societies," "Foreign and Colonial Missions," "Home Missions, and Church and Chapel Building Societies," "Benevolent Societies," "Orphan Asylums," "Hospitals and Medical Charities," and "Societies for Social Amelioration," besides certain "Miscellaneous" statistics. Some of the tables are given below.

Bible Societies.

Name.	*By whom Supported.*	*Income.*	*Expenditure.*
British and Foreign Bible Society,	Churchmen and Dissenters,	£136,032 15 8	£149,040 13
Naval and Military Bible Society,	Churchmen and Dissenters,	2,962 19 3	2,924 12 7
Bible Translation Society,	Baptists,	1,815 6 7	1,636 13 10
Trinitarian Bible Society,	Churchmen and Dissenters,	774 13 1	852 7 3
		£141,385 14 7	£154,454 7 5

Foreign and Colonial Missions.

Wesleyan Missionary Society,	Wesleyans,	£111,048 14 4	£111,048 14 4
Church Missionary Society,	Churchmen,	107,343 2 9	116,256 10 8
Society for the Propagation of the Gospel in Foreign Parts,	Churchmen,	104,521 12 11	91,143 12 4
London Missionary Society,	Congregationalists and Presbyterians,	59,665 10 5	64,678 13 9

Name.	*By whom Supported.*	*Income.*	*Expenditure.*
Baptist Missionary Society,	Baptists,	£20,050 14 1	£21,993 9 1
London Association of the Moravian Missions,	Moravians,	4,339 1 0	4,339 1 0
Turkish Missions Aid Society,	Churchmen and Dissenters,	1,854 16 3	1,662 7 2
Chinese Evangelization Society,	Churchmen and Dissenters,	1,750 12 5	2,055 16 10
Foreign Missions of Presbyterian Church in England,	Presbyterians,	1,057 10 4	1,490 4 9
Loochoo Mission Society,	Churchmen,	301 13 3	637 7 5
Foreign Aid Society,	Churchmen,	1,812 0 3	1,795 0 10
Evangelical Continental Society,	Dissenters,	1,103 15 3	1,145 0 0
Colonial Bishoprics Fund,	Churchmen,	15,398 0 1	7,914 12 2
Colonial Church and School Society,	Churchmen,	12,122 7 2	10,587 4 1
Colonial Missionary Society,	Congregationalists,	5,396 3 11	6,094 7 7
London Society for Promoting Christianity among the Jews,	Churchmen,	28,780 13 3	28,974 4 5
British Society for Propagating the Gospel among the Jews,	Dissenters,	4,061 0 6	4,238 16 5
		£480,607 8 2	£479,055 2 10

Home Missions, and Church and Chapel Building Societies.

Society for Irish Church Missions to the Roman Catholics,	Churchmen,	£39,489 2 0	£40,551 11 7
Church Pastoral Aid Society,	Churchmen,	38,173 7 0	37,956 12 0
London City Mission,	Churchmen and Dissenters,	30,711 12 8	30,702 2 4
Society for Promoting the Employment of Additional Curates in Populous Places,	Churchmen,	17,684 1 7	21,769 16 2
Primitive Methodist Home and Colonial Missionary Society,	Primitive Methodists,	10,752 6 0	10,974 19 11
Soldiers' Friend Society and Army Scripture Readers' Society,	Churchmen and Dissenters,	9,359 2 8	6,651 9 9
Church of England Scripture Readers' Association,	Churchmen,	8,924 8 3	9,447 19 8
Home Missionary Society,	Congregationalists,	6,724 5 3	7,096 4 9
Country Towns' Mission,	Churchmen and Dissenters,	5,829 7 6	5,807 0 6
Baptist Home Missionary Society,	Baptists,	4,451 13 10	4,778 18 1
Protestant Reformation Society,	Churchmen,	4,243 5 1	4,052 15 2
British and Foreign Sailors' Society,	Churchmen and Dissenters,	2,965 8 11	3,085 15 4
Irish Evangelical Society,	Congregationalists,	1,586 9 1	1,842 0 10
Baptist Irish Society,	Baptists,	1,516 18 8	2,043 17 11
Society for English Church Missions to the Roman Catholics,	Churchmen,	1,452 3 3	1,845 6 0
Presbyterian Church in England Home Mission,	Presbyterians,	792 11 4	787 8 2
Seaman's Christian Friend Society,	Churchmen and Dissenters,	358 13 6	357 13 0
Open-Air Mission,	Churchmen and Dissenters,	274 3 6	348 9 3
Ragged Church and Chapel Union,	Churchmen and Dissenters,	183 18 9	315 8 1
Christian Instruction Society,	Dissenters,	158 0 11	390 13 6
Christian Medical Association,	Churchmen and Dissenters,	25 0 0	24 0 0
Incorporated Church Building Society,	Churchmen,	16,943 14 2	16,560 13 4
London Diocesan Church Building Society,	Churchmen,	4,301 12 6	1,569 5 8
London Cong. Chapel Building Society,	Congregationalists,	5,778 19 2	8,740 9 0
English Cong. Chapel Building Society,	Congregationalists,	2,933 9 5	4,869 6 8
Baptist Metropolitan Chapel Building Society,	Baptists,	1,279 1 11	2,687 15 11
		£216,892 16 11	£225,257 12 7

Summary.

The statistics of all the charities embraced in the "Analyses," are presented in the following table.

Name.	*Income.*	*Expenditure.*
Bible Societies,	£141,385 14 7	£154,454 7 5
Foreign and Colonial Missions,	480,607 8 2	479,055 2 10
Home Missions, and Church and Chapel Building Societies,	216,892 16 11	225,257 12 7
Tract and Book Societies,	45,484 17 9	56,320 10 11
Benevolent Societies,	128,592 6 3	121,523 5 0
Orphan Asylums,	66,673 1 5	54,329 2 11
Reformatories and Penitentiaries,	20,651 1 10	24,785 7 1
Hospitals and Medical Charities,	110,636 4 6	126,651 5 4
Societies for Social Amelioration,	14,655 18 8	14,741 15 11
Educational Societies,	65,719 15 7	81,447 4 10
Miscellaneous,	22,005 13 1	24,410 12 2
	£1,313,304 18 9	£1,362,976 7

Proceedings of other Societies.

Foreign.

CHURCH MISSIONARY SOCIETY.

The fifty-seventh anniversary of this society was held at Exeter Hall, London, May 6, the Earl of Chichester presiding. After prayer by Rev. Henry Venn, and an address by the Chairman, an abstract of the Annual Report was read by Rev. John Venn. The Committee acknowledge, with humble thankfulness, the divine goodness in providing for the society, the past year, a larger income from home resources than they have ever before received, and this during a period of foreign war and unusual taxation. The income received in the United Kingdom has been 115,208*l*, being 7,865*l*. more than last year, and nearly 2,000*l*. in advance of any previous year. If to this sum be added, as in former years, the local sums received and expended upon the operations of the society in the Indian and other missions, the grand total would be raised to at least 125,000*l*; but the local accounts have not yet arrived from Calcutta. The expenditure of the society during the year has, however, exceeded the available income by 872*l*., which sum, added to the previous years' deficiency, forms a debt of 6,500*l*.; and the Committee appeal to the liberality of their friends to make good this deficiency, and also to enable them to go forward, year by year, in sending out additional laborers to reap the Lord's harvest. The number of laborers, both European and native, employed by the society, has been steadily increasing. The number of the European clergymen has risen, during the last five years, from one hundred and thirty-five to one hundred and seventy-three, of which three have been this year's increase. The satisfaction at this statement is, however, abated by a fact which the Committee regret to add, that the supply of missionary candidates for the college at Islington has experienced a check. Fewer promising candidates have presented themselves than for many previous years; so that there are now only nineteen students in the college, instead of twenty-eight, as at the last anniversary. The state of the different missions next passes under review.

Sierra Leone.

Bishop Weeks arrived in his diocese at the close of last year, and was welcomed with an affection which testified the high appreciation of his past ministry, first as a catechist, and then as a missionary, in the church over which he now presides. During the last ten years the native agency has greatly increased; and now two-thirds of the congregations which assemble every Sabbath-day, are ministered to by native teachers. Last year the native Christians raised 786*l*., which was sufficient to cover the whole expense of the existing schools, the new grants from home being now reserved for building new schools. While the primary schools are left to native management, the society keeps under its own special direction the free normal educational establishments, all, however, being placed upon the basis of self-support. The village of Kissy contains only three thousand inhabitants; the various classes of inquirers, communicants, Bible-readers, and adult scholars, amount to 723, the number of communicants alone amounting to 424.

Yoruba.

The number of European missionaries has been much reduced during the past year; but the progress of the mission is nevertheless encouraging. The services have been sustained, and the number of communicants has been greatly increased. The converts at Abbeokuta have subscribed more than one hundred and fifty dollars towards the establishment of a native ministry. From Ibadan Mr. Hinderer writes: "Severe persecution has sprung up; and we have been under its influence to this present day. We are now anxiously awaiting its result. None of the persecuted have given up their profession." At Ijaye the missionary maintains his ground. The number of registered adult members of the church, in all the stations of this infant mission, exceeds one thousand, and the communicants exceed six hundred. Native teachers have been placed at out-stations, ten, twenty, and forty miles beyond the present stations. The close of the year was signalized by a remarkable compact between the chiefs of all the great Yoruba towns, including Abbeokuta, Ibadan, and Ijaye, to give up kidnapping, and to maintain friendly relations—a result which has been brought about chiefly by missionary influence, as is shown by a remarkable document the Committee have lately received, signed by the King and leading chiefs and a large body of the inhabitants of Abbeokuta, recounting the benefits which the country had received from the missionaries. "Although (writes the King of Abbeokuta) I am myself still a heathen, yet I am not blind to facts. The first fact is, that the present state of Abbeokuta is not what it was ten years ago; for, instead of war, there is peace. The second is, that Christianity is a really powerful religion; for its effects upon the minds of my people are so

well marked, that we all admire it. And thirdly, the missionaries, although a small and weak body, observing them outwardly, yet are they stronger than any of my mighty men. Formerly kidnappers made the roads their homes. A caravan of fifty could not pass them with safety. But observe the contrast! At present a single female could travel three days' journey without any fear of danger; for where there is no danger, there is no cause of fear. Is not this really a cause of much thanks to you for sending us such men? It is their peace we now enjoy." The recent discoveries in Central Africa by Mr. Barth prove that there are large, flourishing, and well-ordered kingdoms in those regions which have commercial transactions with the Yoruba towns, and whose curiosity has been already excited by the report of the benefits conferred by the residence of white "book-men" among them.

The Mediterranean.

The Committee enter upon their report of the Mediterranean mission with sentiments of unusual awe and of earnest expectation. While the stern realities of war were abroad, the servants of Christ could only stand and wait to see the issue, hoping that it would usher in some new dispensation of mercy. Now, with the first hour of peace, the time of action for the people of God is come. The armies of the earth have disappeared. The Captain of the world's salvation musters his spiritual forces, and gives them the commission to move forward and teach the inhabitants of the world that righteousness for which his judgments have prepared them. Bishop Gobat says that the war has contributed much to soften down the pride and prejudices of the Moslems, to irritate the Greek clergy and laity, and to elate the Romanists to an intolerable degree; whilst we, who look with the most perfect confidence for the ultimate, complete victory of our (or rather our Lord's) cause, are not without apprehension for the new future. But our confidence is, that the Lord reigneth, and that if we suffer with him, we shall also reign with him. The congregations of Protestant worshipers at the society's stations of Nazareth, Nablous, Jaffa, Bethlehem, and Jerusalem, number ninety-two communicants. The attendance at divine service is much larger, but irregular. The station at Smyrna has now become more than ever important, as the centre of that part of the Turkish empire in which the Turkish language is vernacular. Its position points it out as a basis for missionary operations in Turkey. Constantinople must be another basis; and the two together, in European and Asiatic Turkey respectively, seem destined to afford mutual assistance to each other, and to meet all possible contingencies which the specialities of the one or of the other locality may occasion.

East Africa.

The East African mission was suspended last year by the removal of the missionaries, from ill health or other causes. One of them has now returned to Mombas; and he will be joined by a new missionary, to try once more how far the country is open to the preaching of the gospel.

Western India.

The Robert Money school has long maintained its position, as one of the first educational establishments in the Presidency. The foundation of a new and spacious building was laid on the 1st of November, in commemoration of the society's jubilee, the school having received a grant out of the jubilee fund, which has been increased by a far larger sum from local contributions. Three European missionaries are employed in the Scinde mission. From the head-quarters of the mission at Kurachee they have made extensive tours into Upper Scinde.

North India.

The Committee notice an event which marks a new era in the history of missions; namely, a Conference in Calcutta of more than fifty Protestant missionaries laboring in Bengal, belonging to six different missionary societies. They recognize in this Conference the spirit of a fundamental law, established by the wise and large-minded fathers of the Church Missionary Society, namely, that a friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the gospel of Jesus Christ. The general results of missionary labor in Bengal are thus described in an unanimous resolution of the Conference: "The members of this Conference acknowledge with much thankfulness that the Lord has given to his servants sincere converts, many native churches with large congregations, and useful native assistants, of whom some have been ordained to the ministry."

Thakerpooker, Agurpara, and Burdwan, have all been sustained during the last year in their efficiency, but no special events have marked their history. At Benares the mission has been prosecuted by all the laborers in their several departments with that steady perseverance, Christian simplicity, and brotherly love, which ever characterized the mission. At Bhagulpore, Juanpore, and Gorruckpore, the missions have been carried on as in former years. Jubbulpore, the new station of the society in Central India, was first occupied three years ago by an European catechist, and now an ordained missionary has been added. At Neerut, Kolghur, and Kangra, the missionaries find sufficient encouragement to cheer them in the prospect of the future. In the Punjaub the mission at Umritzur advances. The little flock of native Christians has already sup-

plied several efficient teachers, and missionary tours have been made throughout the country, which show this field to be one of peculiar promise. Peshawur is the outpost of British missions in British India, and a signal blessing has rested upon the commencement of this station. An important step has been decided upon for the extension of the Punjaub missions by the occupation of Moultan. No increase of expense will be incurred, as the friends of the society at Moultan will provide the mission premises, and two of the missionaries at Umritzur will remove from thence to Moultan. This will be regarded as a new centre of operations, and it will be an important link between the Punjaub and Scinde missions. Taken in connection with the proposed occupation of a new station in Upper Scinde, it will complete the chain of stations between Kangra in the Himalaya and Kurrachee at the mouth of the Indus, along the whole of the north-west frontier of the Indian empire. In the emphatic words of one of the chief civil authorities, the society may be now said to have "grasped the Punjaub."

South India.

The Committee have the satisfaction of recording the commencement at Madras of a school exclusively for the benefit of the Mohammedan population. No Hindoos will be admitted. The whole arrangement will aim at conciliating the confidence of the Mussulmans, while the Bible will be the basis of instruction.

Of all the Indian missions of the society, Tinnevelly claims the precedence, in respect of the number of Christians and its advance towards a permanent settlement of a native church. Five years ago, the several districts of Tinnevelly were under the pastoral care of twelve ordained missionaries, of whom ten were European and two native. Now the number of ordained missionaries is still twelve, but five only are European. At the former period the converts were 24,552, and the communicants 2,743. Now the converts are 27,140, and the communicants 3,821. At the former period there were 295 places of worship, and 6,682 children at school. Now there are 375 congregations, and 8,253 children at school. A second proof of the progress of the missionary spirit is evidenced by voluntary contributions and unpaid missionary agency. The poor Christians of Tinnevelly contribute more than 70*l.* a year to the Church Missionary Society, and ten times that amount to other objects. Besides this, there is a native missionary society, supported and managed by themselves, which maintains six native catechists, who are associated with the itinerating missionaries in North Tinnevelly, and a juvenile missionary association, supported by two vernacular schools, which pays the whole stipend of a pilgrim missionary among the heathen. A third evidence of progress which the Committee notice, is the general desire which has sprung up for books of solid information, and of deep practical piety.

The reports of the Travancore mission are encouraging. There has been a gradual but steady increase of converts, chiefly from the heathen. The English school at Masulipatam has been specially blessed of the Lord in the remarkable conversion of three pupils of seventeen years of age, two being brahmins and one a Mussulman. The Ceylon mission is now fully at work in the town of Colombo. The mission church has each Sunday four services, two in English, one in Singhalese, and one in Tamil, thus exhibiting the true character of a mission, as a centre of union between Christians of different races.

China.

The society has stations in three of the five open ports of China, and three European missionaries in each station. The cause of the insurgents has not advanced according to its first promise. Its religious aspect has been tarnished; but a vast increase of liberty has been afforded to missionary agencies. Extensive missionary tours have been taken for several hundred miles into the interior: and every where it has been found that the people and the municipal authorities are accessible. It hence clearly appears that the exclusion of Europeans from the interior has been merely the policy of the Manchu ruler; and it is confidently hoped that whatever may be the event of the Chinese insurrection, that system of exclusion will be abolished, and the doors of China opened to European commerce and the heralds of the gospel. From *Fuh-chau* the missionary writes, "There is no impediment whatever to the spread of the gospel here." At *Ningpo* the work is more advanced than at any other station. Here many converts have been made, and the number under instruction of the missionaries amounts to sixty, of whom twenty are communicants. Fifteen have been baptized during the last year; five are usefully employed as native teachers. A large extent of country has been visited and supplied with tracts and Scriptures, the gospel preached in hundreds of villages, and in twenty-six cities, all but three or four of which were before untouched by the missionary. At *Shanghai* one of the missionaries is engaged in the superintendence of a boarding-school for twenty-five native boys. The Committee close their report on the Chinese mission by referring to one gigantic obstacle to the entrance of the gospel, namely, *the connection of their country and countrymen with the opium trade.*

New Zealand.

Many of the reports from this mission have been delayed. The natives of many of the missionary districts have been unsettled by the influx

of Europeans of ungodly habits, who have introduced ardent spirits and drunkenness to a fearful extent; and also by the high price of agricultural produce consequent upon the gold discoveries in Australia. The Committee have received an unexpected pecuniary benefaction from New Zealand. Mr. Maunsell, the missionary at Waikati, has been for several years struggling with the difficulties attendant on the establishment of a self-supporting industrial school; yet, in the midst of all his own labors and difficulties, this missionary has addressed the following letter to the Secretaries: "Having seen in the Record that your funds, in consequence of the war, were falling short, I forward you 100*l*, being from myself 50*l*., and from my school 50*l*. I have long indulged the hope that the time would come when I could maintain myself in my missionary labor. This 50*l*. I wish to regard as a first step to that course. The 50*l*. from the schools I regard as a return of a portion of my assistant's salary. I indulge strong hopes to be able in the course of a few years to maintain him ourselves. At present we are not wealthy. Our crop this year has been next door to a failure, and our houses are in an unfinished state. Still I feel that as people at home are making sacrifices, we ought to do so. I would rather we should be a little inconvenienced, than that your operations in China, India, and Africa should be affected."

North-West America.

The Bishop has greatly encouraged the missionaries at the several stations of the society, by visiting them in the midst of their labors, and giving them the benefit of his wise counsel, his cordial sympathy, and zealous co-operation.

LONDON MISSIONARY SOCIETY.

This society held its sixty-second annual meeting at Exeter Hall, London, on the 15th of May, John Cheetham, Esq., M. P., being in the chair. The financial statement was exceedingly gratifying. The year commenced with a debt of nearly £13 000; it closed with a balance in the treasury of about £3,000. The following table is instructive:

Sources of Income.	Amount.	Increase.
Ordinary income,	£45,970	£650
Legacies,	6,427	4,507
For Missionary Ship,	3,673	
To pay the Debt,	11,486	
From Missionary Stations,	14,773	2,350
For Widows and Orphans,	1,976	
From United Presb. Synod,	242	

The number of ordained laborers sustained by this society is one hundred and fifty-four. The subjoined table shows where they are stationed.

Fields.	Number.
Polynesia,	29
West Indies,	20
South Africa and Mauritius,	36
China,	17
India,	52

The condition and prospects of the work which the London Missionary Society is doing, will appear from the following survey.

Polynesia.

Rev. William Howe, though surrounded by formidable difficulties, perseveres in his labors at *Tahiti*. The people have hitherto firmly withstood the sophistries and allurements of popery; but an insidious measure has recently been adopted in some districts, on the plea of teaching the French language, for placing the schools under the superintendence of Catholic priests.

From *Rarotonga* the Rev. Aaron Buzacott gives encouraging statements respecting the native churches, the progress of the young in Christian education, and the zealous efforts of the people to increase their contributions. In the seminary for training native teachers, which has sent forth many laborious evangelists and faithful martyrs to the dark islands of the West, there were, at the date of the last report, about thirty individuals (including the wives of the married students) enjoying the advantages of the institution.

In the *Samoan Islands*, the labors of the missionaries have been manifestly attended with the blessing of God. The war between some of the native tribes, which had continued for several years, has at length terminated; and it is hoped that the results arising from this serious obstacle to the benign influence of the gospel will soon entirely pass away. Rev. George Turner, under date of September 28, says: "On the 18th and 19th we had two large meetings to thank God that we have this month completed the printing of the entire Scriptures in the Samoan dialect. More interesting meetings we have never perhaps had; and I trust they will have some permanent effect in leading the people to think of their privileges and responsibilities."

In those islands of the New Hebrides and Loyalty Group into which the gospel has been introduced by native evangelists, its triumphs have been alike surprising and delightful. In *Futé*, two years since, two Rarotongan teachers and their wives were murdered, and their bodies eaten by the degraded and blood-thirsty savages whom they sought to bless. But in *Lifu* there are stationed six native missionaries; in *Niue*, or *Savage Island*, three; in *Eromanga*, on whose shores fell John Williams, there were in October, 1854, eight; and in *Maré*, seven. In each of these islands many of the natives have openly embraced Christianity; large chapels have been

raised, and comfortable dwellings erected for the teachers; the Sabbath is hallowed; and the services of the sanctuary are fully attended. Rev. Messrs. Creagh and Jones, who commenced their labors in the island of *Maré* towards the close of 1854, witnessed on their arrival the marvelous results with which God had crowned the labors of the native agents; and since that period his word has continued to grow mightily and prevail.

In passing from this part of the annual report, the Directors say: "The distant isles of the Pacific were the first fields of labor on which the fathers of our society entered; and to about fifty of these abodes of darkness and death, containing nearly one hundred thousand souls, its faithful missionaries have, during succeeding years, conveyed the light of life. And, in addition to the multitudes who have died in the faith of Christ, there are at the present time upwards of seven thousand members in the fellowship of his church, many of whom have been redeemed by his grace from the lowest depths of degradation and misery."

West Indies.

The mission churches in connection with the society, both in *Jamaica* and *British Guiana*, have during the year afforded their ministers much encouragement. Without an exception, their numbers have increased, and the members generally have walked worthy of their vocation. The Christian education of the young has been vigorously prosecuted; and the teachers have found an ample recompense in the improvement of the children. In no department of the mission-field are the people more zealous and liberal in the support, both of education and religion, than in the West Indian churches. In *Berbice*, the native Christians have established an efficient mission for the conversion of the Indians, the aborigines of the country, which they entirely support by their own contributions. The missionary is an intelligent Christian, born in the colony; and God has rendered his ministry a great blessing to these neglected and degraded inhabitants of the wilderness. In the same colony, three of the mission stations have already become self-sustained; and such would be the case with the churches in *Demerara*, were it not for the heavy demand made on their resources for the support of schools.

In *Jamaica*, an institution has been formed by the brethren for the preparation of a native ministry, and of well-qualified teachers for the schools. It is located at Ridgmount, and placed under the superintendence of Rev. William Alloway. Towards its support all the churches have, according to their means, made liberal contributions; but it will require for a season some aid from Britain, to which it will be well entitled. Towards the liquidation of the society's debt, the churches in these colonies have generously contributed nearly three hundred pounds, as a proof of their attachment to the society and of their gratitude for the many blessings they have received by its means.

South Africa.

The colony of the Cape, under the influence of its present enlightened and benevolent Governor, already exhibits decisive indications of social improvement; and the measures of the colonial legislature have generally been distinguished by a spirit of equity and conciliation towards the colored classes to which aforetime they have been strangers. Beyond the present boundary of British rule, however, the treaty formed in the year 1852 with the Trans Vaal Boers by Major Hogg and Mr. Owen, the Commissioners of our government, threatens the most dangerous results to the liberty and lives of the aborigines. It will be remembered that while, by this treaty, there was granted to these old adversaries of British interests the free importation from the colony of fire-arms and ammunition, the same right was strictly denied to the native tribes; and thus they were left without the means of self-defence against the hostile aggressions of these invaders of their country. In regard to the prospect for missions in this field, Mr. Moffat says: "Of the willingness of the natives themselves to receive instruction no doubt need be entertained; but at present the prospect is anything but encouraging. Past events show to a demonstration that between the natives and the Trans Vaal Boers there can be no peace, until the former, as far as they can be reached, shall become the vassals of the latter, whose transactions have hitherto been characterized by a deep-rooted enmity to all missionary operations. Why these things are permitted, is a problem beyond the wisdom of man to solve; but of one thing we are assured, that the atrocities which of late years have been carried on in the interior, are not unnoticed by him who has said, 'Vengeance is mine; I will repay.'"

The mission churches within the colony, composed chiefly of Hottentots who were formerly the slaves of the colonists, are acquiring consolidation and strength. Since the enjoyment of their freedom, they have improved in industry, and have reaped those advantages which it never fails to secure. In many instances they have purchased land, erected comfortable dwellings, and made great advances in all the comforts of civilized life. During the past year the churches at *Philippolis* and *Dysalsdorp* became self-sustained and independent; in the present year others have engaged to place themselves in the same honorable position; and, in a few years, it may be confidently anticipated that a minority only will require support from the society. These

expectations, however, must be restricted chiefly to the churches within the colony; to the unevangelized and strictly heathen tribes, more remote, they are inapplicable. In urging onward the native churches of South Africa to the duty of self-support, the Directors have not only been anxious to honor a divine ordinance, and to economize their funds for the spiritual welfare of millions, who are still as dark and miserable as the Hottentots were when the society commenced its efforts for their salvation, but they are also deeply convinced that a state of dependence is most unfavorable to the vigor and usefulness of Christian churches, and that, beyond the limits of absolute necessity, foreign assistance is a real evil rather than a benefit. But the Directors are aware that these principles may be applied prematurely, and the advantages secured by years of labor be precipitately sacrificed. They will not, therefore, fail to afford counsel and assistance to all those stations which, from various causes, may require this exercise of Christian sympathy and love.

It will be remembered that, when Rev. William Ellis and Mr Cameron visited the coast of *Madagascar* in 1854, their request to proceed to the capital was unsuccessful. The reason assigned by the native government for refusing their application was the dread of importing the cholera, which at that time fearfully prevailed in Mauritius. But in a letter dated Antananarivo, March 6, 1855, written by one of the chief officers of the Queen, who was formerly a student in England, Mr. Ellis unexpectedly received permission to proceed, with Mr. Cameron, to the seat of government. Having a prospect thus opened for accomplishing by personal conference many important objects, both with the government and with the native Christians, and of acquiring definite information, not otherwise to be obtained, as to the recommencement of missionary labors in the island, the Directors felt constrained to submit to their esteemed friend a request that he would make a second visit. And, with self-denying devotion, Mr. Ellis again consented to undertake the mission, and left England for that purpose on the 20th of March last. Various events, connected with the highest interests of Madagascar, have recently transpired, which give weight and importance to this enterprise; and the Directors entreat for their friend and his associate the earnest prayers and intercessions of the churches, that God may attend their difficult undertaking with his sanction, and crown their counsels and efforts with his effectual blessing.

China.

The facilities for propagating the gospel in this vast region of idolatry have been greatly multiplied, and the prospects of enlarged success have become increasingly encouraging. At each of the four principal stations, occupied by our missionaries, there have been many direct conversions to the faith of Christ. At *Amoy*, forty-five additional candidates for Christian fellowship have been received; and the members in the several Chinese churches now amount to about two hundred. Among the Christians are several Chinamen of distinguished literary attainments, and deeply read in the philosophy of Confucius; but they have placed themselves at the feet of the great Teacher, and entered the kingdom of God as little children. A good proportion of the church members are females, to whom in China, as in all oriental countries, access is difficult. But the wives of the missionaries have been their first instructors; and the few thus brought to the knowledge of salvation have, in their turn, become teachers of their sex.

Of all the cities of China open to foreigners, none has been so stubbornly opposed to the Christian missionary as *Canton*. Here the venerable Leang-afa closed his earthly course, after having for many years faithfully proclaimed the gospel, and, to human apprehension, almost in vain; and here Dr. Hobson, in addition to the benevolent exertion of his medical skill on behalf of thousands of the poor and the afflicted, has long and faithfully performed the work of an evangelist; and yet, from year to year, he has been constrained to reiterate the mournful inquiry, "Who hath believed our report, and to whom is the arm of the Lord revealed?" But at length his prayer is answered, and his reward given. Dr. Legge describes the happy event in the following terms, under date February 13th: "Dr. Hobson had written to me repeatedly concerning the application made to him by Chinese for baptism; and when I went up to Canton soon after the new year, I found a state of things in the hospital different from what I had ever seen before. Interest in the gospel had in many taken the place of indifference. A genial warmth of feeling had dispossessed the cold-heartedness which had so long prevailed. We gave together the greater portion of three days to a searching examination of fifteen candidates. There was little reason to distrust the sincerity of any of them. The knowledge and experience of some were wonderful, and finely illustrated the truth that the entrance of God's word gives light. Ten we welcomed to the ordinance of baptism; and most of the others will be found, I think, persevering in their study of the truth and obedience to it. The movement gives promise of permanence and progress. Prayers and pains have at last been crowned with the divine blessing. Next to the joy which I felt on the occasion, because of the increase of the church of Christ, was the delight of sympathy with Dr. Hobson, who has held to his post under many and great discouragements. May the Spirit of

God be poured out abundantly, in connection with the various operations which he is maintaining!"

The communications of the missionary brethren abound with gratifying proofs of the anxiety and zeal evinced by the Christian converts for the salvation of their heathen countrymen. The following is an illustration from Shanghai: "The convert Wang-chuh-Sheng, in the capacity of colporter, shows great diligence in exhorting those with whom he meets to consider their ways and examine the nature of Christianity. He has brought to us not a few inquirers. His duties are such as he takes pleasure in; and we feel confidence in him that he employs his time conscientiously in promoting the objects for which he is engaged by us. Seu-yue-chow also has several inquirers, who visit him daily at daybreak for reading the Scriptures and prayer. They spend more than an hour in this exercise, before they separate to engage in their various trades and occupations. He also frequently addresses larger audiences, and combines great earnestness with plain statements of gospel truth. Our little church, few as its numbers still are, thus appears to contain within it the elements of self-extension and the beginnings of a native agency, which we believe will, through the blessing of God, effect great good."

The services of the sanctuary, both on the Sabbath and at other seasons, are numerously attended, and the attention and reverential manners of the hearers present a striking contrast to the indifference and levity which they formerly exhibited. Dr. Medhurst reports: "The spirit of hearing is wonderfully increased. Our chapels are attended by hundreds daily, and sometimes twice a day. A species of protracted meeting is held, one missionary taking up the story as soon as the other has finished his address. As soon as the chapel doors are opened, at any hour, and on every day, there are always enough to occupy the seats. Sunday has ceased to be with us the special day for pulpit labor; every day is the same, and continual preaching has become our business."

India.

Although the amount of Christian zeal and benevolence hitherto put forth for the salvation of India bears but a very inadequate proportion to the degradation and crime of her teeming millions, yet God has enabled his missionary servants to accomplish prodigies of labor, and has granted to their efforts an amount and variety of success that awaken our surprise no less than our gratitude. India as it is this day, and India as it was fifty or even twenty years since, present to the friends of missions a contrast equally striking and delightful. The translation and diffusion of the sacred Scriptures, the faithful preaching of the truth as it is in Jesus, the Christian education of the young, and the preparation of a native agency, have been the prominent means by which God has graciously accomplished the moral and social improvement of the people; and in all these branches of effort the missionaries of this society have taken an honorable share.

Rev. J. M. Lechler, of Salem, who has labored in the Presidency of Madras for two and twenty years, in a brief review of a recent visit to the capital, thus gives expression to his devout pleasure: "Formerly in Madras, on a Sunday, you could see but a few stragglers going to a place of worship, or a private house, to hear the word of God; now we see families, with boys' and girls' schools, walking in crowds to hear the preaching of the gospel in various places of worship, and in all parts of the city. In Pursewaukum, where I had the privilege of addressing the Tamil congregation of my friend and brother Mr. Drew, on several successive Lord's days, and where twenty years ago there was no Tamil preaching at all, I found three hundred, at one time more than four hundred, individuals assembled to hear the word of God in their own language; and with more than eighty out of this number I had the unspeakable pleasure of sitting down at the Lord's table. What surprised and cheered me particularly was an assembly of more than 170 heathen in a zayat, or preaching place, near Mr. Drew's house in Vepery. When we went into the place, I expected to hear, as I did on former occasions at Madras, much of arguing, disputing, and objecting on the part of our heathen audience. But there was nothing of this kind. Some thirty or forty men, who had come from a distant village, and who, I was told, are stated hearers, seated themselves in front; and as many as could find seats followed them. The rest stood listening with deepest attention to a regular discourse from Mr. Drew; and, after hearing him for nearly an hour, they remained as quiet and orderly to hear a few words from the white stranger that had come down from Salem. Not a sign of impatience or disagreement was observed throughout; and if I had not been told before that I was in an assembly of heathen, and had seen some of the marks in their foreheads, I might have imagined that I was in a congregation of Christians. These wonderful changes are observed not only at Madras, but all over the country. Are we really aware of what God is doing in India?" Rev. W. H. Drew, of Madras, who has also had the experience of more than twenty years, refers, in the last report, with great delight not only to the increase of converts and the willingness of the heathen to listen to instruction, but to a feature of their present character still more encouraging, the removal of those strong and sinful prejudices which they formerly

entertained against the essential doctrines of the gospel.

These unequivocal evidences of progress are not restricted to a single station, but are found, in a greater or less degree, in every mission field, where a continual process of watchfulness and labor has been carried on; and such results are of inestimable value, not only as indications of the divine approval, but as elements of enlarged and extending success to future efforts for the establishment of the Redeemer's kingdom throughout the length and breadth of mighty India.

PARIS MISSIONARY SOCIETY.

The thirty-second anniversary of this society was held at Paris on the 17th of April, the attendance being unusually large. The President, Count Jules Delaborde, occupied the chair. The condition of the treasury was less satisfactory than it has been in past years. At the commencement of the year there were 72,323 francs on hand; and the receipts during the year have amounted to 116,217 francs. The expenditures have been 137,359 francs. Deducting from the balance which would otherwise remain in the treasury the amount due the missionaries in Africa, certain special donations for the re-opening of the Missionary House, the deposit which is kept in London to facilitate operations in South Africa, the society begins the new year with an available sum of only 8,963 francs.

The thirty-second report has not reached the United States; nor is any abstract of it known to be in this country. The state of the mission in South Africa was distinctly presented, as also the return of M. Casalis to Paris, to take charge of the Missionary House, or institution for the training of missionaries, a building having been already secured at Passy for this purpose. Dr. Grandpierre has resigned the station which he so ably filled, and become Vice President of the society. He will also retain the title of Honorary Director.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Choctaws.—Mr. Edwards reports the admission of three persons to Christian fellowship at Wheelock, on the first Sabbath in June. "The indications in our church," he says, "are more favorable of late."

Greece.—Mr. King reports the kingdom of Greece as in a very unquiet state. Robberies are committed within a short distance of Athens; and no adequate measures have been taken as yet to punish the wrong-doers. Our missionary brother continues at his post, nevertheless; and he makes the following report of his labors: "My missionary work I am pursuing as usual, without let or hinderance. I preach every Sunday in Greek, give instructions three times a week to my theological class, and am printing my fifth volume of the collection of the American Tract Society's publications."

Constantinople.—In speaking of the annual convocation of the Armenian mission, recently held at Constantinople, Mr Dwight says: "We have had one of the most delightful meetings it was ever our privilege to enjoy. The Lord's work is great in this land."

Madras.—From a letter of Mr. Hurd, dated April 26, the following extract is taken:

At the last communion, April 6, I was permitted to admit five persons to the fold of the visible church. Three were heathen, and two were Roman Catholics. One (John) is a servant of Mr. Clark, residing near the church. His mind was first awakened, from the fact that Mr. Clark required him to attend Mr. Winslow's preaching service. The main agency in bringing him to Christ, in the hand of God, was the faithful admonition of Mr. Winslow, by private as well as public proclamations of the truth. Another (Elias) is a teacher in one of our schools. He is associated with Enoch, who is a member of the church. He was awakened to a sense of his lost condition, by the conversation of Enoch. His convictions were deepened, and his knowledge of the way of life was expanded, by the labors of Mr. Winslow. The wife of John was awakened by the preaching of the gospel. It was while sitting under the voice of Mr. Winslow, that she felt she had a soul to save, and that she must be lost, unless she should embrace Christ. Elizabeth, the wife of Elias, has been an inquirer about nine months. It was through the faithfulness of my assistant catechist, that her attention was directed to the Lamb of God, that taketh away the sin of the world. She has been very regular in her attendance with the class of inquirers since I came here. Mootasawny is a young man whose services I engaged soon after Mr. Winslow left. He was a Roman Catholic. So far as I can judge, all give evidence of trusting alone in Christ for salvation.

The same letter of Mr. Hurd describes an occurrence which is not uncommon in Hindostan. His language is as follows:

At the close of last year, one of my monitors came to me, desiring to become a follower of Christ. The tear in his eye, the tremor in his voice, the nervous agitation of

the lip, all evinced his sincerity and deep feeling. He was an orphan, but had a brother and other friends in Madras. He broke his caste by eating in my house; and so far as an act could do it, he renounced idolatry.

The next day his brother and friends came to see him; and then was enacted one of those scenes that can take place in no other country in the world than India. The heathen brother lifted up his voice and wept. The brothers had their interview in my study. Tears and entreaties were lavished upon the young disciple, to turn his heart again towards his heathen home. Krishtnasawny calmly and firmly stated to his brother the reasons for the step he had taken. He was convinced of the truth of Christianity, and he must obey the call of his conscience. The heathen brother used the most endearing epithets. At the close of the interview, he stepped up to Krishtnasawny, put his arm around his neck, and kissed him, leaving a tear on his cheek. "Dearest brother! Go home with me. For what is the world to me without you? We are only two; and only a short time ago we buried our mother. You may be a Christian, if you like; but how can I live, if you go away?" The young man stood firm.

Four days passed, and his brother came again. In the mean time, friends had called to induce Krishtnasawny to go home. Afterwards I learned that two of these friends had been offered money to get the young man away. One was offered sixty rupees, and the other twenty-five, if they succeeded. The second time his brother came, he was calmer; but the tears flowed freely down his cheeks. He spoke as one who was deeply grieved. I watched with anxiety the countenance of Krishtnasawny. His lip began to quiver; the eye began to moisten; and he stepped up to his brother, and said, "Brother, do not cry. I will go home with you." I pointed out to him the dangerous step he was about to take. He was subdued, and left. The last words which he said to me, were, "Let them do with me as they choose, put me into a jungle, or chain me in a room, I can hold on to Christ."

He went home; a guard was placed over him to watch his movements. A brahmin was called in to restore him to caste; and he was compelled to prostrate himself at the feet of this man. In a few weeks he was taken into the country; and I have not been able to get any reliable information concerning his state or condition. I hope to see him again. My heart bled to see him go back into Satan's den. The Lord will keep his own, and not suffer one to be lost. This is my hope and encouragement.

CEYLON.—Mr. Smith's report from Panditeripo, for the six months prior to April 1, states that one person was admitted to the church in December last. Several cases of inquiry are also mentioned.

Home Proceedings.

NEXT ANNUAL MEETING.

At the special meeting of the Board, held at Albany, a resolution was adopted empowering the Prudential Committee to alter the time of the next annual meeting. Pursuant to this resolution, and in accordance with the wishes of the Committee of Thirteen, the last Tuesday in October has been designated as the time for the meeting of the Board to be held at Newark.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Falmouth, 1st ch. 19; la. asso. wh. and prev. dona. cons. Rev. AMOS H. TYLER an H. M. 13; 32 00
- Saccarappa, Mrs. H. J. 2 00
- Standish, m. c. 21 00
- Portland, 3d cong. ch. m. c. 68,65; s. s. 34; 102 65—157 65

Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
- Temple, m. c. 3 00
- Weld, Cong. so. 13 00—16 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Brewer, 1st cong. ch. wh. and prev. dona. cons. SAMUEL GARDNER an H. M. 22 42
- Brewer Village, Cong. ch. 55,32; s. s. for Micronesian m. 7; 62 32
- Dedham, A friend, 20 00—104 74

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Wells, 2d cong. par. s. s. 6 15

284 51

Erro Mainensis, 15; Bingham, m. c. 3; Castine, gent. asso. 54; la. miss. so. 50,44; to cons. Miss SARAH B. LITTLE an H. M. 122 44

406 95

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.
- Gilsum, Cong. ch. and so. 27 00
- Harrisville, do. 5 25
- Hinsdale, do. 48 82
- Keene, La. 3 54
- Marlboro', Trin. ch. and so. 6 25
- New Alstead, m. c. 10 00
- Paper Mill Village, Cong. so. 14 00
- Swazey, m. c. 16 00
- Walpole, Cong. ch. and so. 32 00—162 86

Grafton co. Aux. So. W. W. Russell, Tr.
- East Oxford, Cong. ch. and so. 2 91

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Amherst, Benev. asso. m. c. 8 00
- Bennington, Cong. ch. and so. 32 50
- Francestown, do. wh. and prev. dona. cons. JABEZ HOLMES an H. M. 88 80
- Greenfield, Cong. ch. and so. 15 00
- Hollis, do. 45 20
- Mason, do. 5 00
- Milford, do. wh. and prev. dona. cons. SPENCER GUILD an H. M. 64 50—259 00

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 2d cong. ch. C. M. K.'s inf. class, 3 75

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Goshen, m. c. 15; Mrs. E. W. G. 5; 20 00
- Meriden, 70,50; m. c. 82,45; K. U. acad. 22,50; s. s. 7,50; old bal. 75c.; 183 70—203 70

632 22

Lancaster, Evan. ch. 10 00

642 22

VERMONT.

Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. 47,88; m. c. 15,55; 63 43
Fairlee, Ch. and so. 9 00
Newbury, Cong. ch. and so. 50 87—123 30
Orleans co. Aux. So. J. M. Wheelock, Tr.
Brownington, m. c. 5 00
Coventry, Cong. ch. and so. 13,50; m. c. 17,10; 30 60
Morgan, Cong. ch. and so. 5 40—41 00
Windham co. Aux. So. F. Tyler, Tr.
A friend, 4 00
Windsor co. Aux. So. J. Steele and C. B. Drake, Trs.
Norwich, South cong. ch. m. c. 40 00
Royalton, Cong. ch. m. c. 17 00—57 00
225 30
Bennington, 1st cong. ch. 70 00
295 30

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Curtisville, Cong. ch. and so. 9 25
Dalton, do. wh. cons. Rev. T. A. HAZEN an H. M. 53 00
Peru, Cong. ch. and so. 29,66; M. Stowell, 2; J. K. 50c.; 32 16
Pittsfield, Rev. J. Brace, 30; L. C. Brace, 20; 50 00
Richmond, Cong. so. m. c. 13 00
South Egremont, Cong. ch. 11 00
Washington, do. 23 50
Williamstown, La. miss. so. 74 86—265 77
Boston, S. A. Danforth, Agent, 1,719 17
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills, Village cong. so. 30; la. 15; 45 00
W. Amesbury, Cong. ch. and so. 102,50; m. c. 80; 182 50—227 50
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. ch. gent. and la. 87; m. c. 68; (of wh. to cons. EZRA ELLINGWOOD an H. M. 100;) 155 00
Manchester, Cong. ch. 66,84; fem. miss. so. 10; 76 84—231 84
Essex co.
Lynn, Central ch. and so. 25 00
Salem, Crombie st. ch. and so. 322 30
Wenham, Cong. ch. and so. 88 18—435 48
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Gent. 10,05; la. 10,95; 2d cong. so. m. c. 23,17; 44 17
East Charlemont, Cong. ch. and so. 7 12
East Hawley, do. 16 30
Gill, do. 8 00
Leverett, do. 5 00
South Deerfield, Monument ch. and so. 26 00—106 59
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Greenwich, Miss. so. 57 18
Harmony Conf. of chs W. C. Capron, Tr.
Blackstone, Cong. ch. m. c. 14 29
Middlesex South.
Framingham, Hollis evan. ch. and so. (of wh. to cons. ELBRIDGE G. EATON an H. M.) 113; m. c. 80; 193 00
Saxonville, Edwards ch. and so. wh. and prev. dona. cons. Miss SUSAN STONE an H. M. 80 00—273 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, 2d cong. ch. gent. (of wh. fr. Nathan Carruth to cons. HERBERT S. CARRUTH an H. M. 100; T. D. Quincy to cons. Mrs. H. H. QUINCY of Boston an H. M. 100.) 490; m. c. 46,34; Mrs. LEONARD WOODS, wh. cons. her an H. M. 50; 586 34
Medway, Village ch. and so. wh. and prev. dona. cons. Mrs. MARY A. WASHBURN an H. M. 92,47; E. par. 1st ch. and so. 38,70; m. c. 21,42; W. par. cong. ch. and so. for bell for Zulu m. 60,50; juv. asso. for Zulu m. 2; 215 09
Roxbury, Eliot ch. and so. gent. 165,25; la. 2; m. c. 26,53; 193 78
Sharon, Cong. so. 27,41; m. c. 11,02; 38 43
South Dedham, m. c. 10 40
W. Roxbury, South evan. ch. m. c. 11 90—1,055 94
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, 1st cong. so. 30 00
South Dartmouth, Cong. so. 60 00
Wareham, A friend, 4 00—94 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. m. c. 84,37; E. par. m. c. 50; 134 37
Braintree and Weymouth, Un. so. m. c. 80 10
Bridgewater, Trin. so. m. c. 12 85
East Bridgewater, Trin. so. 24 60
Hanson, Coll, 24 70
North Bridgewater, 1st par. 58,65; Porter so. m. c. 78,88; gent. and la. 110,76; South par. gent. and la. 67; 315 29
Randolph, 1st par. gent. 127; la. 52,79; m. c. 55,44; juv. so. 3,43; s. s. 5; E. par. gent. 43,86; la. 34,73; young la. 8,16; m. c. 29,50; 359 91—951 82
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrimage, 94 00
5,526 58

S. W. 10; Andover, ch. in Theolog. sem. (of wh. to cons. AMOS H. JOHNSON, of Boston, an H. M. 100;) 282; W. par. la. miss. so. 44,23; Burlington, cong. so. m. c. 9,48; Charlestown, Winthrop ch. and so. 1,421,55; Chelsea, Winnisimmit ch. and so. m. c. 53,37; Broadway ch. m. c. 50; Lowell, John st. ch. 50; Kirk st. ch. 65,12; W. Cambridge, Mrs. C. C. O. 2,50; 1,988 25
7,514 83

Legacies.—Hardwick, Hannah Perkins, by C. C. Spooner, Ex'r, 30; South Danvers, Sally Sprague, by Joseph Osgood, 100; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, (prev. rec'd, 1,000;) 1,169,25; 1,299 25
8,754 37

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
New Fairfield, Cong. ch. 20 00
Hartford co. Aux. So. A. W. Butler, Tr.
Collinsville, 67 92
Hartford, Rev. Dr. Patton to cons. Rev. WILLIAM ARNOT, Glasgow, Scotland, an H. M. 100; Centre ch. m. c. 19; a lady, 2; 121 00
Manchester, 2d cong. ch. 92 00
West Avon, 40 00—320 92
Hartford co. South, H. S. Ward, Tr.
Eastbury, m. c. 24 31
Middle Haddam, Coll. 13 00
Middletown, 1st so. m. c. 36,24; E. D. 10; North ch. 50; South do. 83,45; 179 69—217 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, United m. c. 27,28; Church st. ch. 12; South ch. m. c. 11; Yale college m. c. 16,27; Temple st. ch. s. s. for Gaboon m. 6; 72 55
New Haven co. East, F. T. Jarman, Tr.
Meriden, A friend, to cons. Rev. GEORGE THACHER an H. M. 100 00
North Haven, A friend, 5 00—105 00
New Haven co. West, A. Townsend, Jr., Tr.
Birmingham, 1st so. 11 22
Oxford, 18 50
Waterbury, 1st so. 25 00
Wolcott, 10 00—64 72
New London and vic. C. Butler, Tr.
East Lyme, Cong. ch. and so. 6,50; m. c. 10; 16 50
Stonington, 2d cong. ch. and so. m. c. 12,45; Miss Line's sch. 2,55; 15 00—31 50

Windham co. Aux. So. J. B. Gay, Tr.
Ashford, 1st cong. ch. 10 00

A friend, wh. cons. ROGER AVERILL, of Danbury, Ct. an H. M. 100 00

911 69

Legacies.—Litchfield, Honour M. Buell, by W. E. Buell, E'xr, (prev. rec'd, 265;) 329,53; Southington, Salome Peck, by L. Upson, (prev. rec'd, 176,13;) 9,18; 338 71

1,280 40

RHODE ISLAND.

Central Falls, Cong. ch. and so. 34 96

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

W. B. C.	150 00	
Albany, 1st R. D. ch.	116 00	
Boght, R. D. ch. m. c. 24,50; miss. so. 30,08; wh. cons. Rev. JOHN DU BOIS an H. M.	54 58	
Bushwick, R. D. ch.	8 00	
Chittenango, do.	25 00	
Coxsackie, 2d do. m. c.	35 00	
Flatbush, R. D. ch. m. c.	42 03	
Flatlands, do. s. s. 20; M. 2;	22 00	
Guilford, Gen. benev. asso.	24 25	
Hudson, R. D. ch.	25 00	
Kingston, 2d R. D. ch.	24 75	
Leeds, R. D. ch.	17 00	
Linlithgo, do. 8,76; Parochial sch. for Amoy m. 2,34;	11 10	
Jamaica, R. D. ch. 31,60; a friend, 5;	36 60	
Mellenville, R. D. ch.	30 00	
Montgomery, do.	164 14	
New York, Collegiate ch. Middle Dutch, 789; fifth avenue ch. 559; Market st. R. D. ch. 177,82; 21st st. R. D. ch. 42,63;	1,568 45	
Newburgh, R. D ch.	37 00	
Oyster Bay, do.	28 00	
Port Jervis, do.	22 00	
Poughkeepsie, 2d do.	48 72	
Schaghticoke, R. D. ch.	14 75	
Schuylerville, Mrs. J. P. C. 4; Mrs. M. W. 1,25;	5 25	
Stapleton, R. D. ch.	186 00	
Union Village, do.	26 00	
Warwick, do.	12 00	
West Troy, do.	39 54—2,773 16	
Ded. disc.	1 81	
	2,771 35	

Delaware co. Aux. So. Rev. D. Terry, Tr.
Delhi, Pres. ch. 43 00

Geneva and Vic. G. P. Mowry, Agent.

Burditte, Pres. ch.	60 00	
Castleton, do.	14 00	
Mount Morris, do.	41 00	
Starkey, Mrs. H. A.	5 00—120 00	

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Mr. and Mrs. James Boorman, 200; Rev. H. D. Ward, 10; young la. for ed. hea. chil. 10; Mrs. N. W. Sanford, 50; J. B. Cochran, 25; G. W. Snow, 25; J. P. Crosby, 25; J. B. Sheffield, 50; J. W. Quincy, 50; J. N. Phelps, 50; W. L. King, 100; Mrs. J. J. Townsend, 50; C. N. Talbot, 250; Harlem, pres. ch. a lady, for Armenian m. 50; Z. S. Ely, wh. cons. Rev. SENDOL B. MUNGER, of Satara, India, Rev. AMOS JONES and Mrs. A. JONES, of Williamsport, Ind., and Rev. GEORGE P. LORD and Mrs. G. P. LORD, of Chicago, Ill. H. M. 800; la. of Houston st. ch. for Rev. J. Edwards, Choc. m. 15; E. P. 100; Miss C. A. Hodges, wh. cons her an H. M. 200; J. F. Worth, wh. cons. Rev. JAMES SINCLAIR, of Cutchogue, an H. M. 100; Richard Bigelow, wh. cons. MARTHA BIGELOW and ELIZA K. BIGELOW, of New York, and JOHN BIGELOW, of Northampton, H. M. 300; R. H. McCurdy, wh. cons. Rev. J. W. MEARS, of Elkton, Md. an H. M. 50; H. B. Washburn, 50; F. H. Bartholomew, 50;) 3,172 19

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Stockholm, R. Smith, dec'd, 28 00

Washington co. Aux. So. A. Eldredge, Tr.
Whitehall, Pres. so. 135 00

6,269 54

Albany, 1st cong. ch. 185,22; 2d pres. ch. 1,000; Amsterdam Village, pres. s. s. 20; mater. asso. 20; Cazenovia, Mr. B. 5; Corning, Pres. s. s. for ed. in Madras, 13,75; Hornellsville, pres. ch. 30; Johnstown, D. McG. 10; Lyons, pres. ch. m. c. 16,39; Miller's Place, cong. ch. 50; Moriches, A friend, 50; Naples, m. c. 2,18; Newburgh, R. D. ch. s. s. miss. so. for Arcot m. 23,15; New Haven, cong. ch. and so. 19,18; New York, R. D. ch. on Washington square, 317,64; Shelby, pres. ch. and so. 20; Shelter Island, pres. ch. 23,95; Walton, 2d cong. ch. 2; s. s. 18; 1,826 46

8,096 00

Legacies.—Darien, Lewis Humphrey, by Sylvanus Humphrey, 100; New York, Thomas Haley, by Mrs. Sarah A. Haley, Ex'x, 250; 350 00

8,446 00

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Two little sisters, for hea. chil.	1 00	
Bergen, R. D. ch. 95,15; m. c. 45,53; s. s. 18,32;	159 00	
Frechold Village, R. D. ch. wh. and prev. dona. cons. DENISE THOMPSON an H. M.	79 00	
Griggstown, R. D. ch.	50 00	
Jersey City, 1st do.	114 89	
Middletown, R. D. ch.	10 66	
New Brunswick, 2d do.	54 62	
Paterson, 2d R. D. ch.	30 00	
Raritan, 3d do. a little girl's earnings,	25	
Six Mile Run, R. D. ch.	75 99—575 34	
Elizabethtown, 2d pres. ch. (of wh. fr. H. M. Baker, to cons. WILLIAM H. L. BARNES, of Springfield, Ms. an H. M. 100; JOHN Z. HAINES, wh. cons. him an H. M. 100; Mrs. H. Chandler, wh. and prev. dona. cons. HENRY O. CHANDLER an H. M. 50;)	589 72	
Hanover Neck, Pres. ch.	10 00	
Newark, South Park do. 56,47; German do. s. s. 5; 1st pres. ch. s. s. 54,55;	116 02	
Plainfield, 2d pres. ch.	21 05—736 79	

1,312 13

PENNSYLVANIA.

Belle Valley, D. H. S.	1 00	
Cherry Ridge, Pa. Miss M D.	2 00	
Erie, 1st pres. ch. to cons. GEORGE KELLOGG an H. M. 100; Mrs. B. 1;	101 00	
Farmington, Cong. ch. 12; a colporter, 5;	17 00	
Philadelphia, Calvary, pres. ch. m. c. 134,36; 1st pres. ch. C. P. Bayard, 100; J. M. Atwood, 25; D. W. Prescott, 20; Miss T. B. 15; Mr. K. 10;	304 36	
Philadelphos,	50 00—475 36	

VIRGINIA.

Richmond and vic. S. M. Price, Agent.
Richmond, W. Somerville, 20, Miss M. McG. 10; J. G. 10; Miss H. E. T. 10; T. W. B. 10; Mrs. L. M. W. 3; disc. 34c.; 62 66

GEORGIA.

Savannah, La. African so. (of wh. for ed. at Gaboon, 10;) 28; unknown, 2,50;		30 50

OHIO.

By G. L. Weed, Tr.		
Cincinnati, 1st ortho. cong. ch. m. c. 30; 3d pres. ch. (of wh. fr. G. L. Weed to cons. ELIZA L. WEED an H. M. 100; ANTHONY H. HINKLE, wh. cons. him an H. M. 100;) 375,78;	405 78	
Columbus, 2d pres. ch. m. c.	11 60	
Constitution, do.	18 25	
Delaware, R. Burr,	20 60	
Glendale, Pres. ch. m. c.	11 81	
Granville, L. C. and C. Johnson,	6 00	
Jersey, Pres. ch. 6,25; s. s. 3,75;	10 00	
Walnut Hills, Lane sem. ch. m. c.	9 00	—492 44
Defiance, 1st pres. ch.		2 12
		494 56

INDIANA.

By G. L. Weed, Tr.		
Indianapolis, 4th pres. ch. m. c.	10 00	
La Fayette, 2d pres. ch. 48,07; s. s. 36;	84 07	
Monroe, Pres. ch. m. c.	3 50	—97 57
Evansville, Old pres. ch. 50,25; Gosport, Minnie and Alice Milligan, 2;		52 25
		149 82

ILLINOIS.

By Rev. I. M. Weed.		
Chicago, N. E. Ch. C. G. Hammond,	20 00	
Crete, Cong. ch.	6 78	
Crystal Lake, do.	24 73	
Elk Grove, Cong. ch. 26; West Wheeling, pres. cong. 11,25; W. F. Ostrom, 20; wh. cons. Rev. D. H. KINGSLEY an H. M.	57 25	
Elysium, Virginia pres. ch. 12,05; Rev. I. W. B. 5;	17 05	
La Salle, Miss H. P. B.	5 00	
Richmond, Cong. ch.	20 00	
Rockford, Fem. sem. for Mr. Coan's sch. Oroomiah,	20 00	
Rock Island, Pres. ch.	18 85	
Waukegan, Cong. ch. m. c. 16; Mrs. Hartzell, 25; D. O. D. 10; I. M. W. 10; indiv. 12;	73 00	
	262 66	
Ded. disc.	1 00	—261 66
Chicago, N. E. ch. a friend, 100; 2d pres. ch. s. s. 24,34;	124 34	
Galena, Rev. A. Kent,	100 00	
Lamoille, Cong. ch.	6 00	
Mendon, G. S.	1 00	
Persifer, Rev. S. S. Miles,	2 50	
Sheffield, Cong. ch. m. c.	15 00	
Springfield, 2d pres. ch.	30 00	
Tremont, Cong. ch. and so.	5 00	
Troy, Pres. ch.	11 50	
Vandeweer, R. D. ch. m. c.	16 00	
Vergennes, Pres. ch. m. c.	1 00	
Warsaw, Pres. ch. 22,17; s. s. 7,83;	30 00	—342 34
		604 00

MICHIGAN.

By Rev. O. P. Hoyt.		
Adams,	7 00	
Clinton,	34 47	
Detroit, 2d pres. ch.	128 30	
Hillsdale, 32,48; G. W. U. 50;	82 48	
Hudson,	25 03	
Le Roy,	13 18	
Manchester,	5 21	
Jackson,	53 42	
Grand Rapids, Cong. ch.	5 46	
Marshall, wh. and prev. dona. cons. PHILO DIBBLE an H. M.	65 31	
Parma,	18 36	
Southport,	5 67	
Wheatland,	10 12	—454 01
A friend,	1 00	
Detroit, 1st cong. ch. m. c.	22 00	
Grand Haven, Dutch R. ch.	10 00	
Homer, Pres. ch.	11 00	
Monroe, do. s. s.	20 00	—64 00
		518 01

WISCONSIN.

——, Cong. ch.	27 00	
Genesee, do.	14 36	
Geneva, Pres. ch.	34 17	
Genoa, Cong. ch.	21 50	
Johnstown, do.	13 00	
Hudson, Rev. GEORGE SPAULDING, wh. cons. him an H. M.	50 00	
Palmyra, Pres. ch.	11 75	
Sheboygan, Cong. ch.	23 72	
Sheboygan Falls,	7 00	
	202 50	
Ded. disc.	1 00	—201 50
A daughter dec'd,		5 00
		206 50

IOWA.

By Rev. I. M. Weed.		
Bentonsport, 40,18; s. s. 4,25;	44 43	
Davenport, Cong. ch.	105 59	
Grinnell, do.	17 35	
Iowa City, Pres. ch.	29 55	
	196 92	
Ded. disc.	89	—196 03
Burlington, H. E. 5; Farmersburg, German ch. 15;		20 00
		216 03

MISSOURI.

Bowdark, J. N. R.	10 12	
Richmond,	2 50	—12 62

LOUISIANA.

New Orleans, Juv. miss. so. of Prytania st. ch.	25 00

TENNESSEE.

By Rev. W. Mack.		
Columbia,	78 50	
Spring Hill,	128 00	
	206 50	
Ded. disc.	1 03	—205 47

MINNESOTA TERRITORY.

Red Wing, 1st pres. ch. m. c.	6 00	
St. Paul, Coll. in House of Hope,	5 00	—11 00

IN FOREIGN LANDS, &c.

Montreal, Can. Zion ch. s. s. 10; J. Bayles, 10;	20 00
Oroomiah, A friend to cons. Mrs. MARTHA A. RHEA an H. M.	100 00
Panama, N. G. m. c.	28 00
Syria, Juv. miss. so.	43 48
	191 48

Donations received in June,	22,447 12
Legacies,	1,987 96
	$24,435 08
☞ TOTAL from August 1st to June 30th,	$265,032 68

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June,	$376 27

DONATIONS IN CLOTHING, &c.

West Medway, Ms. Two bed quilts, fr. la. fem. char. so.; two do. fr. juv. asso.	14 00

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Armenians.

ANNUAL MEETING.

THE annual meeting of the Armenian mission for 1856 commenced at Constantinople on the 20th of May, and closed on the 30th. It was attended by a smaller number of delegates than usual, various causes having combined to prevent attendance from several of the stations in the interior. As usual, important business was transacted, subjects of much interest were discussed, and much time was spent in devotional services. The meeting was "exceedingly pleasant and harmonious, and the spirits of all present were refreshed."

Some changes in the location of missionaries had previously been made since the last annual meeting; other changes, as well as the locations of new missionaries were now decided upon. The brethren formerly connected with the Jewish department of the mission have agreed with others in believing it best, under existing circumstances, that their efforts should be no longer directed specially to the Jews. Three of these brethren, Messrs. Parsons, Morgan and Dodd, are now laboring among the Armenians. Mr. Parsons occupies a new station at Baghchejuk, Mr. Morgan is at Antioch, also a new station, and Mr. Dodd at Smyrna. Mr. Schauffler remains at Constantinople. The failing health of Mr. Riggs having rendered it necessary for him to visit the United States, Mr. Bliss has been called from Marsovan to take his place at the capital. Mr. Clark has also been removed from Arabkir to take charge of the Seminary at Bebek, which was left without a teacher by the death of Mr. Everett and the absence of Mr. Hamlin. Mr. Richardson of Erzroom is to remove to Arabkir, and Mr. Pollard will be associated with him at that interesting station. For the present, operations are to be suspended at Erzroom; the effect of the war having been such at that place as to drive away not only the church members, but nearly all others who were in any measure interested in the truth. Mr. Trowbridge is to be located at Constantinople, with special reference to labors in the Armeno-Turkish department, in connection with both the pulpit and the press. Mr. Allen will occupy Aleppo, now transferred from the Syrian to the Armenian mission. Marsovan is henceforth to be considered an out-station of Tocat.

Openings and Wants.

In regard to the application which is made for more laborers the mission say, in their general letter:

The supply of the field, always a subject of great importance at our annual meetings, has occupied less time this year than usual. Not that the demand for men has diminished. There has never been a time since the commencement of the mission when so many men might be usefully employed, when indeed so many have been imperatively needed, as now. With perhaps the exception of Erzroom, which has suffered greatly from the war, there has been progress in all parts of our field, and in some portions this progress has been very marked. There has been progress also in religious

freedom. The rights of conscience are more and more respected, and the recent proclamation of the *Hatti Sheriff*, securing universal toleration as to religious opinion and worship among the subjects of the Ottoman Empire is a most auspicious event. Whatever opposition may be made to the proper carrying out of the provisions of this important document—and doubtless much, it may be violent opposition will be made—still very much has been gained. It is an important step in the right direction. The friends of freedom, and also the victims of intolerance, will now have something reliable to stand upon. The minds of all classes are awake. Attention is directed to religious truth, and there is a readiness to listen to the instructions of the word of God, such as was never before witnessed in this empire. The Greeks even, in many places, are receiving with eagerness the oracles of divine truth, and the followers of the False Prophet, so long regarded as almost if not quite a hopeless class, are now calling for their portion of the word of Life, and are *beginning* to sit at the feet of Jesus, clothed and in their right mind. The simple statement of these facts must be sufficient to satisfy every mind that this empire now presents an inviting field for an indefinite amount of missionary labor. But while these considerations loudly call for increasing effort, the missionary force in the field has been greatly weakened by deaths and removals; and of those remaining, who have been for any considerable time on the ground, none are in unimpaired health; none can labor with the strength and vigor of former years. It is only by the most economical use of the strength that remains to them, (an economy which they have been taught to practice by long years of painful experience,) that they still hold on and have a part with us in this good work. In view then of the increased and increasing demand for men, and in view of the weakness of the present missionary force, we might present a strong appeal for a large reinforcement. But this we will not do. We know that other portions of the great field cultivated by our Board have pressing claims. We know too that the supply of men furnished by our theological seminaries at home is limited. Instead therefore of calling for as large a number as we might very properly request, we mention as small a number as we can conscientiously. We ask for but eight new missionaries, viz: for Trebizond, Karpoot, Antioch, and Baghchejuk, one each; for Erzingan two and for Yuzgat two. We earnestly request that this number at least may be sent as soon as practicable.

STATION REPORTS.

SOME view of the progress of the work in connection with the several stations, may be obtained from the following abstract of the station reports, which were presented at the meeting.

Constantinople.

The brethren of this station refer to the impossibility of presenting, in their report, a full view of the events of the past year, and of the present prospects. "It is too much, too solemn, too encouraging, too disheartening; the past too full of events, the present too full of crushing responsibilities without strength to meet them, the future too much portending changes of a momentous character, without, on our part, sufficient means or force to guide them." Death has again entered the missionary circle here. Mr. Everett is not, for God has taken him. "Without a cloud as to his eternal destiny; without a doubt as to the welfare of his orphan children; without one distracting care, he sped away." Miss Haynes, the sister of Mrs. Everett, has returned to the United States with the orphan children. Mr. Riggs, "entirely overworked," has left with his family, on a visit to America, for the recovery of his health. Mr. Dwight is also on a tour for health, the physicians having insisted upon an immediate cessation from labor. When he returns, it is not expected that it will be to resume at once his too many labors, but to retire for the summer into the country, as far from care as may be. In this connection the closing paragraph of the report may properly be introduced.

Meantime the work is growing upon our hands. Books are called for, preaching and pastoral labors are being more needed and appreciated. Our native agency is insufficient everywhere. The whole Eastern mind is waking up; freedom of conscience and of religious profession, and the equality of all nationalities have been proclaimed; the place where these great principles are to be tested practically, is the capital, and every disturbance which this testing may occasion in the interior, must come here for decision. What care, thought, night-watches, labors and struggles this may prepare for the missionaries at the capital, time will show, and that right early. But alas! we are at the last degree of compression. Since Mr. Van

Lennep left us, the breaking down of missionaries has begun, and one falling has crushed another. What remains of our strength is not a quarter sufficient for the most pressing wants of the station.

Labors in the City.

The report refers to the work of the different missionaries, all of whom have too much upon their hands, and then passes in review the different points of the city where labors are performed. Since the last annual meeting seven new members have been received into the Pera church. One of these, who was formerly a Wortabet in the Armenian Catholic church, is now employed by the station as a translator, and it is hoped that he may become a preacher of the gospel. Pastor Simon preaches to the Pera congregation every Sabbath afternoon. He resides at Pera, but his pastoral labors are divided between Pera, Hass-keuy, and Bebek, at which latter place a part of the Pera church reside. Until recently Mr. Dwight has alternated with him in preaching also in the morning at Pera. There is here a Wednesday evening meeting, and a prayer-meeting Monday morning, of both of which Pastor Simon has the responsibility. The Greek service is continued, of which Mr. Constantinides has now the sole charge. The number of Greek hearers is from fifteen to twenty. The English service is also maintained as heretofore, the brethren preaching in rotation to an average number of forty hearers, among whom are the members of the missionary circles in Hass-keuy and Yeni-Kapoo.

Attendance on the English and the German services at Bebek has been of late greatly diminished by deaths and removals. The number of hearers at present, sometimes does not reach twenty at the English and it is always less than twenty at the German service. The latter is kept up only when no other call is thereby interfered with.

Many members of the church and congregation at Hass-keuy, have removed to other localities during the year, but their places have been fully supplied by additions from the Armenian population around. The average number of hearers at the Turkish service in the afternoon is about ninety; at the Armenian service it is about seventy. Mr. Goodell has several meetings during the week, and is doing as much in the way of visiting and pastoral labor, as his strength will permit. Since the last annual meeting thirteen individuals have united with the church here, of whom four were members of the female boarding school.

Yeni Kapoo has been in a state of prosperous cultivation. The present number of hearers at the service in the forenoon is from one hundred and ten to one hundred and twenty, and among them there are, frequently, Mohammedans. At the Armenian service in the afternoon, the attendance is about the same. Sixteen individuals were received into the church during the year, seven males and nine females. Mr. Dwight preached here in the afternoon until his health failed. He had, also, the watch and care of this church and congregation, and the responsibility of several weekly meetings. Mr. Bliss now assists in this work.

At Scutari, two Armenian services have been attended on the Sabbath during most of the year, the number of hearers having been about thirty. There have been meetings also during the week, and once or twice a Turkish service has been attended. Nothing has been done at Samatia.

From the Book Magazine, 24,693 books and tracts have been distributed within the year, an advance upon the former very prosperous year of more than 4,000 volumes. Twenty-one colporters and helpers are employed in connection with this department of labor, of which Mr. Trowbridge has now the charge. About thirty books and tracts are out of print, most of which are in demand and should be reprinted as soon as possible.

Out-stations.

In regard to these the language of the Report is as follows:—

Nicomedia and Adabazar are without pastors. At Nicomedia there are from seventy to eighty hearers. Rodosto has a pastor, and the average number of hearers is about eighteen. The truth has recently begun to gain ground here, especially among the more wealthy. The son of the richest Armenian of the place has forsaken all for Christ, being disinherited by his father, and cast out from his house, for having embraced the truth. Baghchejuk, with an average attendance of from one hundred to one hundred and fifty, is now supplied with a missionary and ceases to be an out-station. In Broosa, a new brick church and school-house, proof against earthquakes as far as this is possible, have been built under the superintendence of Mr. Hamlin. The church and congregation are prospering under their excellent pastor. The congregation numbers fifty-two, and the church, thirty-four. "The scattered and discouraged people," Mr. Hamlin writes, "have for the most part returned, and rebuilt, or repaired their houses, and the prosperity and enterprise of the place will soon efface the signs of the terrible earth-

quake of March, 1855." "The Protestant community is greatly encouraged; its school is prosperous; the church is harmonious and united, and hopes and looks for a great increase. The Protestant Greek community of Demirdesh remains faithful and firm, though without a spiritual guide. The Pasha has done little for their protection, but divine Providence chose another instrument to effect their release from the long and annoying persecutions which they have endured. The French Vice Consul, having to provide for the keeping and feeding of immense numbers of cattle for the French army, and wishing to find a faithful and competent overseer to whom he could intrust so important a charge, made choice of the principal Greek Protestant of Demirdesh, empowering him to employ and pay the necessary number of men. This brought all Demirdesh at his feet, and those who had sometimes beaten him, and even used weapons of death against him, came bowing down to him and seeking employment. He has freely employed them, and paid them faithfully and honestly, thus returning good for evil to the astonishment of his enemies and in testimony for the truth. May this faithful and long destitute flock not always remain without a spiritual guide! In Belidjik, about eighteen hours from Broosa, there is an encouraging work. It is another of the many destitute places calling loudly for the living voice of the preacher."

Adrianople in Roomelee, and Kutayah in Asia Minor, are taken care of by booksellers, for want of strength.

Bebek Seminary.

The report of this institution is brief. It makes reference first to the changes which have taken place within the year, among the teachers and in other respects. Mr. Riggs having been necessarily transferred to the press, Mr. Everett was appointed to assist Mr. Hamlin, and accordingly removed to Bebek, where he continued abundant in labors, in the seminary, in the book and colporter department, and in visiting neighboring churches, until attacked by the disease which so soon translated him to a higher and holier work.

It has long been an object of desire in the mission to make the seminary a purely theological school. For some years it has been a principle to receive all pious students, however full the school might be. Yet but few applicants of this kind ever came, other applications have not been encouraged, and the great demand for interpreters in the English army has of late diminished the number of students, so that there were but thirty previous to the present vacation. "During the recent visit of Dr. Anderson," the report says, "it was decided to give this principle a still more decided application. We have accordingly dismissed about one half the seminary and chosen sixteen of the more promising scholars for the future course. There are besides these, some of our former students who will return to complete their theological course, but no pious students have recently offered themselves, and it becomes a matter of serious consideration how the deficiency is to be supplied."

As stated above, Mr. Clark of Arabkir has been requested by the mission to remove to Constantinople and take the charge of this institution.

Female Boarding School.

In this institution the year has been one of much interest, the good influences of the Holy Spirit having been present, leading the pupils to the Lamb of God. "In accordance with arrangements previously made, this school, after having been for ten years connected with a missionary family, commenced the eleventh year of its existence as a separate establishment; the supervision and control of it having been committed to the principal, with the aid of one native female assistant, and the services of Baron Krikor in teaching three hours per day." It was hoped that this change would simplify the entire arrangements of the school, and secure a more thorough domestic education for the pupils. These expectations have not been disappointed; in many respects they have been more than realized. The number of pupils in the school the past year has been twenty-five. The first term was one of uninterrupted health and prosperity, but during the last term there was some sickness among the pupils. Most of the pupils were received the previous year or at the commencement of this, consequently not so high a standard of scholarship has been reached by the school in general as in some former years. Four have remained in the highest class and have pursued their studies with much interest, animated by the hope of being able hereafter to impart to others the knowledge they are acquiring. Other classes have been diligent, and with but few exceptions commendable progress has been made. The studies have been as heretofore with the addition of a daily Bible lesson, in which all manifested a deep interest; the time allotted for it often proving too short. The aim has been to make the word of God the great text-book of the school, and an inquiring spirit has been manifested by the pupils in studying its truths. The religious privileges of the Sabbath have been many to the pupils, to most of whom that day has been a delight. During the year the school has assembled for prayers at six o'clock each morning, and

immediately after each one has retired to her closet for an half hour of private devotion. The same course has been pursued each evening, and the good effect of this arrangement was soon visible. "At such times," the report says, "perfect quiet reigned throughout the house, only broken by the solemn voice of prayer. The days of fasting and prayer which soon followed, both in the school and the church, deepened the impressions which were beginning to be made manifest, and our hearts were gladdened by hearing the anxious inquiry, 'What shall I do to be saved?' A solemnizing influence pervaded the entire household; it was evident that God was in our midst, and we walked softly before him. Meanwhile, the usual routine was observed in every department, and never were the pupils more faithful in the discharge of duty than then. As week after week passed the seriousness increased, till not one was left unconcerned, and all the hours not occupied by the teacher in school were spent in endeavoring to point the inquiring to the Lamb of God who taketh away the sins of the world."

The domestic department has given much satisfaction to all concerned. More manual labor has been required than formerly, and more personal responsibility has been felt by the pupils in all that concerned the welfare of the establishment. With the exception of the cooking, the entire work of the establishment has been performed by them, cheerfully and creditably. New traits of character have been thus developed, and in many instances proofs of love and regard for their teacher's happiness and comfort have been manifested, such as to cause surprise. In needle-work, attention has been mostly confined to plain sewing, and many useful garments have been made by the school, not only in their benevolent societies but in their spare moments, for the orphan children of their former beloved teachers. A daily lesson has been given in this department, and the design is to teach them not only to make, but to cut and fit their own garments. The principal was joined in January last, by her sister, Miss Sarah E. West, who is applying herself to the study of the language that she may assist in training the daughters of this land to be co-workers in the Lord's vineyard. One of the pupils has recently taken charge of a day school for small children, a branch of the larger one in the school-building, and they now number fifty pupils. Others who were reported last year as teaching are still occupying posts of usefulness, and it is hoped "that the influence of the school will be felt more and more every year throughout the length and breadth of the land, among the rising generation especially, and that many a stream will flow forth from it to make glad the city of our God."

Smyrna.

The regular labors of this station have been continued through the year. The preaching in Turkish on the Sabbath, and the Bible class during the week, have been maintained, as also a weekly prayer-meeting for females. The Sabbath congregation has varied from twelve to forty, consisting chiefly of Armenians, with a few Greeks and occasionally Jews. Four members have been added to the church by profession, two males and two females. Two of these were Jews, one a Greek and one an Armenian. Two families have joined the Protestant community. Mr. Dodd says, "We regret that there is no more godly vigor in the church, but I have been much pleased to find the members so well instructed, and having such clear and connected views of gospel truth."

At Thyatira, two male members have been added to the church, and one family to the Protestant community, which has been without any spiritual head most of the year. At Voorla, a village six hours from Smyrna, some religious interest has been manifested chiefly by Jews, though in connection with an enlightened Armenian. The Jewish helper from Smyrna having spent some time there, thinks that two Jews give evidence of piety.

There has been quite a change in the laborers at this station during the year. Mr. and Mrs. Parsons left the station in April, to be located at Baghchejuk, and Mr. Ladd went about the same time to Thyatira. Mr. and Mrs. Dodd, who returned from the United States last autumn, expecting to go again to Thessalonica, have remained at Smyrna.

Baghchejuk.

This place ceased to be an out-station of Constantinople and became the residence of a missionary on the 28th of April last. Previous to that time it had been occasionally visited by missionaries and had enjoyed the permanent labors of Baron Hohannes Der Stepanian, a young licentiate of the Bebek seminary, who had gained the entire confidence of the church and community as an earnest and able minister of the New Testament. The colporter for the town has also labored with great zeal and success. The former teacher of the school has more recently labored as colporter for the villages in the vicinity, in several of which there are now one or more inquiring minds. "Every member of the church has also aided in disseminating the light, and every member of the congregation has done something towards spreading the knowledge of the truth." The cheering character of the results of these efforts, and of the present prospects, will appear from the following extracts from Mr. Parsons's report.

The number of adult hearers on Sabbath morning and afternoon has been between sixty and one hundred, and the Wednesday evening lecture has been attended by about the same number. The Monday morning prayer meeting, held an hour before sunrise, has been attended by from thirty to forty. From this number we have reason to hope for an early increase of the members of the church, which now consists of eight persons.

Among the Armenians of the old church there has been a wide awakening of attention to the great truths of the Bible, and it is estimated that as many as seven hundred are now reading the gospel. The truth as it is in Jesus is the subject of conversation and personal application wherever the brethren of the church and members of the congregation are found, in the family and the social circle, over the bench, the loom and the anvil, in the coffee shops and the market, by the public fountains, in the vineyards and orchards, in the groves, and other places of public resort without the town. Marked cases of conversion have occurred, which in their effect upon the public mind have been like miracles of grace.

The Priests are becoming quite discouraged in attempting to draw any away, and are now exerting themselves to keep others from the Protestants. They ask the suspected: "Do you go to the meeting?" If they say 'Yes,' they consign them to destruction; if 'No,' they charge them not to go near, not to converse with those who do go,—not to touch the thing. It is the plague, and to touch the infected is to be lost.

When we look at the history of the work in Baghchejuk, we exclaim, What hath God wrought! What a change! How short the interval between the time when the missionary could enter the town at night only to be stoned out the next day, and the time when a missionary to reside here was welcomed at midday with the most cordial greetings of many and opposed by no show of annoyance. The prayerfulness, the spirit of self denial, the living faith of those who love the Lord Jesus, and the evident preparation of the public mind for the spread of the gospel, make the future all bright with hope.

Nicomedia and Adabazar.

These are now out-stations of Baghchejuk. The church in Nicomedia consists of forty-one members, and is yet without a pastor. There is some hope that the unhappy state of division and alienation of feeling on the part of its members one toward another, which has so long existed, will soon cease. The school for boys and small girls numbers seventy pupils, and the school for the older girls twenty-five. The latter is efficiently conducted by an highly esteemed graduate of the female seminary. The church at Adabazar has been without a pastor during the year, but is rejoicing in the hope that one of their own number will soon be licensed to preach to them the gospel, and exercise over them a shepherd's care.

Marsovan.

The progress of events at this station has been more encouraging during the last than in any previous year. In February the missionary removed to Constantinople, and the church and people of Marsovan were left, as they deeply felt, like sheep without a shepherd. Still the work of the Lord in the city has gone on with undiminished if not even with increased power.

The Sabbath and week day services have been continued, having been conducted since Mr. Bliss left by the teacher of the Protestant school, assisted by some of the more intelligent members of the church. The number of attendants steadily increased from August to February, when it amounted to more than eighty. Since that time the number of those who are "together with one accord in one place" has not increased, but the work has taken a different form of development. Little companies meet in different parts of the city, on the Sabbath and at other times, for the study of the Bible. Those who attend these meetings are most of them men not heretofore known as Protestants. They however contend earnestly for the right to read the word of God and conform their faith to its statements, though no little opposition is raised against them by the ecclesiastics. "This increase of a disposition to search the Scriptures leads to much religious discussion in the market. The Protestant school teacher reports that whenever he goes there he is hailed by this and that shop-keeper, who invite him to sit down with them and explain various points of doctrine upon which they have questions to ask. On such occasions persons from other shops gather around him till he has sometimes found himself speaking to an audience of sixty. Very rarely does any one express dissent from the truths advanced, and when such dissent is expressed it is immediately silenced by other hearers declaring their strong conviction that 'what the teacher says is Scripture truth.' This is but one illustration of a remarkable advance upon anything before known in the city in respect to discussion of religious truth." Rev. Mr.

Hohannes Sahagian, formerly pastor of the church in Adabazar has been engaged to go to Marsovan for the ensuing year.

In August, the place was visited by the cholera, and for a brief period the destruction of life was terrific. Among other victims of the disease were two members of the little church. During the year one female has been added to the church, making its present number ten. The Protestant school at the station continues to flourish, being attended by all the children of the Protestant families and by as many from Armenian as can be accommodated in the school-room.

Tocat.

Mr. and Mrs. Parsons, who had been at this place studying the language, have removed within the past year to Sivas, as have also Dr. and Mrs. Jewett. Mr. and Mrs. Plumer, who at first went to Sivas with Mr. Parsons, soon returned, owing to the state of Mrs. Plumer's health, and are now connected with the Tocat station. The missionaries have continued to find this a healthy place, with a "climate favorable to both bodily and mental energy." But the brethren say in their report:

Our working force during the past year has been utterly inadequate to the necessities of the case. There are many persons here earnestly inquiring after the truth, who are not sufficiently advanced to expose themselves to the violence and opposition of the determined foes of the gospel, by regularly attending our preaching or calling upon us at our houses or at the bookstore. These must be looked after and visited at home. And for this work, emphatically the work of natives, we have had hitherto no laborer. The preaching, general missionary labors, and superintendence of the theological school with instruction in it, as well as most of the secular work of the station, have rested mostly on *one* man, and since Dr. Jewett left us it is *entirely* so. Our teacher's time and strength are wholly devoted to the school, and he is able only occasionally to give us a sermon. The only helper we have had besides is one of our church-members who has kept a store for the sale of books and medicines, and *he* has now gone with Dr. Jewett. Visiting is almost impossible with our present array of duties.

Some other extracts will show the progress of the work in this portion of the field.

Despite our weakness the Lord has done enough in our midst to encourage our hearts and make us hope for more. Our congregation has been slowly but steadily increasing. The average during the last year has been but four more than before, or fifty-two, but we have almost always had strangers, even women, so that many souls have heard the word, both of the people of the city and from abroad. The Protestant community increased last year from forty-eight to fifty-six, though at least half a dozen have left the place. The present number of our church members is seventeen. Two have been dismissed and one has died, in great poverty but rich in faith, and leaving to her orphan boys the legacy of a mother's prayers and a holy life. Four have been admitted by profession.

The day school taught by Miss Anne Siraganian has been removed from the mission premises with evident advantage. The improvement of the children has been marked, and many in town have noticed it. The consequence has been that Armenian families have begun to send their children to the school.

There has been much improvement among the women belonging to households where the father and husband is a Protestant. When we arrived here not one female of our people could distinguish one letter from another. Now every one of our Protestant women has made very considerable progress in reading.

The numbers who have joined the Protestants are no indication of the progress of evangelical truth and of true religion among us. Many are reading the Scriptures and inquiring after the way of salvation, who do not venture openly to profess their convictions, on account of the strong combination formed by leading business men to put down all movement in that direction. For several months there has been a special spirit of inquiry in the small Greek community of this place. It may be said to have originated, in part at least, and to have been fostered by the Bishop, who has strangely deviated from the usages of his church by repeatedly recommending to his people the reading of the Scriptures. An association has been formed by some twenty-five or thirty young men for such reading on the Sabbath, which has generally been well attended. Some of its most zealous promoters are young men with whom we had earnest and lengthy discussions on various infidel sentiments and opinions soon after our arrival. They now appear sincerely desirous to know the teachings of Scripture. Their very im-

perfect knowledge of Armenian is one cause which has prevented their attendance, except occasionally, at our chapel.

Theological School—Itinerant Labors.

In accordance, the report states, with the expressed wish of the mission, who desired that the members of the school should be only pious young men at least eighteen years of age, several who gave no evidence of piety have been dismissed. All but three of the students are now members of the church, and in regard to those three the hope is indulged that they are true Christians. Most of the young men now board in Protestant families.

The progress of the pupils has been very commendable, and we have every reason to be gratified with the success of Baron Baronig, the teacher in this department of labor. The piety of the students makes the task of governing them extremely easy; and as a general thing they need not be urged, but only directed in their studies. Their labors in the vacation, and to some extent in term time, are valuable; and we feel that these labors, under our supervision, are as important a part of their education as the studies they pursue.

Our school is emphatically the school of the north-eastern part of our field. Four of its students belong to Cesarea, one to Arabkir, one to Sivas; and only one belongs to this city, though another attends the school and defrays his own expenses. And it is, moreover, a part of our plan that the students be fitted to labor equally well in the use of the Armenian and of the Turkish languages. Most of the studies are carried on in Armenian, most of the text-books being in that language. But we use every Turkish text-book we can find, and the students write compositions and debate in Turkish.

Our students have visited Niksar once, and Zile twice during the past year, and Mr. Van Lennep spent about ten days in the latter place. The want of funds alone has prevented us from doing more of this kind of missionary labor. At Niksar there is very little interest; but many at Zile are in an inquiring state, and one has openly declared himself a Protestant, and been recognized as such by the authorities. Some of our students have now gone to Sivas, others have just left us for Zile, and as soon as they return the remaining ones, now laboring in the city, are expecting to start on a tour through the villages between this and Sivas, which were visited last year with much encouragement.

Sivas.

The brethren designated to occupy this new station, Messrs. Parsons and Plumer, spent a few weeks there in July, 1855, and removed to the place with their wives in September. Mr. Plumer has since returned to Tocat and Dr. Jewett has joined Mr. Parsons at Sivas. For more than a year preceding the arrival of the missionaries the work of preaching the gospel at stated times and places had been conducted mainly by the native helper Baron Yeghia. During most of this period three services were attended on the Sabbath, two for preaching and one for the exposition and free discussion of the doctrines of the catechism. Meetings for prayer and religious conference were also held on Wednesday and Saturday evenings of each week, and the monthly concert was observed. In this order of religious services there has been but little change, and the attendance at all these meetings has been such as greatly to encourage the brethren in their work. The Sabbath audience has increased somewhat since the beginning of the year, "the number varying but little from an average of thirty;" and the attendance at the weekly meetings has been gratifying. The brethren find reason to believe that their labors have occasioned much reading, thinking and conversation on evangelical Christianity, both among avowed Protestants and the mass of the people who as yet keep aloof from them. Though none have given evidence as yet of a change of heart, they labor on in faith and hope. The state of the church has not been fully satisfactory. Discord and worldly-mindedness among the members have prevented the development of such a Christian character as all should exhibit before the world. They seem as yet like children in Christ, still the zeal and intelligence of some afford ground to hope for a better state of things in the future.

The Protestant community take a deep interest in the subject of education, but being quite poor they had considered themselves unable to defray the expenses of educating their own children. Yet when the missionaries had shown them that this important work should be undertaken by themselves, and that they were authorized to act only as auxiliaries, the people came forward and at once became responsible for the payment of half the wages of a teacher for one year, and for several months there has been a small but flourishing school.

Erzroom.

This station, as is well known, has been most disastrously affected by the war. All classes of the people have expected the Russians to take pos-

session of the city and the region, and this was specially true the last year. For many months, the approach of the enemy was almost constantly looked for, and in case of their coming the few remaining Protestants intended to flee. All those inclined to Protestantism, at other times extremely timid, were thus filled with fear and trembling, keeping, of course, as far as possible from the missionaries and their meetings. Still the number of those in the city who are intellectually convinced of the truth of Protestantism is believed to be not small, some of whom frankly confess, "We know our duty but do it not." "For years they have been excusing themselves from taking a decided stand on the side of truth until this or that obstacle should be removed; but when one was taken away another came until that mountainous one rose up, the coming of the Russians, which far surpassed all others, the very shadow of which indeed exerted a most blasting effect upon our field, then more promising than at any previous period, withering every green thing."

It has been thought best by the mission, as stated above, for the present to remove the laborers from this to other more promising portions of the great field among the Armenians. Of the out-stations the report gives a somewhat encouraging account. "During the past year, the truth has apparently made some progress in Khanoos, and we trust, when the country shall become settled, the work will make much more rapid advancement. The meetings there are well attended, and the number of pupils in the school has considerably increased. It is our expectation to organize a church there soon. Mr. Richardson made an interesting tour to this place last autumn, and Mr. Peabody visited quite a number of villages on the plain, where he obtained more than usual access to the people to whom he freely preached the gospel."

Trebizond.

The report from this portion of the field speaks of adverse as well as favorable events. Deaths and removals have diminished the small Protestant community, while, in consequence of the war, there has been an increase of a worldly spirit. During the winter the city was full of soldiers, hospitals, foreign residents and native interpreters. The expense of living was greatly increased, certain kinds of labor commanded a high price, "parents struggled to support their families, and boys who should have remained in school rushed forth into the dangerous scenes of busy life to earn their one hundred piastres and board per month, and then resolved to go to Bebek to qualify themselves, by a knowledge of English, for the post of interpreters. Thought and attention have been diverted from spiritual things."

On the other hand, the report states, "peace and harmony have prevailed among our people. Their general deportment has been good, they have attended with interest and regularity on the ordinary means of grace, and have not been drawn aside to employments, lucrative indeed but of doubtful morality, in which others less scrupulous have realized large profits." A small Protestant community has been formed in a neighboring village. In July a member of the church was sent to Goukle, nine miles distant, to conduct religious services on the Sabbath in the family of two brothers known as Protestants. These services were favorably received and have been continued, and five heads of families are now known as Protestants.

About the last of January a shop was opened in one of the most public thoroughfares of the city, where the books of the mission press are exposed for sale. It has been visited by all classes in the city in considerable numbers, by priests, bishops and primates, as well as others, and not a word of dissatisfaction has been heard. The shop is kept open four days in the week, by the same brother who conducts services at the village on the Sabbath. It is also visited daily by the helper from the city, and opportunities are afforded for much profitable conversation on the truths of religion. Often long discussions occur which are listened to by large numbers drawn in from among the passers by. The amount of sales the first three months was 1,361 piastres, of which considerably more than one half was for the Sacred Scriptures.

The church after having been without officers for more than four years, has at length been reorganized by the appointment of a session, secretary and deacon, and it is mentioned as specially gratifying that the same man has been re-chosen deacon, who was compelled four years ago, by unreasonable dislike, to resign.

"Protestant principles have made great progress in this place. While the Protestant community has not been enlarged the truth has been spreading, and among all classes of the people a more kindly feeling towards Protestants prevails. Even the priests and primates are on familiar terms with our brethren, and the formation of a Protestant community in a neighboring village has occasioned no opposition. The unscriptural rites of the church are very generally neglected by the men and not very scrupulously observed by the women. 'We too shall give them up soon,' they say. To prevent the people from becoming Protestants the priests are very lenient towards them, allowing them all possible liberty to observe church ceremonies or not as they may choose."

Arabkir.

The report from this station is very encourag-

ing. Mr. Dunmore having removed to Kharpoot, Mr. Clark was left alone, and he has felt that the labor called for was far beyond the strength of a single missionary. Yet he says, "Though our efforts have been made in weakness we feel that the Lord has sustained us, and we have abundant cause to speak with thankfulness, of his manifold mercies, and his wonderful favor in prospering the work of our hands."

The field is large, and though much of the time during the year about twenty helpers were employed, it is still said, "for want of suitable men some of our most important out-stations have not been adequately supplied. Though full of promise and ready richly to reward labor with a spiritual harvest, the cultivation which the living preacher alone can give could not be furnished."

A review of the field shows decided progress within the last twelve months. "The number of enrolled Protestants has more than quadrupled, amounting to between four and five hundred. The pupils in the schools have increased threefold, and the number in the Sabbath congregation has doubled. Fifteen members have been added to the church. A fourth church has been organized. A new out-station, two hours from Arabkir, has come into existence, where there are now regular services on the Sabbath with a congregation of seventy. But in no part of the field has the progress been more marked than in Arabkir itself. The work has assumed more of a spiritual character than ever before. It has had to do with the conscience and the heart, as much as with the judgment. There have been some unmistakable proofs of zeal and deep conviction for sin, and a degree of seriousness in the Sabbath congregations never before witnessed." The missionary has felt more than ever before, that the Lord has great blessings in store for the people of this remote land, that he will come down by his Spirit, and the mountain of the Lord's house will be established on the tops of these mountains.

Several indications of progress are noticed. In the last Report it was mentioned as an important obstacle in the city, that so many poor families among the weavers were dependent for work upon a few rich merchants, who were hostile to the truth. This obstacle has in great measure been removed by the richest merchant in the city, with one exception, becoming a Protestant. Indeed several from the richer classes have become favorable to the truth, and this has effected an important change in the condition of the Protestants. "It is also a cause for thankfulness that no subjects of the government have had better protection during the past year, than the Protestants. Indeed we may say, their rights have been respected better than those of any other class." Mr. Clark acknowledges with gratitude obligations to the English consul of Diarbekir, for generous assistance rendered in a case of difficulty which has had much influence in bringing about this favorable change in the treatment of Protestants. "Another indication of progress is seen in the present condition of the schools. During the year schools have been opened in seven different places in the city, and for seven or eight months the average number of pupils has been about one hundred and fifty. More than two-thirds of these are from families belonging to the old Armenian church; and though the priests have made every effort to draw these scholars away, yet the attendance has been very uniform, and the great influence of the schools has been perceptibly gaining ground in the minds of the people."

The average attendance at the Sabbath service during the year, has been about one hundred, for the last six months one hundred and fifty. "But the progress of the work cannot be measured," says the report, "by the attendance upon our Sabbath service, or the number of pupils in our schools. The leaven of the gospel has very extensively spread among men who are never seen at our place of worship and who never come to the house of the missionary. The people in this city are enlightened and convinced of the truth. What we need now is the out-pouring of the divine Spirit." "In whatever point of view we regard the work in Arabkir, we perceive a striking advance the past year. Gospel truth has now gained such an ascendancy in the minds of this people, that we feel sure of a glorious triumph. It has acquired such power among all classes, and has so effectually secured their approbation, that whatever enemy may enter to dispute the field with us we have now no fears as to the final result of the contest."

Out-stations.

Passing from Arabkir the report presents a view of the wide field around, which shows that to no small extent it is open, and apparently "white for the harvest." At *Divrik*, and in the adjacent villages, three laborers, a preacher, teacher and colporter, have been employed. There has been a school of about twenty pupils, and the congregation on the Sabbath has been about thirty. The numerical increase at this out-station has been small, but "the progress of the work of enlightenment has been marked. The great obstacle heretofore in this city has been the difficulty of getting access to the people. The Protestants could have no intercourse with Armenians. There was a wall of separation that could not be thrown down. But during the past year the Lord has wonderfully opened the way of access to the people, and the Protestants can

now, with the most perfect freedom, discuss the truths of the gospel with them, having no fear of molestation. This we consider a great point gained." The colporter here has also done a good work in the villages around, carrying the truth into very many new places where it has not before entered. When visiting villages in the mountains he was once completely stripped by the Koords, and was repeatedly stoned, so that he barely escaped with his life; yet many were found whose hearts were made glad by his visits.

Upon *Malatin* but little labor has been bestowed the past year. Not that the place was considered unimportant; it is one of the most important connected with the station, but there have been no suitable men to spare. "For this city, an important centre to a great region, a good preacher is greatly needed, and colporters for the numerous villages around. It is a most inviting field of labor and there is every reason to believe it would yield an abundant harvest. For years there have been enlightened persons there, who have often repeated the Macedonian cry, 'Come over and help us.'"

At *Keban Maden*, the Protestants have been entirely free from persecution, and the truth has made great progress among the Armenians There are here about sixty enrolled Protestants A regular Sabbath service and a school have been sustained, and a few weeks since a church was organized consisting of five members.

Of *Mashkir* it is said, "This out-station was one of the first lights in all this region, and perhaps no place has contributed more to the enlightenment of our field. Seventeen of Mr Dunmore's congregation at Kharpoot are Protestants from Mashkir, two or three of them employed as colporters. Our most acceptable preacher in Arabkir is from the same place, as well as two of our colporters, and our teacher. The people of the village are earnest and energetic, and as soon as they become acquainted with the truth are sure to become preachers of it to others; and as there are many other villages in the immediate vicinity, it is a kind of centre from which the light goes out into surrounding darkness. The brethren of the village are aggressive in their efforts, and at times invade the enemy in his camp. At their second Sabbath service the whole congregation have in some instances gone forth as a regular army into a village near by. In some public place, in the street or the house, it matters not where, they unite in prayer and praise, and the word is preached to all who are in the place. And it is an interesting fact, that this street preaching excites far less opposition here, in central Asia Minor, than in some other countries much more enlightened. Connected with this station is a church of twelve members, and about one hundred enrolled Protestants."

Agre, like Malatin, is spoken of as one of the most important places connected with the station, but it has been impossible to bestow upon it the labor it has demanded. With suitable efforts there is reason to believe there would be success here. Many are convinced of the truth, and some of the principal men of the city have requested Mr. Clark to obtain for them, if possible, an American missionary.

Shapik. This village is the residence of the priest who, when he received the truth some two or three years since, was imprisoned and beaten by the bishop. On that occasion, having been forbidden to preach the gospel to his people, he drew from his bosom a copy of the New Testament and held it up to the bishop, saying, "I shall preach what this contains whether I have your permission or not." After laboring faithfully in other places, about a year since he returned to his own village, where, praying with all fervency, and laboring with all fidelity for the salvation of souls, his labors are being abundantly rewarded. "There is apparently a genuine revival of pure and spiritual religion in progress, and what is remarkable, it has taken hold of the women of the village with great power." In this village there is now a Sabbath congregation of about seventy.

"By the efforts of our colporters," the report states, "a great work has been accomplished in many other villages in the vicinity of Arabkir. In nearly all of them are found open and acknowledged Protestants, men who love the truth and who are bold in proclaiming it to others. Books have been circulated, the word has been preached, light has entered the mind, and we now feel fully confident that the work will go forward more rapidly than it has ever done before."

Kharpoot.

Mr. Dunmore's report indicates that there has been encouraging progress here. The congregation has increased and now varies from thirty to eighty, and he remarks, "We feel safe in saying that a more attentive audience can hardly be found anywhere." Two preaching services during the week are "well attended," the monthly concert has been observed with much apparent interest, and the contributions of the people, considering their extreme poverty and ignorance, have been liberal. No marked religious interest has been apparent and no church has been formed, but several men are regarded as true disciples of Christ, two of whom are now members of the church at Mashkir. There are between thirty and forty pupils in the two "thoroughly gospel schools."

During the year not a little gospel light has been diffused in the midst of

gross darkness, both in the city and in the towns and villages on the plain. Bibles, Testaments, and other books have been sold to the amount of two thousand eight hundred piastres, and a few have been given to such as have no money. A book shop has been opened in the city, and another at Mezurh, which serve as centres of attraction and of influence, where the truths of the gospel are made known to many who would otherwise remain in utter ignorance. Four men have been employed a part of the year as colporters, and between thirty and forty villages have been visited by them. At several of these villages there are "gospel men," who read and "preach the word," and the leaven of truth is beginning to penetrate the lifeless mass and impart activity. Our men were welcomed at most of the places that they visited, and in one village they were invited by the Armenians to preach in their place of worship, which they did.

Various places are mentioned as presenting encouraging fields for the efforts of colporters and preachers, which cannot be sufficiently supplied. The missionary is on friendly terms with the chiefs of the mountain regions and can go among them with perfect safety. He feels it to be of great importance to cultivate this friendly feeling, but has neither time nor strength for all the labor that seems required.

Cesarea.

The year at this station has been one upon which the brethren can look back with much satisfaction, feeling that the Lord has been with them for good and that in many ways there has been progress in their work. They have met with opposition and trials, but have successfully contended for justice towards a persecuted brother, for the right of their friends to bury their dead in the Armenian burying ground, and for a separation from the Armenian community and just treatment in the matter of taxes. They are now able to say, "Enemies from all quarters have nearly ceased to annoy us. It is not rare for men whom we have never seen to declare themselves Protestants when in danger from the Turks as the quickest and surest way of escape. It is of the Lord's goodness that we have been thus prospered. To Him be all the praise."

The native "working force" now connected with the station embraces ten individuals, viz.: "One native helper, one bookseller, and two school teachers in the city, three colporters making tours among the villages, or spending their time in the city as circumstances seem to require, one colporter in Everek, one native helper in Yuzgat, and one colporter laboring in villages in the vicinity of Yuzgat. Though this seems a large force," says he report, "it is inadequate to the work we ought to do. There are many large villages within a few hours of the city, where a colporter might scatter the good seed broad-cast, had we the men to do it." * * "The way seems prepared. We are in a huge field. There are not far from fifteen thousand Armenians in the city proper. Within a radius of fifteen miles there are nearly or quite fifteen thousand more. That which promises the most speedy harvest is the city, but there is no doubt that the way is prepared also for the good work in the villages. If it is asked, 'Why have you not done more for these villages?' our answer is, because the city seemed to demand the workmen. Our people do not come at once under the influence of the missionaries. We must reach them through the native agency. Happily they are ready to hear, both in their shops and in their houses. It is often the case that pressing invitations come from four or five Armenian houses to the same brother, to visit them the same evening. Wherever he goes he will find men, women and children ready to hear.

The book-stall has been kept open through the year, but with indifferent success. The book most called for and specially needed, is the New Testament in Armeno-Turkish; and of this there is now no supply. It is hoped a new edition will soon be furnished.

Through the kindness of the Turkish Missions Aid Society, the brethren have been enabled to divide the school, which had become too large, placing the girls under the instruction of a female teacher. Both schools have been well sustained and have a good reputation among the Armenians. On the first of April twenty-five pupils were in attendance at the girl's school, and thirty-seven at the boys', with a good prospect of increase in both."

Particulars are given in regard to the various public religious services of the week, which have become quite numerous, each having its peculiar object. The following is the notice of one of these meetings.

There is a lecture on Wednesday afternoon, which was conducted by one of the missionaries till the arrival of our helper from Aintab in November, when it was given up to him. A part of the year this lecture has been preceded by an exercise in singing, Mr. Ball being the teacher. The average attendance for the first three months of 1856 was fifty-seven. Immediately after the lecture the brethren of the church always come together, to talk over the work of the past week and to plan work for the next. The last business of each of these consultations is to select some enlight-

ened but wavering person as an especial subject of prayer till the time of the next meeting, and the brethren are to show the sincerity and earnestness of their prayers, by conversing, if possible, with the individual, and trying to persuade him to embrace the truth. We feel that these consultations are an important means of inciting our brethren to love and good works.

The average congregation on the Sabbath is now about one hundred. The Sabbath school has developed into the form of five different classes, meeting in four rooms, Sabbath noon, for the study of the word; one of men, one of boys, two of women, and one of girls. The number of "firm Protestants has increased within the year from forty-three to one hundred and twenty-four. The church at the time of our last report numbered sixteen. There have since been added, by letter one, by profession twelve. One has died, and three are in the school at Aintab and connected with that church, leaving the present number of members twenty-five, viz, ten males and fifteen females. The brethren and sisters are weak, but they are growing stronger; and their zeal in turning sinners from the error of their way, their punctuality at public worship, and their benevolence, would not suffer when compared with those who have grown up under more favorable auspices. Especially is the band of praying women a comfort and a cause of rejoicing. In Cesarea the women seem even more willing than the men to come out and openly espouse the truth. All are equally free from the power of the priests and the superstitions of the church, but the men are far more worldly. However, it is rare that a family remains broken more than three or four months. The wavering and the hostile soon come in." "The people are ready to do what they can for the upbuilding of the Redeemer's kingdom. They are not wealthy, but all feel it a privilege to give something at the monthly concert, and they are active in supplying the wants of any poor who may be among them, not waiting for the missionaries to take the lead." They are anxious to do what they can for building a house of worship, of which there is great need. In February they made contributions to the amount of three thousand piastres, (one hundred and twenty dollars,) as the foundation of a church building fund.

Other Places.

At the annual meeting of the mission in 1855, an appropriation was made from the funds of the Turkish Missions Aid Society for the support of a native helper in Yuzgat. He arrived about the first of July, and found several persons who claimed to be Protestants, but when they understood this way more perfectly they went back. Still the helper has been growing in favor with the people, and it is evident that the good seed is taking root. There are three men in Yuzgat who seem to know something of the love of Christ. Early in March Mr. Ball visited this place, and what he saw the first few days greatly encouraged him. One man, however, who three days before Mr. Ball's arrival had declared himself a Protestant, was a man of some wealth and influence. His case attracted the attention of the Armenian dignitaries, and strenuous efforts were made to persuade or compel him to return to the church. Finally anathemas were read against him, the Armenians were commanded not to associate with or even salute him, and his business was ruined. The immediate effect of this persecution has been very unhappy, and the work seems now at a stand.

A colporter, also supported by the funds of the Turkish Missions Aid Society, has been employed most of the year in villages near Yuzgat, and so long as the Patriarch did not take strenuous measures in opposition, the people heard the word gladly. At one time it was thought that more than half the houses of one village, about fifteen miles from Yuzgat, would accept the gospel; but when the hour of trial came they fell away. What the ultimate effect of the persecution will be is not yet known.

One of the missionary families spent two months of the hot season at Everek, a village containing about one thousand Armenian houses. The first Sabbath nearly two hundred persons came to hear the truth, but on the evening of the same day the people were commanded on pain of anathema not to visit the missionary, and being an ignorant and superstitious people they immediately drew back. Week by week, however, their fears wore away, and when the family left in September there was so much encouragement that it was judged expedient to leave a colporter there. Little fruit appears as yet, but there has been a gradual and favorable change. The people are more and more willing to hear, and it may be hoped the Lord has a blessing in store for them.

Marash.

Messrs. Perkins and Bebee took up their residence at Marash in May, 1855. It is a city of about thirty thousand inhabitants, ten thousand of whom are supposed to be Armenians, situated on the south side of the Taurus range of mountains, and may be said to be just on the confines of civilization. It seems to have been quite shut out from Frank influence till it was visited by Mr. Schneider of Aintab, about four years ago, and the people are therefore exceedingly rude and uncultivated. It is but four or five years

since the truth first found its way to this city. "Those who first espoused the cause of Protestantism were sorely persecuted, being cast into prison, beaten, thrown out of business, derided, taunted, jeered at and made a hissing and a by-word. Our native helpers have repeatedly been imprisoned and at least eleven different times were driven from the city." "But though from the first till now there has been more or less persecution in Marash, it is also true that from that time to the present, the cause of Protestantism has been gaining ground, winning proselytes and defenders, and consolidating itself for a more rapid spread. And never has the good cause made more rapid progress than during the last year."

Accounts of some seasons of trial and danger through which the brethren at this place have passed, have been already published. The disturbed state of the city and vicinity, making the roads unsafe in all directions, occasioned delay in building, and as yet their houses are unfinished, though they have occupied them for several months. Persecution has not ceased. There are many adversaries. But in the midst of trials and sometimes of dangers, the missionaries have been permitted to feel that the work of the Lord was making progress. The Protestant community has doubled within the year. The Sabbath congregation has increased to about two hundred, and twelve members have been added to the church, which now numbers twenty-eight, twenty-three of whom are males. The school has increased since August of last year from thirty-five to eighty-one, thirty-two of whom are children of Armenian parents. As the school is taught by a young man there is a prejudice among the people against sending their daughters, so that nearly all the pupils are boys.

The following extracts from the report will be read with interest.

About the middle of January last, Thomas, our present native helper, arrived from Aintab. He is a man of great zeal, and well adapted to enter into another man's labors. He set the brethren at work with more ardor than they had manifested for some time previous. They were judiciously divided into twelve companies of two each, one of whom could read and the other exhort, and were sent each company to its own district, to visit all the Protestants in that district, and all Armenians to whom they could obtain access. Almost the immediate effect of this general visitation was that our place of worship was filled to overflowing, so that once at least, some Armenians left because they could find no place to sit. New faces were to be seen almost every Sabbath, and we were permitted to welcome quite a number to our community.

The attention given to the preached word is of a marked character, such as is rarely seen even in favored America. The demand for books, especially the New Testament, was never greater or more pressing than it has been during the past year. But alas we have not had a copy of the New Testament on hand for months.

We have at present no out-stations, but Hagin, Albastan, and Zeitoon, fall legitimately under the supervision of Marash. A spirit of inquiry is awakening in these places. In all there is a demand for the New Testament, which we have not been able to meet. They must, ere long, be taken possession of, in the name of the Lord. Zeitoon is the most forbidding, yet we live in hope that we shall one day be permitted to preach the gospel of Christ to these wild mountaineers, and that in their own city, though this would be bearding the lion in his den. One man from Zeitoon has recently had a conversation with our native helper, and wished very much to buy a New Testament. *He was obliged to return without one!* Since then, another Zeitoonite has conversed with our native helper. He too wanted a New Testament, and an old one was found and given him. We learn that there are others in that city who are only restrained from declaring themselves Protestants through fear.

In reviewing the past year we have only to speak of the goodness and mercy of God. The health of the members of this station has been uniformly good, and the Lord has filled our hearts with food and gladness. The prospects of the good work in this city and vicinity, were never more encouraging, and we enter another year with high hopes.

Aintab.

The report of this favored station presents concisely the statistics and the principal events of the year. There have been "no great disturbances, nor disputes, nor any deep and wide spread seriousness; but we have never felt that our labors were in vain, and the large and attentive audiences have been a proof that the truth is working in the community." The first ordination of a native pastor in that portion of the field took place on the second of March, when "Kara Keiker, a man of great promise, was set over the church at Aintab, in the presence of a great multitude, estimated at fourteen or fifteen hundred." A subscription amounting to three

hundred piastres a month, was soon raised for the pastor's salary. Two hundred and forty-nine males are now connected with the Protestant community at Aintab. The congregations have been more uniformly large than in former years, and especially is the number of women who attend greater than it was. One third of the ground floor, which is the part assigned to them, is often well filled. New faces are never wanting at the meetings, and sometimes the number of such is considerable. The war having ceased, the hopes of deliverance by the Russians are cut off, and those inclined to Protestantism are free from adverse influences. The number at morning service, by count on four Sabbaths of this year, (1856,) averages six hundred and forty.

There are two boys' schools with one hundred and twenty-seven scholars, and one girls' school with one hundred and eleven at present, though the number has been larger during the year. The number of women learning to read steadily increases. The contributions of the people for the year to various objects, amounted to two hundred and sixty-seven dollars and twenty-five cents.

As many as twenty different individuals have been in the employ of the station, as preachers and helpers, besides ten school teachers in various places. The church has received twenty-six additions within the year by profession. There have been no excommunications or deaths, and the present number of members is one hundred and sixty-seven. The seminary instruction was continued quite regularly till a few months since. It is now necessarily suspended until, by the return of absent missionaries, the strength at the station shall be increased.

Out-stations.

There has been gradual progress in the work at *Kessab* during the year. Though three members of the church have been suspended for disorderly conduct, and some future difficulty had been apprehended from this source, the report states that there is no further ground for concern on this point. General peace and prosperity prevail. Heretofore this church and congregation have been served by colporters and licentiates. They now have a pastor, Polab Avedis, to watch over them and break to them the bread of life. His ordination, which occurred on the 13th of April, was an occasion of very deep interest to the church and people, as well as to the missionaries. The examination, which was public and before a large assembly, gave great satisfaction, evincing not only an intellectual apprehension of the truth, but a deep experimental acquaintance with it. The ordaining exercises were witnessed by the largest audience ever collected in Kessab, listening with very special interest. The church numbers fifty members; and the whole community, old and young, consists of four hundred and twenty-seven souls, including the small village of Ekizolook. The school, which is the only one at present in the village, contains sixty pupils.

In *Bylias*, five hours from Antioch, where a colporter has been laboring for some time past, there is now a community of at least fifty, and a small school. No church has yet been formed. The people have generously contributed towards a place of worship for themselves; and by the aid of thirty or forty dollars which the missionaries have promised, they will furnish themselves with a house respectable for the place.

In *Adana* the work has made very little progress the past year. No additions have been made to the church and but very few to the community. One difficulty has been the expense of living in the place, the prices of many things being nearly what they are in Constantinople. The cessation of war it may be hoped will work a change in this respect. An evangelist has been ordained to perform the duties of a pastor for the present at this place. "We cannot but cherish the hope that the presence of a regularly ordained minister will serve to give an unseen impulse to the work, and that from this time forward we may hear of more progress. The Protestants themselves feel much encouraged."

Tarsus, the birthplace of the great Apostle to the Gentiles, has been occupied for a short time as an out-station. Quite an interest had been awakened, and six or eight had declared themselves Protestants; but violent persecution, and the death of the English vice consul, always a decided advocate of freedom of conscience, both occurring at the same time, led to their partial withdrawal from public view. A colporter, recently located there, it is hoped, will inspire them with new confidence.

Killis has made considerable progress. The community now numbers about ninety-five, and three have been added to the church, making the present number fourteen. There has been very much more discussion than in former years, and the truth has penetrated many new and unwonted places; the audiences have increased to about seventy, and the school has now sixty scholars.

Of *Oorfa* the brethren say, "it is still in the unsatisfactory state reported last year; and so it must remain, so far as we can see, till occupied by a resident missionary. A visit was made to the place last fall. The little band of eighteen were found weak and dispirited, surrounded by unrelenting enemies, and harrassed by the most wily persecutors. The scores who were once ready to hear have drawn back, as they could see no hope that the work would take root with no protector, and when every appeal for redress seemed only to add to their wrongs. The heart

of the visitor bled for them, and gladly would he have left the blessed work in Aintab, to go and cheer and build up that waste which has for two years had the promise of supply, but where hope deferred has made the heart of the little band sick. A few faithful ones were found, and on the 9th of December, 1855, a church of five males and one female was organized. The school has twelve scholars."

In connection with *Birijik* the pleasing fact is mentioned, that the whole family of each of the brethren is openly Protestant, and all are found together at the place of prayer. The greatest love and harmony prevail. Recently two promising young men, in face of severe persecution, have joined the community, which now numbers twenty-seven. The school has six children. A church will probably soon be formed.

A young man has been laboring for the last six months at *Ekiz-Olook*, a village two or three miles from Kessab, and the whole village, of seventy souls, is pervaded by his influence. He has a school of thirteen day-scholars, and thirteen others take lessons of him at night. The audience numbers about fifty. Two or three of the villagers are members of the church at Kessab.

On the first of November *Aleppo* passed from the Syrian into the hands of the Armenian mission. The great majority of the audience are Armenians from abroad and speak Turkish. The community numbers about twenty, and there is a church of seven members. "A sea of worldliness and indifference to the gospel seems to have overwhelmed the city, but since the establishment of a native helper there, the number of hearers has increased and the sale of books has decidedly advanced."

In November a helper was sent to Adyaman, a town two or three days north of Aintab. "He has found ample opportunities for labor, and a few have joined him. Various means have been used, without success, to drive him from the place. He has found friends among the Turks, and truth is daily making an impression."

Results.

The conclusion of the report from Aintab presents the following view of results already attained by missionary labor in that vicinity. Truly "the Lord hath done great things for us."

It is not yet nine years since the first occupation of this region by American missionaries, and the expenditure of regular effort. There are now twelve or thirteen places of stated labor, with regular religious services. Of these, five are to be occupied as stations by missionaries; the rest will be supplied by native helpers. There are, in this field, at least eighteen hundred and seventy-five Protestants, old and young. There are two hundred and sixty-eight church members. Every Sabbath at least eleven hundred hear the gospel preached. Nearly thirty individuals have been engaged at different times in the work of colportage. Five young men of great promise are prepared for the pastoral office, three of whom have already assumed it; and about eight others, now in our service, will probably be suitable candidates for the work of the ministry. We feel that a good beginning has been made, and would never cease to bless God for the great things we have seen, while we press on to the attainment of still greater things.

JEWISH DEPARTMENT.

MR. SCHAUFFLER presented to the meeting a closing report, at least for the present, of this department of missionary labor in Turkey in connection with the Board. After alluding to the fact that "the last annual meeting voted to recommend to the Board to give up to some other Christian society the stations of Salonica and Smyrna, if such a society could be found," and to the statement of the Secretary, on his late visi t to Constantinople, that the Board had lost none of its interest in the Jewish mission, that they did not abandon it, and that whenever they could find men to send out, and work for them to do, they were ready to resume their labors for Israel; he speaks of some results of the labor which has been bestowed upon the Jews, under the patronage of the Board. The following extracts from this portion of his report will be read with interest. They show that this labor has not been wholly in vain.

The history of Salonica is known to all. The results are as follows: (1) The Jews of Salonica, formerly the least accessible, are now the most accessible to missionary labor. Missionaries can go among them, can visit them in their families on Saturdays and at other times, when they are expected to introduce the subject of religion, and are treated with courtesy. Jews have visited, and do visit, the missionaries' houses. (2) There have been listeners to preaching on the Sabbath. (3) The only thing in which until recently the people had remained unyielding, was the subject of schools. Now they beg for schools, for boys and for girls. Some of the most influential families, and even Rabbis, promise to send their daughters. The change on this subject, of the Jewish mind in Salonica, appears to be serious and very

encouraging. These schools are to be Christian schools. (4) Although the hardness of the Jewish mind at Salonica was often felt painfully, it is still a fact that a most useful colporter, laboring till lately with Mr. Stern, (missionary of the London Jews' Society,) is a convert from that place. He is now about to go to Smyrna in the service of the Established Church of Scotland. His wife is also a professor of religion, and theirs is a Christian family. Another young proselyte from Salonica has been thus far connected with the station superintended by Mr. Stern; but he is now about to return to Salonica as depositary of the mission of the Established Church of Scotland. He has always resisted the most powerful temptations of the Jews to defection, and has preferred deep poverty with Christ to affluence and ease without him. The native helper at Smyrna, Melitz, is also a convert of Salonica. His wife has been recently baptized, and theirs is also a Christian family. In both the families mentioned there are children. Melitz is now the appointed school teacher of the Scotch mission school to be opened at Salonica. Thus the three native helpers employed by the Established Church of Scotland are converts from Salonica. A Mohammedan of Salonica was also hopefully converted, with four other members of his household. His history is more or less known to all. This family is also Christian, and one of distinguished piety and high promise. A few other Mohammedans there have been brought under the influence of the gospel.

The Jewish mission of the Board at Smyrna has been remarkably shortlived, and characterized by opposition from the proverbially worldly and hardened Jews in power, and that in consequence of the obvious success of Mr. Parsons's labors. But it seems that at least one sinner has made his escape. A scholar, awakened by the instructions and personal influence of Mr. and Mrs. Parsons, was persecuted, imprisoned, and beaten. He escaped, and came to Constantinople to Mr. Stern, by whom he was baptized. He is now in England. Another Smyrna youth, about twelve years of age, is here, also in connection with Mr. Stern, and is laboring in the employment of a Jewish convert belonging to the Free Church mission. His master, a truly and deeply pious man, feels a great interest in the youth, and hopes well of him. In consequence of former labors by other missionaries, an interesting state of things has existed for some time past among the Jews in Voorla, a village about six hours from Smyrna.

The Jewish field has made great advance since 1832. Not a tenth part of time, and money, and means has been bestowed upon the Jews which have been spent upon the Greeks. Still I consider them in a more promising state than the latter, though the Greeks promised much in 1832, and the Jews absolutely nothing. The divine purposes on their behalf will ripen amid the changes of men and things; and all his promises to Israel will, in due time, prove yea and amen in Christ.

The labors of Mr. Schauffler, at the present time, have not been particularly described in this survey. To do so, would be unwise. It will be sufficient to say, that he has turned his attention to a form of effort, which recent changes have made exceedingly interesting and hopeful.

Ahmednuggur.

LETTERS FROM MR. BALLANTINE.

Earnest Inquirers.

LETTERS have been received from Mr. Ballantine, in which he gives an interesting account of the trials of two young brahmins, who have professed a desire to embrace the doctrines of the gospel, and whose case will doubtless awaken much thought and inquiry in Ahmednuggur. Under date of May 24, our missionary brother wrote as follows:

On Monday of this week two brothers, belonging to a high brahmin family, came to us, determined to embrace Christianity. One of these young men is the assistant teacher of the government English school here, and is, consequently, well known in the community. On Tuesday morning a large crowd, including the parents and friends of the young men, assembled, and endeavored by entreaties and threats to induce them to return home; but they remained firm; and the native magistrate prevented all violence. They were taken to his office; and as they expressed a desire not to be sent home, but to place themselves under the protection of the magistrate, he ordered them to be put in charge of the native commandant of police. Their parents then went to them, and promised that if they would only return home, they should be at liberty to do as they pleased, to abstain from all idolatrous rites, to

read the Scriptures at home, attend church on the Sabbath, and associate with the converts.

On the strength of these promises they went home, feeling, at the same time, that it was very doubtful whether their parents would do as they had said. In reply to a note from Ramkrishnapunt, saying that we feared their parents were attempting to deceive them, the elder wrote as follows: "I know that the hope that my parents will allow me full religious liberty, is groundless; but still I will not fail to act freely in my house. My object is, that they shall drive me out of the house; which they are sure to do, if I do such things as they have promised to allow me; which are very horrible in their sight and in that of all the brahmins. If the brahmins see me do such things, they will threaten my father with excommunication; and then he will leave me; and nobody will think of making any agitation. Formerly I used to fear to make known my views. I feared to do so even up to the time of my being taken to the magistrate's office, (on Tuesday of this week;) but after that the Lord began to give me courage, and make me bold; and I hope he will make me so more and more hereafter; for really I do not fear any Hindoo or Mussulman that comes to me to put me to shame, how influential soever he may be. I hope and trust you will pray for me."

On going back to their parents, these brothers were immediately put under restraint. Yesterday morning the head teacher of the government English school sent for the elder to come to his work. His parents took him to the school, and begged Mr. De Silva, the head teacher, to speak to their son, and tell him not to go any more to the missionaries. As to his going to his work in the school, they said that they would not allow him to leave them, although he expressed his desire to engage in his usual employment.

The History continued.

In the same letter Mr. Ballantine gives the following additional particulars.

Yesterday I received a letter from this young man, in which he says, "My parents have forgotten the promise they gave me. They do not wish that I should enjoy freedom of conscience. But the Lord has given me a stern resolution, which does not give way to any of their attempts. My father once threw himself around my neck, and wept for about half an hour, praising me for my past dutiful behavior; and then he began to praise Krishna. I begged of him not to praise that detestable character, that prince of the wicked and the vile, and that example of theft and adultery. He, of course, did not like it. Many people come to visit me, and annoy me with their foolish reasoning and absurd stories. I avoid conversation as much as I can; but if any reasonable man (of such I have found only two) calls upon me to answer his queries, I do so with pleasure. But the Spirit of the Lord is successful in defending the cause of Christianity." "They do not allow me to go any where. I ask them to allow me to go to the church on the Sabbath; but they will not do so. They have, as it were, confined me. I have always somebody or other to watch me; and when nobody happens to be with me, as now, the doors are generally shut from outside. They intend to keep me in this state for even six months, hoping that their god will change my mind. I also hope and pray that the Almighty may keep me firm in my belief."

The spirit of these letters is just what we could wish. We feel that this young man is doing a good work among his own people; and we cannot doubt that God will take care of him. The brahmins here are thoroughly alarmed. They had a large meeting this week, in which they determined that no one should send his children to the government schools, English or Mahratta, as they were sure to learn in school what would overthrow their faith in Hindooism. Some parents have sent their sons to distant places, for fear they would become infected with the spirit of religious inquiry now prevailing here. The consequence of doing so, I have no doubt, will be that the light will spread more and more. The minds of men are very much waked up; and we hope that the result will be a great increase of the knowledge of the truth in this place and in this vicinity.

Latest Account.

Another letter of Mr. Ballantine, dated June 7, contains the latest intelligence in regard to these young men which has been received in this country.

The younger brother at length yielded to his parents; but the elder steadily refused to perform any idolatrous rites. They then confined him closely, and would allow no Christian to visit him.

He found means to send a note to me, saying that he was confined, and desired me to take measures to procure his liberation. On Saturday last the English magistrate arrived; and I sent him a note at once, requesting him to examine into the case; and, if he found the young man under illegal restraint, I requested that he would release him. He went to the house on Sunday afternoon, and found Shahoo locked up in a small room, and released him. But such was the excitement, he did not think it best to allow him to come to us, as the young man desired, but placed him in the house of the commandant of the police corps, where his friends were allowed to visit him as much as they pleased, and we were requested not to communicate with him. At the end of eight days, if he continued to desire to come to us, he was to be allowed to come; and in the mean time it was hoped that the excitement of the people would subside.

In the course of two or three days the young man was so affected by the entreaties of his parents, and what he saw of their sufferings, that he concluded to go home with them, feeling that he had better give up the salvation of his soul than cause his parents so much pain. Poor man! We do not wonder that he should feel as he did, considering the circumstances in which he was placed. He had passed through very severe trials. He had endured mental agony sufficient to drive one to madness; and no Christian friend was allowed to go near him, to counsel and comfort him. But his faltering was only for a few days. He soon found that he could not give up eternal life, and go back to the darkness and superstitions of Hindooism. He wrote us the next day, saying that he performed no Hindoo rite, and was determined never to deny Christ. He also expressed his regret and shame that he had for one moment thought of leaving the Savior. Yesterday we received from him a still more encouraging and satisfactory letter. He had been again to see the English magistrate, and told him of his determined purpose to be a Christian, and had been advised by him not to delay receiving baptism, because the sooner he put an end to his mother's grief, which he was only increasing by delay, the better. He was arranging a plan by which he might be baptized on Monday or Tuesday next, if we would consent. This was at the suggestion of the magistrate himself. We felt greatly encouraged by this evidence of his determination to cleave to Jesus, and rejoice in the hope that God will be glorified by his adherence to the truth, even under the most severe trials. All eyes are turned to him; and all are looking anxiously for the result. We cannot believe that God will allow the enemy to triumph.

The foregoing narrative shows what a warfare Christianity is waging in Hindostan; and it also shows that God may soon be expected to do great things for his people, if they will only "believe."

Ceylon.

ANNUAL REPORT.

Changes.

THE report of this mission for 1855 has just been received; the reason of this unusual delay is not known. After a passing allusion to the death of Mr. Poor, and the consequent return of Mrs. Poor to England, our brethren say: "Though we have not been permitted to witness any general revival of religion during the year, we rejoice that we have had some evidence of the Spirit's presence in the female boarding school at Oodooville, and that there has also been some interest manifested in other parts of the field. The native helpers seem to feel, more than usual, that the time is near when God 'will come and rain righteousness upon' us, and cause the seed which has so long been sown to spring up and bring forth fruit." In another place the missionaries speak of the visit of Dr. Anderson and Mr. Thompson; the following extract may be appropriately introduced here: "The visit of the Deputation, and the changes in our plans of labor made in concert with them and after their departure, excited much interest in the community, and perhaps to some extent, apparently at least, diverted attention for a time from personal religion; but we trust that on the whole they will be the means of advancing the cause, and of hastening the day when this people shall be numbered with those nations whose God is Jehovah."

Statistics of the Churches.

The brethren of the Ceylon mission have sent the subjoined table to this country, as embodying the most important facts which have occurred in the history of their churches during the year under review. The number admitted to Christian fellowship during 1855 for the first time, it will be seen, was twenty-four; and the deaths amounted to twenty-three.

	Members at the end of 1854.	No. rec. by prof'n.	No. rec. by certific.	No. dismissed by certificate.	No. excommun'd.	No. who have died.	Members at the end of Dec. 1855.	Males.	Females.
Tillipally, . . .	50		4	2	2	3	47	29	18
Batticotta, . . .	111	15	6	17		5	110	84	26
Karadive, . . .		3	7				10	6	4
Panditeripo, . .	32	1	1		1	1	32	19	13
Oodooville, . . .	92	4	2	5	3	6	84	55	29
Manepy, ...	60			1		6	53	32	21
Chavagacherry,	24	1	12	2		2	33	19	14
Varany, ...	4			4			*	*	*
Oodoopitty, . .	10		5				15	9	6
Total, . . .	383	24	37	31	6	23	384	253	131

* United with Chavagacherry church.

Stations.

The report next adverts to the condition of the work, as it appears from a survey of the different stations. *Tillipally* is now occupied by Mr. Sanders, Mr. Meigs having been transferred to Manepy. The language of the former is as follows: "Meetings have been numerous; and many of them have been well attended. Some special efforts have been made to increase the interest of the church members in the word of God. A part of the time given to the weekly church prayer meeting has been devoted to this object; and with the same purpose in view evening meetings have been held in the families of Christians. And yet coldness prevails. There is spiritual dearth among the members. Our greatest need is a spiritual refreshing."

The past year has wrought important changes at *Batticotta*, the station of Mr. Howland. "The separation of a portion of the church for organization under a native pastor," the report says, "the suspension of the seminary, with the consequent removal of one of the missionaries to another station, and the scattering of those members of the church who were connected with the seminary, have, in addition to those changes and modifications in our mission plans which are common to our field, tended to make the year a memorable one. Yet the work has gone on with less interruption, and fewer unfavorable influences have been experienced, than we had reason to fear." The following extract from the report will be read with interest: "During the latter part of the year, Sabbath services have been held at five villages, the church members in which had previously attended at the station. This plan was entered upon, partly for the accommodation of the families and others who could not come regularly to the station, but more especially with the hope that there might be in these places the foundation for future Christian churches and congregations. The plan has been thus far successful beyond our hopes. The services are conducted generally by the catechists."

The prospects of the missionary work at *Panditeripo*, Mr. Smith's station, will appear from the subjoined statement: "The experiment of having meetings in the villages every Sabbath, conducted by catechists, has succeeded better than was expected. The attendance continues as good as at first; and the catechists seem much encouraged." "One good result of this effort has been, that it has given the catechists more confidence in themselves, and led them to feel more their responsibility. As a result of this the people have more confidence in them, and in many cases apparently give them the credit of doing the work because they are really interested in it, and not to please the missionaries. We labor in hope that these efforts will be owned and blessed of the Lord."

The missionaries are permitted to report a revival in the *Oodooville* boarding school. The language of Mr. Spaulding is as follows: "The work has been very silent; but for a few weeks there was not one child in the school, who did not feel an uncommon anxiety to know what she should do to be saved. The church members have been roused up. Old impressions, which in many cases led us to hope that they were almost Christians for more than a year, and in some cases two years, have been deepened into life and action. We hope that eight or ten of these pupils may be admitted to our church at our next communion, and several others after the trial of another term. Almost all the smaller children have been, and still are, more or less thoughtful. Songs in the night, and before the dawn, are uniform, and seem to be a delight." In speaking of the efforts which have been made away from the station, the same brother says, "On the whole, I think our village interests are somewhat encouraging; and as our school-masters become more intelligent, and our catechists more pervading, we may hope that the time for our Lord's visits to our 'cities and villages' will hasten. Our friends and patrons at home, however, should distinctly understand that the more success we have, the more need will there be of reapers and assistant reapers. One man can sow a field that ten men cannot reap."

The death of Mr. Poor was a great loss to *Manepy*. At first the station was in charge of Mr. Burnell, assisted by a catechist; but late in September, Mr. Meigs assumed the responsibilities of the work at that place. The church is said to be in much the same state as it was last year.

The brother who is now stationed at *Chavagacherry*, Mr. Hastings, thus expresses his feelings in regard to the prospect in his field: "We look forward to the future with hope, trusting that God has good things in store for us as a church. Our

great need is a visitation from the divine Spirit, to quicken ministers and people, and convince the ungodly 'of sin, of righteousness, and of judgment.'"

In speaking of *Oodoopitty*, the mission transcribe the following words of Mr. Lord: "We have been enabled to hold more evening meetings during this year than in 1854, especially during the last six months; and they are almost uniformly well attended. Still we are as yet permitted to see but few permanent results of our labors; and most of the people seem so indifferent in regard to the truths which we proclaim, that we are sometimes almost ready to inquire, 'Who hath believed our report?'"

Batticotta Seminary.

There has been much discussion in this country respecting the changes which have taken place in the institution at Batticotta, and the ground of those changes. An extract from this report may throw some light upon the subject. It is as follows: "In accordance with a previous vote of the mission, the seminary at Batticotta was suspended at the close of the term in September. The reasons for this were these. It seemed probable that it would be easier to commence again on the plan which we had adopted, (to give instruction principally in the vernacular,) after a suspension of some length, than to attempt the modifications in the midst of other changes which it seemed necessary to make. The printing office was to be (and has since been) sold to natives; and it had been decided by the Deputation that Mr. Burnell should be transferred to the Madura mission. The state of things at the Manepy station was such that it did not seem prudent to leave it at present without a resident missionary. The health of Mr. Sanders at Chavagacherry was such that it appeared probable he could not long continue to reside there, and, if not improved at another station, that he would be compelled at no distant day to relinquish his labors here. Mr. Hastings had a strong preference for village work; and the mission thought he should have 'the opportunity he so much desired, apart from English-speaking natives, to come into a free use of the Tamil language.' There was no other one who could occupy the Chavagacherry station. Mr. Howland, in his report, remarks on this subject as follows: 'The suspension of the seminary was quite an event with us, and one which has been the cause of much regret among the natives, particularly among the native Christians, whose children were just beginning to reap the benefits which in former times were enjoyed principally by the children of the heathen. The difficulty felt by them, however, is not greater than it would have been necessarily in a few years, even if the seminary had been continued, as there would be no hope that the children of Christians, at the present rate of increase, could all of them be educated; and the question as to how they shall provide for their uneducated children, is perhaps on some accounts more easily met now than it could be hereafter. It is hoped that some of this class will be ready to commence a Tamil course, preparatory to admission to the seminary, when it shall be commenced again.'" The report is said to have been "unanimously approved by the mission;" the foregoing statement, therefore, may be considered as "by authority."

Fuh-chau.

LETTER FROM MR. PEET, MARCH 24, 1856.

A New Location secured.

In the present letter, Mr. Peet describes the efforts which have recently been made at Fuhchau, to obtain eligible places for the preaching of the gospel. The first of these places is "a short distance outside of the western gate of the city." His opinion of its value for missionary purposes, will appear from the following language.

The position is an advantageous one for a permanent station; and there can be no doubt that one or two families might soon find convenient residences in that vicinity. It is on the great road to Peking; and all the high officers and others, direct from the capital, approach Fuhchau by this route. About three miles above the city, the road crosses the Min by a large and substantial stone bridge, which has probably stood there for some centuries. Between this point and the city there is a very pleasant walk in cool weather, or in the cool of the day even in the hot season.

I have visited this preaching place from one to three times a week, since it was rented; and in no one instance have I failed to have as many present as the room (about twenty feet by thirty) could accommodate. The impression made upon the public mind seems thus far to be of a decidedly serious and favorable character. My own feelings have been much interested in the people, as I have visited them, and declared to them the glorious gospel of the blessed God.

The Eastern Quarter.

Mr. Peet's attention was next turned to the eastern quarter of the city, outside of the wall, where "prejudice against foreigners" is still "of

a most virulent character." The steps which he has taken to gain a foothold there, are mentioned in the subjoined extract.

Knowing that I should get only opposition and abuse, I sent my teacher to rent a room for preaching and tract distribution. He succeeded in obtaining one of a shoemaker. The next day I went to the place. The man was greatly alarmed at the rage of some of his neighbors, because a foreigner was likely to get a footing among them. I exhorted the people who assembled, and explained to them the principles of the gospel. "It is a friend," I said, "not an enemy; it is from heaven, not of earth; and it comes to save men, not to destroy them." I then attempted to allay the fears of the owner of the premises, as also those of his father and mother, quite aged people; and I finally told them to wait a few days, and if there was no other way to save them from suffering, I would give up the room and take back my money. The villagers very soon had several meetings to consult together about the matter, and resolved that they would tear down the shoemaker's house, if he persisted in renting one of his rooms to me. His parents, wife and children, were in great distress; and, therefore, I gave up the lease, as I had agreed.

Some days later, another room was offered to me, adjoining the city wall on the outside. I told the parties concerned that I would give them their price, but that afterwards I should not surrender the lease for any consideration, unless required to do so by official authority. They assented to that, knowing the opposition of the villagers to foreigners, but still thinking that through the influence of their family connections, and by distributing money among certain persons, they should succeed. But as soon as it was known that the shop was rented, the villagers sent very threatening messages to a widow, who is the owner of it. I visited the shop the next day, and exhorted the people who assembled in considerable numbers. The widow came to me, saying that the villagers were going to destroy her house that night, unless I gave up the lease; and on her knees she besought me to help her.

As soon as I left, men were sent through the different streets, beating gongs, and calling upon the villagers to assemble at a certain temple, to consult as to what should be done. They assembled and issued a placard, to the effect "that foreigners and natives cannot live together; that where the former come, the latter waste away; that it is the duty of natives to protect themselves; that any villager who rents to foreigners, is hostile to his own countrymen, and whoever does so, shall not reside among this people; and that any one who refuses to aid in keeping foreigners from securing a footing, shall be driven from his village, and his house shall be destroyed," &c. Copies of this placard were extensively circulated among the villagers. One, indeed, was pasted on the shop which I had rented; and strips of bamboo were nailed across the door to prevent it from being opened. I then committed the case to our American Consul, Caleb Jones, Esq., who immediately wrote to the Chinese authorities about it; but he has not (now some twenty days) received any reply. This case has become quite extensively known; and it has caused a good deal of talk, both in the city and in the suburbs.

Another Place secured.

A few days after the foregoing disturbances, Mr. Peet had another location offered to him, "just outside of another gate, and still further towards the northern gate." The bargain was closed; but the matter did not rest there. "Soon after I had rented the room," he says, "some merchants directly opposite were offended, and so excited the villagers as to intimidate the owner, who requested me to give up the lease and rent another room near by of another individual, who had already expressed his willingness to do so. Some of his neighbors began to raise objections. Then said he to them, 'Pay me for my vacant premises yourselves, or else say no more about it; for I cannot afford to lose the use of my property to gratify your wishes.' This had the desired effect. He rented the room to me for less than six dollars year. I have visited it twice, and have had large and attentive audiences."

Opposition within the City.

Still another attempt to secure a place for missionary purposes is described as follows:

Previous to this, and about three weeks since, a young man followed me, as I was returning from the western gate chapel, and inquired if I wished to rent another place. I told him I did not, unless it was inside the city wall. He said he could secure one for me in the northern part of the city, not far from the Governor General's residence and some other official establishments. I

told him to come to me three days afterward, with the description and price of the room, and I would close a bargain with him at once; but I did not expect he would or could do so. He came, however, as he agreed. I told him to name the price, and if reasonable, I would give it; but that after I had rented it, I should not give up the lease on any account, unless requested to do so by my own Consul. I told him that I would send my teacher with him, to see if what he said was true, with a lease for the owner to sign, and with money to pay for the rent (about twelve dollars) one year in advance.

My teacher returned with the lease, signed by the owner. It seems that this young man, with a widowed mother, is in extreme poverty, and that they persuaded the owner of the premises, who is a relative of theirs, to rent them, that they might thereby get something to live upon. The owner is also a young man, and head servant to a mandarin, who expects to leave in a few weeks for his station on the island of Formosa.

Two or three days after the place was rented, the owner, the young man and his mother, came out of the city to my house in great distress. The owner prostrated himself on the floor of my study, and begged me to have mercy on him. He said he had been deceived. The neighbors were all in a rage; the Mandarins were exasperated; and he should lose his head. I told him that the lease was in the hands of the American Consul for safe keeping, but that I would not attempt to go myself to take possession of the premises till the storm had somewhat subsided, and then I hoped he would be able to escape what he then so much feared. When he saw that there was no other way, he left, though with great reluctance. He still retains his place in the service of the Mandarin, and is now hoping to accompany him to Formosa, before anything more is done about the matter.

There are many in the city, Mr. Peet supposes, who will be quite ready to accommodate the mission with preaching places, as soon as the foregoing matter shall have been adjusted.

Ascension Island.

JOURNAL OF DR. GULICK.

Since the last number of the Herald went to press, a journal has been received from Dr. Gulick, embracing the most important events in the history of his station from May 20 to October 16, 1855. Communications from his associates have already appeared in this publication of a later date, owing to the fact that they were sent to this country by routes which have proved to be more expeditious. It seems desirable, however, that a few extracts from Dr. Gulick's diary should be given to the public, especially as they will enable the reader to judge more correctly in regard to the nature and prospects of the work, which our brethren are doing in that remote island.

The Missionary's Joy.

Christians in the United States can hardly enter into the feelings of our young brother, as developed in the two following extracts; and many of our missionaries are never called to pass through such a trial of faith as has been appointed unto the Micronesia mission.

May 20. (Sabbath.) By appointment I have visited a place about a mile and a half distant, with the chief of which I have recently had very interesting conversations. Last year he received inoculation from me. This people have no idea of assembling to listen to harangues of any kind; which is one of the reasons why we have not succeeded in "preaching" regularly, and is also a reason why I do not now press it, when I can effect quite as much by informal conversations. There were present in the house of the chief to-day several members of his family; before I left they numbered twelve. I commenced with a prayer in Bonabe. Then, for nearly two hours and a half, we carried on an active discussion on biblical subjects, in which there was much interest manifested; and, on leaving, I offered another prayer. This is the nearest to a Sabbath exercise that I have yet come.

27. Besides again holding services at the place above mentioned, I have this day visited another settlement, by request of the natives, where I had an audience of forty! My soul is melted with gratitude and delight. It is strange to hear some of them, as I now do, say they are afraid to die. It is strange to be particularly inquired of, how God is to be worshiped, what offerings may be made, and what forms of prayer may be used. It is delightfully strange to find them anxious to know how to count the days of the week, with reference to the Sabbath, and whether a night is to be kept sacred with the day, and whether it is proper to cook food on Sunday. Several individuals already profess to keep the

day of the Lord. A Malay foreigner, at one of my meetings to-day, spoke of God as the "ani in wai," or "Spirit of foreign lands," when a native sharply corrected him by asking if he was not equally the Spirit or God of Bonabe.

Another Picture.

With very different emotions Dr. Gulick makes the following record.

June 2. The Ishipau, our King, is lying at the point of death; and the opportunity has been taken to "break the peace," and revenge the last murder committed by the Kiti tribe, which was in February last. Unknown to most of us, the men of the place where the woman was killed in our tribe, skulked through the "bush" far down into Kiti, and on the 29th of May killed a woman. On the very next day the Kiti tribe killed a man of this tribe. Thus ends our peace; and it is thus, perhaps, that all our peace efforts will end, till the fear of God shall take possession of Bonabe. Neither party considers itself "square" when the other does. There is always one more death to avenge, on one side or the other; and, in sober truth, one tribe is as nearly right in its reckoning as the other. We shall again strive for peace, but not with our former hopes of securing any thing permanent.

5. Our King is laid in his final home. I was not present at his funeral, for he was buried almost immediately after death, as is the universal custom. Two foreigners made a very large rough box for a coffin. The body was first envel oped in a large mat, and then placed in the box. There were buried with the body several red blankets, five red flannel shirts, two pistols, several muskets, a large number of pipes, several hundred heads of tobacco, with hatchets, axes, belts, bead ornaments, &c. &c. Several cannon were fired, with very many scattered rounds of muskets, which announced his death to the whole tribe. The wailing was tremendous at the place where he died; but there was none elsewhere. A number came from the Wanega tribe to wail; but on their return they were insulted by people of this tribe, and several shots were fired. As a token of grief there was, as usual, a general destruction of cocoanut trees and yams and dogs where he died; and there was a partial destruction where at times he had resided. The most of the King's personal property was taken possession of by various chiefs, even before his death; and his lands have since been divided among them, not by a general consultation and authoritative bestowal, as usual, but by each chief's sending his messengers to command the bringing to him of food and ava. This shows how little headship there is now left in our tribe.

Dr. Gulick describes the mode in which the new King was inducted into office. This he was the better able to do, from the opportunities which he had for observing the whole process. "I am a sort of privileged character," he says, "and enter where I please without opposition, and, therefore, I can see all the externals of their religion; though as yet I find it difficult to get from them explanations of the meanings of all their forms."

Bonabe Religion.

The subjoined paragraph is valuable, inasmuch as it throws some light upon the religious system of the people among whom our missionaries are called to labor.

My soul is always deeply stirred, on visiting that singular shoal-water area of perhaps a half square mile, covered with variously sized artificial islands, which are generally regular squares and oblongs, several of which are very sacred spots, and on which are occasionally erected substantial walls of various heights, enclosing vaults or other walls whose general plan very strikingly reminds one of structures on Strong's Island, and even of the old Hawaiian temples or heiaus. Here, beneath the overhanging shades of breadfruit, mango, and cocoanut, the deluded ones sit before the tombs of their more important ancestors, or before stones supposed in some other way to be intimately connected with them, offering their simple gifts and their misdirected prayers! The mass of the people consider themselves in no direct way interested in such ceremonies, and scarce ever attend them, but leave all to the priests, who perform the rites with a careless irreverence that fully assures one that they think not of Him who looks on their polluted hearts. They make no approaches to idol-worship. The spots they visit, and the stones where they offer their various gifts, are only considered the places where communication is to be had with the desired spirits. Theirs is heathenism in one of its most spiritual forms; we, therefore, have comparatively little difficulty in teaching them God's spirituality; and I think also that we have much less difficulty than many mission-

aries in teaching the propriety and necessity of spiritual worship. Yet, to counterpoise this advantage, we have the comparative indifference and lifelessness with which they regard even their own religious system.

Thought Awakened.

Our young brother recurs to the topic presented in the first of these extracts, with additional reasons for his satisfaction and hopefulness.

24. At times I can scarcely believe my own senses, in respect to the interest that is now frequently shown in my religious teachings, so different is it from all our past experience. It is doubtless true that the motives of the people are not all of the purest or most spiritual character. Yet we rejoice, as few can. When I approach the two places where I am expected, my soul is subdued and thrilled to see even a few issuing from their houses in their best apparel, and moving to the house of prayer. Our discussions are often highly interesting, and show the activity of their minds.

One man says that he has ceased praying to Bonabe spirits; and he professes to pray to God, morning and evening. He has more than once been anxious to know whether it was sufficient to pray to God and to Christ, and whether it would not be well also to pray to Adam and Eve! Though I endeavor to impress upon him that forgiveness of sin and spiritual blessings are to be chiefly sought from God, he is, as might be expected, at times more solicitous about things seen, and has strong hopes that by praying to God he and his may escape sickness and death; to lessen these hopes quite disappoints him. On the occasion of a shower which prevented me from visiting him, he asked why I did not pray against it, and why my prayers were not answered. Another man, who manifests much interest, had a stroke of the palsy several years since; and, on hearing of the miracles wrought by Christ, he hoped that prayers to Christ would heal his disease.

On the 10th instant, while engaged in one of my services, a young man shot himself dead in a neighboring house. Only about fifteen minutes before, he had been with us, dressed in all his finery. No reason could be discovered for the act; and I spoke of it as the prompting of some evil spirit. After I left, this divided them, some thinking it best to propitiate the spirit of evil, lest he should put thoughts of mischief into others; while some insisted that it was better to pray to God to restrain such spirits.

Our national Anniversary.

The readers of the Herald may be pleased to see an extract of a different sort.

July 4. Mr. and Mrs. Doane being with us this week, we wished to celebrate "the day" more than is our usual habit, and were glad to make it an occasion of drawing a few people together. Between thirty and forty attended. Mr. Doane addressed them very appropriately, though in an informal manner; after which Mr. and Mrs. Doane, and Mrs. Gulick, accompanied by the melodeon, sang for an hour and a half such pieces as "The Newfoundland dog," "Do they miss me at home?" "Pilgrims and wanderers," "America." We then distributed among them slices of pine apple, (a fruit but recently introduced,) with about sixty sticks of sugar cane. The effect was happy, I think; and we may hope that truth thus sowed, in season and out of season, and beside all waters, may yet bear much fruit.

A Contrast.

Dr. Gulick introduces us to two men of influence and authority in his tribe. We may hereafter know them intimately.

August 6. I have had a call from the Wajai, the second chief of our tribe in the "monjap" order. He is the man of whom I wrote so favorably in the Herald for June, 1854, which prompts me to say more of him. His rise in rank has been very rapid since the small-pox was here; but he is the same modest, unpretending person whom I first knew in 1853. His residence is now at Owa, eight or ten miles north of this. Of late he has been quite ill there; and the "turaba," or reading of peculiarly folded leaves, convinced him that it was the "spirits" of Owa that caused it. He, therefore, came to Takaiu, a place near me, to escape them; and, to make the matter surer, he sent also for me. By my medication he has now recovered; though the priests no doubt assume to themselves nearly the whole credit.

He spent half a day with us. We spread him an extra mat near the door, which he preferred to a chair. He brought us a few young cocoa-nuts, with three or four fresh fish taken from persons fishing near by. I presented him with ten sticks of cane and a pine apple, which will show the scale on

which things are done here. After attending to his medical necessities, we fell into a long conversation about religious matters, in the course of which I "expounded unto him the way of God more perfectly" than I have before been able to do. There was with him an old mummy of a priest, with a leathern face, who could pull the corners of his mouth almost to his eyes, and could wink so as almost to obliterate the space between the hair of his head and his eye-brows. A Bonabe priest can usually be detected by some peculiar power in contorting the muscles of the face, by an expressionless countenance, and by a keenly cunning, half-closed eye, which is almost lost under the corrugated brow. I asked many questions, pumped hard, and at last moved them to tell me the names of several of their spirits, of whom they are usually loth to tell us much, their names being so sacred. At dinner time, to our great surprise, the chief was so modest, that he would not take a seat at the table with us!

29. In contrast with the above, I must to-day record the visit of the Norch, the fourth chief of the "monjap" order. He strutted up to our door, dressed in a flaming red flannel shirt, and a cocoanut-leaf skirt, with an umbrella over his head, attended by three youths, one a native of the Sandwich Islands. He often wears an old, high-crowned, narrow-brimmed, fur hat, with a ribbon of red flannel; but he was to-day without it. He was partially intoxicated with fermented sap of the cocoa-nut tree. He returned my salutation of "Good morning" in swaggering English. Instead of taking the seat to which I pointed, he took a chair nearer the centre of the room, and threw his arms over the back to appear especially at ease. He preferred talking in broken English. He told of his having been, in his youth, drifted in a canoe, with six associates, to what must have been the Hogolen group, where he remained five years, and learned that language, very many of whose words resemble those of Bonabe. He is a bloody man, and is disliked and feared by ship-masters. In his unthinking talkativeness, he repeated one of their forms of prayer over a cup of ava or joko, a thing he will not do when sober. He insisted that one of their spirits was identical with God, and another with Christ, and told of a revelation recently made by them through a priestess on the island of Mantabeda, that a hurricane would soon desolate Bonabe. Should this man be converted, his force of character would be valuable to our cause.

A White Man's Home.

The kind of civilization which foreigners carry to the islands of the Pacific, may be inferred in part from the subjoined paragraphs.

September 1. Yesterday I went in a canoe, with a Malay and two Bonabe boys, to procure some mats of a white man. He had gone, however, to Rono Kiti; but his native wife cooked for me what the natives call an "iron pot," namely, a stew of chicken and bread-fruit. She seasoned it highly; so that I was soon as warm as if I had had a dry jacket, which I had not.

In this hermit's house I found a Bible, Pilgrim's Progress, Channing's Works, Zimmerman on Solitude, Dr. Hawes's Sermon before the Board, with several novels and Putnam's Monthly for January, 1854. The house was entirely native, about twelve feet by nine, elevated four feet on a solid foundation of stones. There were two rooms, one just wide enough for a bed and a trunk, the other occupied by a trunk, a board used as a seat, a lounge elevated on two boxes, and a rough table in one corner, on which were two or three dishes, with a spoon or two, and beneath which stood an iron pot and a small box of blacksmithing tools, used by the owner in mending muskets, or making jewsharps and fish-hooks for the natives. His years are spent in reading and idleness, with an occasional trip to Kiti to trade with ships, and a little tinkering to provide himself with native food.

Recent Intelligence.

SYRIA.—Mrs. Aiken died at Homs on the 20th of June. A letter from Mr. Bliss, announcing the sad event, will be found in the Journal of Missions.

CESAREA.—Mr. Ball wrote, under date of June 13, that the publication of the new firman at Cesarea had not advanced the interests of Protestantism. "The people were not prepared for it." "Moslem fanaticism has begun to burn afresh." He adds, however, "We will not fear. He who is for us, is greater than they who are against us." Our brethren had previously found some instances of friendliness and inquiry among the Mohammedans, which could not fail to encourage them. The Lord knoweth his own.

BAGHCHEJÛK.—A letter of Mr. Parsons, dated June 13, has the following paragraph:

The view of the work here, presented by Mr. Everett in his last letter, holds true to the present time. Making allowance for the absence of a large number on account of their summer occupations, there is the same attendance upon the public services, the same wakeful attention to the preached gospel; in a word, there are the same indications of the presence of the Holy Spirit. We hear the question, "What shall I do to be saved." We see the evidences of deep conviction of sin, of repentance and faith. Since I commenced this letter, the deacon of the church has related to me a conversation which he had this morning with a person of extensive means and influence. This man called him into his vineyard, and told him that for some time he had been convinced that the truth was with the Protestants; that he belonged to a company of not less than thirty, who have the same convictions, but have mutually resolved to abide by the old church in hope of its reformation. But as for himself, he said, he was in trouble; he had no peace; he could not sleep at night, or work by day. He must now say to his companions, "You must go with me, or we must separate." The deacon said he manifested a great deal of feeling, and that he talked with him two hours, and left him resolved to cast himself upon the Lord, assured that in him he should find pardon and peace. His wife is in the same state of mind. Of this class there are many. Of those who are intellectually convinced that the truth is with the Protestants, there seems to be no end. The deacon assures me that there are as many as seven or eight hundred, who are seriously inquiring after the right way. Of this number many are females, who are learning to read, so that they may examine the Scriptures for themselves.

It is a hopeful sign that the Armenian priesthood appear to be much cast down. They now confine themselves, Mr. Parsons says, to efforts designed to keep their people from the Protestant services, having despaired of securing the return of any who have become hearers of the Word.

SATARA.—On the 3d of June, Mrs. Munger was called away to a higher service. "She died, as she had lived, a gentle, loving, happy disciple of Jesus."

CEYLON.—From a recent communication of Mr. Spaulding, it appears that three persons were received into the Oodooville church in November, two of them being Susan J. H. Gautier and Hannah Ford. In January thirteen others were admitted to the same privilege. Among them were Mary S. Dwight Bevier, Mary Graydon, Harriet D. Payson, A. Mary Whiton Adams, Anne Young, Anna T. J. Bullard, Elizabeth King, Maria N. Clay, Mary A. M. Raymond, Eliza S. Newell. Mr. Spaulding also says: "The work of the Spirit in our boarding school, which was so interesting last term, has not, I trust, entirely ceased." Having given the statistics of six schools under his care, he says: "These schools are somewhat encouraging, on the whole. The pupils make commendable progress in their studies. All are formed into Bible and catechetical classes, and taught at the station, or in their village schoolhouses, twice each week. Some have formed a child's resolution to be Christians."

Dr. Green says that seven hundred and fifty-four patients were attended at the dispensary, during the six months ending with April 1, 1856. Medicine is furnished gratuitously only to the "poverty-stricken," who are less perhaps than one-fourth of the whole number of applicants. The medical class of eight have completed the study of anatomy and physiology.

FUH-CHAU.—The following extract from a letter of Mr. Peet, dated April 14, should be read in connection with the one of March 24, which will be found in this number of the Herald.

The state of things at the western gate continues interesting. The attendance there is large, and the people seem disposed to treat the subject of Christianity with a good degree of consideration and seriousness. Three men have expressed a wish to receive baptism. Such a thing, five years ago, would have caused "no small stir" in this city; probably it would have excited persecution.

The Mandarin, called by us "Prefect," decided a few days since that the room rented by us outside of the eastern wall of the city, mentioned in my letter of March 24, is properly ours; that the villagers have no right to interfere to nail up the room; and that he will punish them, if they do so. The place is called "Water Gate." It is the third most important entrance into the city. Indeed, it is considered "the key of the city," on account of the water which at that point enters Fuhchau from the river, by means of canals. It is the largest of the suburbs, except Nantai, and contains a population of ten or twenty thousand. This victory, we may hope, will have a favorable effect towards securing for us a quiet possession of the room already rented in the city.

In the subjoined paragraph, written on the 14th of April, Mr. Baldwin describes an occurrence of very great interest to our brethren at Fuhchau.

Our schools, teachers, servants, and most of our missionary brethren, as also those of the other missions, assembled to witness the baptism of the individual so often mentioned in our mission reports as the teacher

of Mr. Doolittle's boys' school. He had been along time on trial, and gave good evidence of piety. All the members of our mission took part in the exercises of the occasion, one conducting the introductory exercises, another preaching, a third administering the rite of baptism, the fourth administering the Lord's supper and closing with the benediction. The novelty of the scene fixed the attention of the congregation; and it is our fervent prayer that abiding impressions may be made. It was a happy day for our mission; and, if the individual is a true penitent, angels rejoiced over him. We have made a beginning in the name of the Lord of all grace and salvation; and I beg all who read these lines to fall upon their knees before God, and entreat him to help us in our great work. This is the first baptism of a native convert in this city. A Fuh-chau youth, named Akkaw, now in the United States, was baptized at Hong-kong two or three years ago.

Mr. Cummings died, suddenly and unexpectedly, at New Ipswich, New Hampshire, on the 12th of August. This melancholy event will be a severe trial to the mission.

GABOON.—Mr. Walker says the school at Baraka is doing much better than he anticipated. He opens it in the morning himself; and he teaches the more advanced pupils. He is devoting a part of his time to the translation of the Bible.

Home Proceedings.

THE MISSIONARY SHIP.

Appeal to Children and Youth.

THE Sandwich Islands are now Christian. But westward of them, in the great Pacific, lie thousands of other islands, still filled with heathen. Many of the christianized Sandwich Islanders are willing to accompany missionaries for carrying them the gospel. These heathen islands are called *Micronesia*. They are scattered over a space nearly as large as the whole of the United States. There should be no longer delay in sending the gospel to Micronesia. But how shall missionaries go to them? Few ships visit these barbarous islands. If the American Board would send them the gospel, it must own a vessel for this purpose. The missionaries at the Sandwich Islands, and the few that are in Micronesia, urge the Board to send such a vessel. After many inquiries, the Prudential Committee have resolved to build a vessel of one hundred and fifty tons, having two masts, and the necessary cabins, and room for supplies. The vessel for so distant a service must be built of good materials, and in the best manner. She must be coppered, to protect her from the destructive worms of those seas, and must have the best of rigging and sails; and a pious commander must be sought to take charge of her. The vessel can be built, fitted out, and sent to the Sandwich Islands, for twelve thousand dollars. She is to be called the "*Morning Star.*"

Will the children and youth, operating through the American Board, furnish the money for this vessel? Will they make an effort, without much delay, and raise the twelve thousand dollars? The vessel should go round Cape Horn as soon as January, when is the southern summer, and must, therefore, be commenced at once. The sum just mentioned will put the vessel at the Sandwich Islands, all ready for service. After that, the native Hawaiian Christians will help you to keep her in repair, and in active employment.

Here is an object, Children and Youth, which you can well understand. It is to provide a missionary ship for sending missionaries and the gospel to innumerable islands in the far west of the Pacific Ocean. We do not doubt you can raise this sum. Twelve years ago, the London Missionary Society procured a ship twice as large as this, for sending the gospel to the islands in the South Pacific; and they called her the "John Williams," after the well-known missionary. That ship cost thirty thousand dollars; and one united, joyful effort of the children in the churches and congregations which support that noble Society, raised the money. Since then, the children have twice raised a greater sum than is asked of you, to refit the John Williams, and keep her in service. What an interest must the thousands of children, who built and sustain that ship, have taken in all her numerous voyages, and in her great usefulness! And what an interest will you feel in the voyages and adventures of the Morning Star, as she visits the remote islands of Micronesia, like an angel of mercy, and erects upon them, one after another, the peaceful and holy standard of the gospel!

Children and Youth, we shall lay the keel of this vessel, and build her, and send her forth, in the full confidence that you will respond speedily and generously to this appeal.

A separate account will be opened for the Morning Star, and all the receipts for this object will be duly acknowledged both in the Missionary Herald and the Journal of Missions. We trust that not only every Sabbath school, but every child and youth in all our congregations, will be anxious to bear a part in this noble enterprise. Some perhaps may be able to give a plank, or a spar, or a piece of timber; some a bolt, a peg, a nail, or a screw; others a strand in the cable, a thread in the canvas, or an ounce of the anchor. When finished and ready for sea, she cannot fail to be a very interesting and beautiful object, because built by so many thousands of beloved children and youth, for such a noble purpose. And when she goes down the Atlantic, doubles Cape Horn, and bears away, on her errand of mercy, for the Isles of the Pacific, how many interested thoughts will follow her!

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
- Alfred, Cong. so. 40 00
- Cumberland, do. 55,09; three chil. 75c.; 55 84
- Minot, m. c. 25; s. s. 12; 37 00
- North Bridgton, Ch. 3 00
- North Yarmouth, Cong. so. 15,27; gent. 13,50; la. 31,63; m. c. 14,38; 74 78
- Portland, High st. ch. 19,32; 2d par. Mrs. D. 5; 24 32—234 94

Kennebec co. Conf. of chs. B. Nason, Tr.
- Hallowell, Mr. Skeele's ch. 36 00
- Winslow, m. c. 11 00—47 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Alna, Cong. ch. m. c. 5; Miss N. 10; 15 00
- Bath, Central ch. 152 00
- N. Edgecomb, Cong. ch. and so. 10 00
- Phipsburg, Cong. ch. and so. 23 00—200 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st par. ch. and so. 75; s. s. 60; Central ch. and so. 85; Hammond st. ch. 50; 270 00
- Blanchard, J. A. P. 5 00
- Brewer, Cong. s. s. 43 00
- Ellsworth, do. 20 00
- Garland, Cong. ch. and so. 10 00
- Hampden, do. to cons. Rev. JAVAN K. MASON, of Hampden, and Rev. CROSBY H. WHEELER, of Warren, H. M. 100 00—448 00

York co. conf. of chs. Rev. G. W. Cressey, Tr.
- Wells, 1st cong. ch. and so. 62,80; m. c. 40; 2d do. 6; 108 80

1,038 74

Machias, A friend, 13; Prospect, cong. ch. 6,50; s. s. 3,50; 23 00

1,061 74

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.
- Keene, Cong. ch. m. c. 5 10

Grafton co. Aux. So. W. W. Russell, Tr.
- Littleton, Cong. ch. and so. 14,81; m. c. 15,40; s. s. for sch. at Madura, 3,79: 34 00
- Plymouth, Cong. so. m. c. 34 00
- W. Lebanon, Cong. ch. and so. 100 00—168 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Hillsboro' Centre, Cong. ch. and so. 12 00
- Lyndeboro', do. 68 04
- Manchester, 1st do. to cons. WILLIAM HARTSHORN an H. M. 152 76
- Peterboro', Cong. ch. and so. 4 50
- So. Merrimack, A friend, 3 00—240 30

Merrimack co. Aux. So. G. Hutchins, Tr.
- Pembroke, Cong. so. 12; m. c. 7,86; chil. 5,17; 25 03
- Warren, F. E. 5 00
- W. Boscawen, 38 56—68 59

Rockingham co. Conf. of chs. F. Grant, Tr.
- Auburn, Cong. ch. 7 00

Strafford Conf. of chs. E. J. Lane, Tr.
- Meredith Bridge, Cong. ch. and so. 43 25
- Sanbornton, Coll. 27 38
- Wakefield, Ch. and so. 14 00—84 63

573 62

A friend, 200; Lancaster, evan. ch. 14; 214 00

787 62

Legacies.—Campton, JOHN CHANDLER, by Mrs. Jane Chandler, Ex'x, wh. cons. him an H. M. 100; Nashua, Mrs. Rebecca P. Lane, by J. A. Wheat, Tr. 391,70; Windham, Rev. Samuel Harris, by W. C. Harris, 30; 521 70

1,309 32

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- Hardwick, L. H. Delano, wh. cons. Mrs. LAURA E. LORD an H. M. 100 00
- St. Johnsbury, Friends, 150; South cong. ch. and so. m. c. 54,20; 204 20—322 20

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Burlington, Mrs. E. W. Buell, 135 00

Franklin co. Aux. So. C. F. Safford, Tr.
- Sheldon, Cong. ch. and so. 16 42

Orange co. Aux. So. L. Bacon, Tr.
- Chelsea, Cong. ch. and so. 22 22
- Vershire, do. 5 00—27 22

Rutland co. Aux. So. J. Barrett, Tr.
- Rutland, m. c. 15 50
- Sudbury, coll. 4 50—20 00

Washington co. Aux. So. G. W. Scott, Tr.
- Barre, A friend to cons. Rev. A. ROYCE an H. M. 50 00
- Montpelier, m. c. 17,50; la. 35,86; 53 36
- Waterbury, m. c. 16 35
- Waitsfield, Cong. ch. and so. 23,87; m. c. and s. s. 17,13; 41 00
- Worcester, Cong. ch. and so. 13 50—174 21

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Cong. ch. m. c. 38 00
- Dummerston, do. 35 55
- Putney, do. 52,76; s. s. 5,64; 58 40—131 95

Windsor co. Aux. So. J. Steele, Tr.
- Chester, Cong. ch. 75 00
- Queechee, do. 20 00
- Sharon, do. 20 63
- Windsor, Cong. ch. and so. gent. 53,55; la. 45,32; m. c. 108,61; to cons. EPHRAIM CLEVELAND, of Windsor, and ORMOND DUTTON, of Boston, H. M. 207 48—323 11

1,150 11

Bennington, A mem. of 1st cong. ch. 5; Lunenburg, m. c. 6; 11 00

1,161 11

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- East Taunton, Cong. ch. and so. 5 00
- Harwich, do. m. c. 19 00—24 00

Berkshire co. Aux. So. H. G. Davis, Tr.
Hinsdale, 1st cong. ch. and so. 126; m. c. 40; 166 00
Lenox, Cong. ch. and so. 64,63; m. c. 61,78; 126 41
New Marlboro', 1st cong. ch. and so. 25 00
Pittsfield, South cong. ch. and so. m. c. 66 46
Stockbridge, Cong. ch. 73,30; m. c. 35; 108 30
Williamstown, Williams College, 160 75—652 92
Boston, S. A. Danforth, Agent,
(Of wh. fr. Penitent Fem. Refuge, 12,) 2,550 79
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5,949 18

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6,922 12

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4,886 77

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1,754 84

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1,914 84

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501 41
Legacies.—Jaffna, Ceylon, Rev. G. Apthorp, 21 00

522 41

Donations received in July, 23,916 01
Legacies, 10,267 89

$34,183 90

☞ **TOTAL from August 1st to July 31st,** $299,216 58

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $721 70

THE

MISSIONARY HERALD.

VOL. LII. OCTOBER, 1856. No. 10.

American Board of Commissioners for Foreign Missions.

Marash.

LETTER FROM MR. PERKINS, JULY 11, 1856.

THE statements of this communication will be read with much interest, showing, as they do, that notwithstanding all their trials, the brethren at Marash have much to cheer them in their work. Mr. Perkins mentions that they had recently been favored by "a pleasant and profitable visit from Dr. and Mrs. Pratt of Aintab," who spent the Sabbath with them, not resting, but helping them in their work.

Church Officers Elected.

The first business was to complete the organization of the church, by electing deacons and helpers, who, in addition to other duties, should assist in judging in regard to the fitness of candidates for church-membership. Two conferences were held with a few of the principal members of the church, and the importance of having such officers, their duties and the necessary qualifications were spoken of, in order to lead to harmonious action and a proper selection. Afterwards, the members of the church assembled in our dining-room, and after listening to an explanation of the articles in the constitution of the church relating to the appointment of these officers and to their duties, they elected, as deacons, Roob Oghloo Hohannes, (brother of our excellent head-man,) and Guluz Hohannes; and as helpers, Roob Oghloo Sarkis, (head of the nation,) and Orchan Bedros. These are most excellent men, a great help and comfort to us. A few such men have been raised up in several places in this land, who are truly pillars in the churches. We have in them good evidence of the reality and power of the spiritual work which is going on. Our faithful, calm, earnest head-man was, at Dr. Pratt's visit two and a half years since, a noisy, active Protestant, but not a Christian. The first deacon elect, now laboring as colporter at Albustan, was formerly addicted to drinking raki, but is now a warm-hearted Christian, having very humble views of himself, but highly esteemed by all who know him. He seems to be one of that small number of Christians who have fully consecrated all they have to Christ.

Candidates for Church-Membership.

Tomas and Sarkis gave us the names of twenty-three men whom they thought worthy of being examined for admission to the church. Many of these, however, did not present themselves, preferring to take more time for consideration and self-examination before making a public profession. We examined only thirteen, of whom seven were women. One woman and three men were received. Another woman appeared very well, but she has not yet subdued the spirit of anger. In the course of these examinations, we who have had little experience in such work saw more clearly than before how much these people need

instruction. The men are very ignorant, the women exceedingly so, many of them knowing scarcely anything. They need instruction on every doctrine and every duty, from the beginning of the Bible to the end of it. Many of them are very ready to listen; we feel that it is a privilege to teach them, and long for a free use of the language, that we may speak clearly the simple truth.

Admissions—Increased Congregation.

The last Sabbath in June "was a high day" with us. In the morning, the accepted candidates and the members of the church assembled in our dining-room, to hear the confession and covenant read and explained, clause by clause. At the forenoon service, five or six children were baptized, some remarks being made in regard to the ordinance, and the covenant into which the parents enter being explained anew to them. After the sermon, several passages relating to the appointment of deacons were read and commented on, and the second deacon elect was ordained, with prayer and the laying on of hands.

As it had become known that these services were to take place, provision had been made for a larger audience than usual; but the number present surpassed our expectations. We have estimated (by counting as well as we could) our largest congregations in the usual place of worship, at about two hundred and twenty. On this Sabbath the place was crowded to the door with men and boys, who must have numbered two hundred and twenty-five, and perhaps two hundred and fifty. Adjoining this room, and elevated a few feet above the floor, is a flat roof, over which our traveling tent was spread. Here about seventy-five women sat; and perhaps fifty more, with many noisy children, occupied a part of an adjoining house, which had been added to the usual room by removing a partition of boards. The whole congregation probably numbered between three hundred and fifty and three hundred and seventy-five. At Mr. Schneider's visit, last November, the largest congregation was about two hundred, and at Dr. Pratt's visit, two years and a half ago, sixty. This shows very cheering progress.

In the afternoon, after a sermon on Luke xiv. 27, the woman and three men who had been received, made a public profession, and the Lord's Supper was administered. The number of the congregation was perhaps a little less than in the forenoon, but at both services many who had not been present before listened with great attention. The simplicity of all the services, and their conformity to the Scriptures, and the truth which was clearly presented, must have made a good impression on many. As a part of the result, a number have already declared themselves Protestants. The labors of the day, and the burden of those of the week, came upon Dr. Pratt, on account of his knowledge of the language; and many came to him every day for medicine or medical advice. If he had brought his medicines with him, he would have found it very difficult to do any spiritual work. Mrs. Pratt had three meetings with the women, besides making many calls, and conversing with many who came for medicine, often in groups.

Other Indications of Progress.

We have other evidence besides the facts given above, that the leaven is working here. There are in Marash six Armenian churches. About two months ago, the congregations belonging to two or three of them demanded of their priests that the Turkish Testament should be read in their churches, instead of the ancient Armenian, which is not understood. They said, "Is not the Testament ours? We wish to understand it." Numbers threatened to become Protestants, if the demand should not be complied with. The priests, fearing that the threat would be fulfilled, decided to permit the reading of the Testament in Turkish, in three of the churches, on the Sabbath, and the practice has continued till the present time.

A woman who has recently become a Protestant, has made the first contribution for building a church edifice. The gift consists of two gold ornaments, worth five or six dollars each, bearing the image of "Mary and the child." If American Christians would imitate this example, and contribute their useless ornaments, how quickly would the needed churches be built! We have made arrangements for enlarging our present place of worship, without much expense to the Board. The owner of the house has recently expressed a desire to have it enlarged, though unable to do it himself at present. We are to advance two thousand piasters, which responsible men promise to return to us, when, a church having been built, we shall leave the

house; and if a larger sum is needed for enlarging they will provide it. They take hold of the work with a very commendable spirit.

Other Places.

The first of the following paragraphs will be read with peculiar interest by those who remember the trouble made at Marash by the "half-savage Zeitoonites," and others, in October of last year; an account of which appeared in the Herald for March. Some, even of that people, seem to be feeling the force of the truth.

Last Sabbath two Hajinlees and six Zeitoonites were in this city, with whom the brethren conversed about the truth, and some of whom attended the services at our place of worship. Two of the Zeitoonites are "Nicodemuses," and another is said to be a Protestant in heart, and prays much that a good and powerful government may be established over Zeitoon, so that it may be possible to profess the truth there, and live. The truth is evidently gaining an entrance slowly into that city, and also into Hajin, which has three thousand Armenian houses, we are told. The latter city has intercourse with Cesarea and Adana, as well as with Marash. It is subject to the independent and powerful Kozan Oghloo, rather than to the Porte; and there, as well as at Zeitoon, there will probably be bitter persecution for the truth's sake when the work becomes manifest, unless a good government should be first established.

Our second deacon elect went to Albustan about two months ago, to instruct the little band of Protestants, who had been searching in the Gospels for Melchisedek and could not find him. Sixteen had signed their names to the letter desiring a colporter. The Pasha wrote a letter to the Governor of Adana, requiring him to prevent persecution; and he, calling the chief men of the Armenians, commanded them to permit no injuries or insults to our helper and the Protestants, and laid the responsibility upon them. Many come to converse about the truth, and a few assemble for worship on the Sabbath. Hohannes has high hopes for the winter, when the people will not go out of the city to work. Some of the young men say that they will become Protestants when they have secured by marriage the girls that have been promised them. It is said that there will be many marriages in Albustan during the next few months!

Smyrna.

LETTER FROM MR. LADD, JULY 3, 1856.

WHILE the recent concessions of the Sublime Porte, in favor of religious freedom, must have given great satisfaction to the friends of the Board, it is presumed that very few expected the new hatti sherif to be duly regarded by Turkish officials in all cases. Indeed, violations of it, under various pretences, must have been anticipated. Years must elapse before the principle of toleration, as it is understood in this country, can be considered as fully recognized and established in the Ottoman empire; and it may be that unexpected changes will precede such a consummation.

A Greek Protestant.

In the present letter, Mr. Ladd describes a case of injustice and oppression, which will excite the profound regret of all who are particularly interested in the progress of events in the East. His narrative is as follows:

Yani Sava, a Greek Protestant of Magnesia, is the subject of a painful persecution. He is a respectable man, about thirty-five years of age, and has a wife, also a Protestant, with one small child. He is of a wealthy and very respectable family, and is rich himself in lands and flocks of sheep. A little more than two years ago, he and a younger brother professed Protestantism, they being the only Greek Protestants of Magnesia, and for a year past the only Protestant family residing there. If these lines should fall under the eye of Rev. A. C. Thompson, he will at once remember this younger brother, and how cordially we, with our company, were made to share the hospitalities of the family last year, when on our way from Thyatira to this place. The older brother was then absent from home. From the time that Sava became a Protestant, being a man of much personal influence, he has been a particular object of hatred on the part of the Greek Bishop and primates of Magnesia. They have heretofore twice endeavored to persecute him, through the aid of the Turkish authorities; and both times, the case being referred to Ismael Pasha of this place, as Magnesia belongs to this pashalik, the English Consul gave him his assistance; and thus the iniquitous schemes of his persecutors did not succeed. Let it be observed also that then a request was made by them, that he might be banished from Magnesia.

His Arrest.

In the latter part of April, however, at the time of the Greek Easter, a more favorable opportunity occurred for these persecutors to accomplish their designs. At that season, not only at Magnesia, but in almost every place where both Greeks and Turks reside, there is more or less fear among the Greeks that the Turks will rise and put them to death. This feeling was very great at Thyatira this year, where I was then residing. There was more of it than usual among the Greeks of Magnesia; and they sent officially to Söileman Pasha of this place, to take measures to protect them from the apprehended danger. The Pasha immediately sent a Turk in his service to Magnesia, to investigate the matter and report. When this Turk arrived there, he found no misdemeanor to report, no disturbance, no improper gatherings, no threatenings even, nothing but fear on the part of the Greeks.

But an opportunity now presented itself to Sava's enemies to accuse him; and it so happened that two respectable Turks of Magnesia had powerful enemies among the leading members of the Turkish community, who sought an opportunity to drive them from the place. While the man sent by the Pasha was still at Magnesia, to make investigation, the primates of the Greeks and of the Turks combined together to accuse the two Turks and Sava, as disturbers of the people; and they persuaded the Pasha's man, undoubtedly by the influence of gold, to write to the Pasha that he had found three men, who were disturbers, and that his interference in the case was necessary. The Pasha immediately went to Magnesia, with a company of soldiers, and stopped at the house of one of the principal enemies, both of the two Turks and of Sava. There he had an interview with the chief actors in this affair; and we have reliable information that he then received a thousand Turkish sovereigns, equal to about four thousand and three hundred dollars, probably mostly given by rich Turks, in order to increase his zeal in accomplishing their purposes. The next day the two Turks were arrested, and after a sham examination were confined, until Sava also could be secured. He was away from home a short distance, attending to the sale of some of his sheep. The Pasha's men, after having kept a lookout for him about two days, learned where he was, and went and took him, and brought him before the Pasha, who had the Governor's Council assembled, waiting for his arrival; being composed of Greeks, Turks, and Armenians. The horses on which the criminals were to be carried to Smyrna, were all in readiness.

His Trial.

When Sava was brought into the Pasha's presence, the latter said, "Why do you not attend to your own business, and not meddle with political matters?" Our friend replied that he did attend to his own business. The Pasha then inquired of the Greek Bishop what accusation he had against the prisoner. The Bishop not answering immediately, a Greek primate, sitting by his side, excused the Bishop's silence by saying that the prisoner had left the Greek church, and, therefore, it did not devolve particularly upon the Bishop to state his accusation. The Pasha then inquired of the Turkish members of the council whether they knew the prisoner; and one answered that they did not know him very well, but they had heard that he was a bad man. Then an Armenian said to the Pasha, "I entreat your Excellency to send this man into exile; and if there is sin in it, let it be upon me and my children." No act that Sava had done, no word that he had spoken, were even attempted to be proved against him. The Pasha then said to his men, "Take this infidel, and put the heaviest irons upon him;" which was done. This was all the trial which Sava had. The three prisoners were immediately put upon the waiting horses in irons, and sent off to Smyrna.

Thanks rendered to the Pasha.

The Pasha himself still remained at Magnesia a day or two; and, in the mean time, the Greek Bishop and primates gave him a paper, expressing their warmest thanks that he had delivered their place "from three mischievous men;" to which document they procured the signatures of a great number of Greeks, with some of the principal Armenians and Jews; while all the people of the place who know any thing about them, are fully convinced of their innocence. This is a peculiar and significant fact pertaining to this affair. None of the Greeks even of Magnesia, believe Sava to be guilty; but they understand that it is a case of persecution. In order, therefore, to explain how these signa-

tures were procured, it is necessary to say that at Magnesia, as well as at almost every town and village in this part of Turkey, there exists an aristocratic party, who rule the community where they reside. Sometimes in the smaller villages, a single wealthy person, Turk or Christian, forms this party, and rules the whole village. In different places, a greater or less number of persons, Turks or Christians, or both together, compose the party, according to the population of each particular place. This is a very striking feature of the present administration of the Turkish government.

At Magnesia this party is composed of the primates of the principal communities residing there, Turks, Greeks, and Armenians, who usually have the Governor of the place in their interest, and thus rule over the people very much as they please. All stand in fear of them. No one dares oppose any of their measures, or testify in court against any one of them; and they can procure as many false witnesses as they choose, in order to accomplish any of their nefarious designs. The Greeks, therefore, having prepared their document, called to the Bishop's residence whatever Greek they wished to have sign it; and not one thus called dared refuse to put his name to it. And when they presented it to Jews or Armenians for their signature, not one would refuse to sign it; for to do so would be to oppose the aristocratic party, which would be sure to call down vengeance upon his head. The Governor's council also gave two papers to the Pasha, the one stating generally that the two Turks had been found by them to be bad men, the other making the same statement respecting Sava. The Pasha afterwards requested that the three persons might be put together in one paper, in order to make it appear at Constantinople that Sava's case was not one of persecution; and the papers were changed accordingly.

Treatment of the Prisoners.

The second day after the arrival of the prisoners in Smyrna, the English Consul procured their release from their chains, and their removal to more comfortable apartments than they at first occupied. Finally, day before yesterday, after being imprisoned here sixty-seven days, these three men were sent together into exile to Gallipoli, on the shore of the Marmora; and the Pasha ordered that each one should appoint an agent to sell his property at Magnesia, saying that if they did not, the Governor's council at Magnesia would sell it for them. These agents, moreover, must be such men as the council approves. No doubt the enemies of the three men intend to get possession of their property themselves.

It will be supposed, of course, that efforts have been made for the deliverance of Sava from the hand of his oppressors; but at the date of this letter such efforts had been fruitless. Mr. Ladd had just heard that the Dutch Ambassador at Constantinople was taking a lively interest in the case, and that he was acting in concert with Lord Stratford de Redcliffe in relation thereto.

Baghchejuk.

LETTER FROM MR. PARSONS, JULY 12, 1856.

Accessions.

THE work at this new station appears to be greatly prospered. Mr. Parsons writes:

Since my last letter there have been such accessions to the congregation in this place as to fill the room for public worship. We feel no little anxiety about the future, lest long before a larger room can be provided many who may wish to attend will find no place. A few Sabbaths ago, on the occasion of admitting two members to the church, when Mr. Bliss preached, it was estimated that as many as one hundred and fifty were crowded into the room, and that as many more went away who could find no place. One hundred and fifty may seem to be a large number for a room 15 by 13 feet, but as there are no seats to prevent it, when the pressure is great, they sit on the floor very compactly. During the summer many leave their families, or take them with them, and go into the mountains to burn coal, or to distant fields and gardens, to return in the autumn. Of these, there are many who are either Protestants or of Protestant inclinations, and take with them their Bibles. From them there come occasionally interesting reports. One old man, past seventy, formerly a violent opposer of the truth and a blasphemer, has, away in his distant lone garden, found Christ to be precious to his soul. The deacon of the church paid him a visit and found him in tears, rejoicing that Christ had revealed himself to him and graciously called him at the eleventh hour.

One of those admitted to the church at the last communion, was a year ago among the violent opposers; one who thought he was serving God in stoning those with whom he is now in joyful happy communion.

From the ill success in so many former instances, the priests and headmen of the town now shrink from asking the suspected if they go to the Protestant service. But they were bold to ask one last week, knowing that he was in debt, and they could trouble him if he gave an undesired reply. It proved to be the turning point in the man's course. It was in the market. Not fearing the consequences, he confessed his convictions that the truth was with the "Evangelicals," though as yet he had not attended the "meetings." The crowd gathered about him and his examiners. He spread out clearly, and at length, the reasons why he could no longer remain with the old church, and why he was resolved upon joining the Protestants. He was immediately delivered over to the Zabtié to be imprisoned for debt, but was rescued by his friends, upon their paying for him, on the spot, all claims against him.

The accessions to the congregation have been mostly females, those who have been violent opposers, and the mothers, wives and sisters of those who have been for a time with us. The number who wish to learn to read, from among the females, has increased so greatly that the young teacher, of whom Mr. Everett wrote you, is unable to supply the demand for instruction. There is a young man in the congregation, having himself a family, who has become a popular instructor of this class; so that when he goes through the streets he is called aside to read a chapter and talk with a little cluster here and there; and when a few are together, they often send for him to read a chapter and a hymn.

Spreading the Truth.

At the last monthly concert, the duty of giving the gospel to the surrounding villages was presented to the church and congregation. The next morning three of the brethren, of their own accord, started off to preach the gospel in the three villages in our more immediate neighborhood. They were absent four days, and came home rejoicing in the success which had attended their labors. Where they had been formerly beaten with stones, they were received with the friendly salutations and welcomes of the country. They found attentive listeners everywhere. Only the women of our village opposed them, and they only threatened. They said, "Our husbands used to stone and whip you away, now we will do it." Some said, "Yes, we will do it now, the next time the children will do it, and afterward you will come and go as you please."

Visit to Adabazar.

On the first of August, Mr. Parsons wrote again:

I have recently made my first visit to Adabazar in company with the native preacher here. We went on Monday and returned on Saturday, and were welcomed with great cordiality. The deacon of the church received us into his house, washed our feet and set bread before us; a reception doubly refreshing after a ride of seven or eight hours in the heat of July, as expressive both of true oriental hospitality and warm Christian and brotherly love, according to the example and law of Christ. During the day we visited the brethren of the church and others, at their work. We also visited all the schools of the city. Every evening we attended meetings, of prayer and conference in different families, or of a more public character. A special meeting of the church was called to see what more could be done for the revival of the Lord's work among them, and for the spread of the truth around them. It was an interesting and solemn occasion. The regular weekly lecture for the females was also an impressive meeting. Bishop Hohannes preached from the words, "What I say unto you I say unto all, watch." The Friday evening weekly lecture was attended by many from without the Protestant community.

The school holds the first rank among Protestant schools. About half of the pupils are from the old Armenians. The order and training are excellent, and it is truly a Christian and "evangelical" school. The morning and afternoon sessions are each closed with a Bible lesson brought within the reach of the youngest, as an element of spiritual growth; and by singing and prayer by one of the pupils and the teacher.

We were very much pleased with what we saw. Bishop Hohannes, who is acquainted with the churches and schools at the capital, Rhodosto, and elsewhere, thought that, in respect to

order and attainments in the school, the style of singing, and the internal harmony and spirituality of mind in the church, they were in the first rank of the evangelical churches of Turkey. Their former and only pastor, Bishop Hohannes De Sahagyan, has left his mark upon them, his epistle of commendation, known and read of all men.

Mr. Parsons found one young man of talent and piety desirous of studying for the ministry, whom he recommended to the Principal of the Bebek seminary. The colporter assured him that in nearly every family of the Greek community there is now a New Testament in the Greco-Turkish language. He thought the preaching in the chapel should be, at least once on the Sabbath, in the Turkish language; not only for the Greeks whose language is Turkish, but for the Turks themselves. Some of the brethren informed him that the Turks were special subjects of prayer among them, "that the kindness received from them during the times of persecution might be rewarded with spiritual blessings."

Erzroom.

LETTER FROM MR. PEABODY, JUNE 14, 1856.

Formation of Another Church.

Mr. Peabody has recently made a visit to Khanoos, for the purpose of organizing a church in one of the villages in that district. He arrived at Chivermeh after a three days' journey. His account of what took place there is as follows:

The day after our arrival being the Sabbath, we early in the morning commenced examining candidates for the formation of a church. We examined them one by one, closing the examination of each with prayer. Eight persons (six men and two women, one of whom was the pastor's wife) were questioned as to their knowledge of the doctrines of the gospel and their personal piety. One of these, it was judged best should not be admitted to the church at present; another was afraid to take such a step until he was better prepared; two of the brethren were absent from their village; and one was confined to his bed by severe sickness, which, we fear, will prove fatal. We had three services, at each of which it was my privilege to address the people. It was a most solemn and interesting day. Some were deeply affected. It was good to be there, for the Lord was present. And I doubt not, he will grant his special blessing on that band of disciples.

After the organization of the church, we admitted the sick brother at his own house, (if house it might be called, which was rather a hovel, without a single comfort; but that brother *had* comfort!) I repeatedly conversed and prayed with him; and a great privilege I esteemed it. He had no fear of death. His whole trust and hope were in Christ, who was all his desire and all his salvation. His sufferings were very severe, and he longed to depart and be with the Savior; yet he was patient and submissive.

This church now consists of seven members, who, together with the two examined, who will probably soon be admitted, and the two brethren absent, one of whom returned before I left, and was examined, will make eleven members. There are also two more persons who are hopeful; and I trust that soon many will be prepared to join that little flock, who, together with those already connected with it, will, I hope, walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. I anticipate that this church will be a light shining in a dark place, beholding which many will soon say, Come, let us also walk in the light of the Lord. I have reason for such anticipation, knowing, as I do, what this little flock has long suffered for the truth's sake, when all, Armenians, Catholics, Turks, Bishops, Vartabeds, priests backed by the Governor of Khanoos and the Russian Consul here, set their faces as a flint against them, with the full determination to exterminate them. The grossest vituperations and severest threats were poured out upon them. They were beaten; they were injured in their property; and every effort was made to banish them. But notwithstanding all this, they held on the even tenor of their way, gradually extending their influence and increasing in numbers, until they form quite a community; and for some time past they have exercised a predominating influence in the village. Persecution and opposition have to a great extent ceased. Many of their bitterest enemies have become their friends.

Arabkir.

LETTER FROM MR. RICHARDSON, JULY 14, 1856.

The readers of the Herald have been apprised that Mr. Richardson was to remove from Erzroom and be associated with Mr. Pollard at

Arabkir. He left Erzroom "not without a struggle," as he "had begun to hope that the long period of disaster and uncertainty, suffered by that station, occasioned mostly by the war, was about to end; and that with the return of peace, they would find enlargement and success." To the mission, however, to whom he cheerfully left the decision, it seemed best that he should go to the more promising field at Arabkir. He started with his family, on the 21st of May, and after a tedious and perilous journey of seventeen days, arrived at his new station on the 6th of June. The present letter relates to missionary efforts among the Kuzzel-bash and the peculiarities of that singular people.

Preparation for Effort.

Two young men have been recently employed by this station to act as gospel readers, or colporters, among the Kuzzel-bash. In a circuit of a few miles in diameter about this city, there are some scores of villages inhabited by this little-known yet interesting people. The attention of Christians in America and England was first called to them about a year since, by the communications of Mr. Dunmore of Kharpoot, and Mr. Clark, recently of this station. I had been here but a few days when I was visited by one of their chief men, who professed great friendship for the truth, and repeated a desire, often expressed by them, that we should send out teachers and preachers among them. He assured us, as others have since done, that his people were ready at once to abandon their faith and become Protestants. To this step they are no doubt mainly actuated by a desire of securing protection from the severe exactions and oppressions of their rulers, the Turks. Their becoming members of the political community styled Protestant, would throw the door wide open for evangelical effort among them; and this movement they have a right to make, in accordance with the guarantees of the recent Imperial Firman. Yet as missionaries, mainly concerned for the spiritual welfare of men, we do not deem it wise to encourage such a change, testing as it would the sincerity of the government on the subject of universal toleration, and arousing, without doubt, an outbreak of Moslem bigotry, until such time at least as we are convinced that there are among them those who are sincere friends of the truth. Whenever individuals are found among them giving evidences of a saving change of heart, and desirous of baptism, it will be our duty to receive them, and do what we can to see that they are protected from their enemies, in accordance with the expressed will of the Sultan.

The time has fully come to enter, and sow the good seed, among this people. There is but one difficulty in the way, and that is the want of suitable helpers. Among the Armenians, whether Protestant or adherents of the old church, there is but now and then an individual to be found who is a good reader of Turkish; and simply to be able to read that language is all the literary qualification that suitable helpers would need at present. We hope soon to be able to employ an Armenian, who is said to be a good scholar in Turkish, who will give lessons in that language to the more advanced pupils in our schools, and to a number of others, with a view to their being fitted for this particular service among the Kuzzel-bash.

Colporters Sent.

In the meantime, finding a couple of young men in our community here, who, though imperfect readers of Turkish, might be so employed, we sent them out as already stated. They went together on foot, taking nothing with them but the Bible. We did not think it best to give them money to pay their expenses, but wished to try by experiment, and see if they would not be received, as were the seventy whom Christ sent forth under similar circumstances. After an absence of about ten days they have returned, having visited sixteen villages, and been received every where with kindness and hospitality. Since their return they have prepared, in writing, some account of their tour from which I will give an extract or two, showing the nature of their work, and the kind of reception they met with.

"First Village — Germishee. Men asked, What have you? We answered, We only have the gospel, which we read and preach. They say, Speak that we may hear. Then we read Matt. iii. 2. 'Repent ye; for the kingdom of heaven is at hand.' Upon this great subject we spoke. They all said, This is well; and one said, I saw in Stamboul (they sometimes wander away from their mountain pastures) that those who read the gospel walk according to truth. Here we staid all night and they brought us food."

At the second and third village they read and preached in the same way.

"The people said, One can say nothing against you; this is the word of God. We asked, Do you want a man to come among you and preach the gospel? They thought awhile, but did not give a perfect answer."

"Fourth Village—Karayookh. This village is large, being the residence of their chief. We went to the house of the Beg. We said, Good to you; he replied, You come with good. (The salutations.) Why do you travel? said the Beg. Bodvelly (the common appellation of missionaries in the interior) sent us to preach the gospel; and the Lord has commanded us to preach to all men, according to Mark xvi. 15. Then said the Beg, Read that we may hear. We read Matt. 7th chapter, and talked. Said the Beg, These words are good, but do you not believe in our Mohammed? We said, We know that Mohammed lived, but he was a created being, not the Creator; and we do not believe in him, because nothing is written about him in the book of God. We can only render worship to God,—it is not well to worship creatures; which we proved by reading Rev. xxii. 8, 9. The Beg sent his salams to the bodvelly, apologizing for want of leisure to write him a letter, and promising to send him a present of a lamb before many days."

A Man in the Place of God.

"We then called on a great man, in the same village, whom the people worship as God. He pretends, and the people believe, that God dwells in him, controlling his will and his actions, so that his utterances and movements are those of God. The people of that and several neighboring villages render him divine homage, imploring his pardon and protection. Their lives, they say, are in his hands. When they are sick, if it be his will they recover, or die, as the case may be. They bring him presents, and whatever he commands they perform. He dwells in a large house which they have built, and which they supply with every necessary. His predecessor died about two years ago, and the people come to his tomb and sacrifice upon it sheep and goats. They also bring presents to his wife, who still survives him, and who, as they believe, has always retained her virginity. The present incumbent, who became the habitation of divinity at the death of the former, has also a female companion. When we called on him, he exchanged salams with us, and we asked if he was a friend of the gospel. We knew that Mr. Clark had previously given him a copy of the Scriptures, which he had not retained, but given to a reader in the village. He did not answer perfectly, but said, I have no gospel. Then we said, If you please we will give you a copy, that you may read it, and preach it to your people. Will it be a sin for you to do so?' At this he became angry and threatened to beat us; and then said, Do you not know that every nation has its own worship? Go and preach to your own nation, and do not trouble us. In reply, we read Mark xvi. 15. 'Go ye into all the world, and preach the gospel to every creature.' But, said he, must all people receive your word? We replied; The word which we preach is the Lord's. We only sow, that he may give the increase. Then we preached to him that it is by Christ alone that men can be saved. We afterward arose and departed from him in love, when he commanded food to be set before us, and a place to be prepared for our lodging."

In this village, these young brethren continued three days, being well received by all, but especially by the reader to whom the pretender had given the Bible. At the other villages they visited, they were received much in the same way; the people listening to the reading of the Scriptures and giving an outward assent to the truths presented. Every where men wished to know what they were gathering, and what they wished to receive in return for the gospel which was read and preached to them. They could not understand why it was that this was bestowed upon them freely.

This experiment having been satisfactory, these young men are to continue their excursions to the same and other villages. "We trust," says Mr Richardson, "that these labors will not only prove the means of grace to these laborers themselves, establishing them in the truth, and making them skillful in the Word; but that they will do much toward removing prejudices, and preparing the way for a glorious and saving work among these rude robber-shepherds, for whom, as well as for others, Christ died, and to whom we are fully commissioned to proclaim his precious gospel."

Origin and Customs of the People.

In connection with this tour, a number of facts in relation to the origin, manners and customs of this people have

come to our knowledge. *Kuzzel-bash*, in Turkish, and in Armenian *Garmir-klookh*, signifies *Red-head*, and is a term which the Turks also apply to the Persians; for which latter nation the Kuzzel-bash profess great attachment. These facts, perhaps, indicate that this people came originally from Persia, a circumstance not altogether improbable when we consider the proximity of that country to this, and call to mind the frequent invasions from that quarter during past centuries. It is quite certain that the Kuzzel-bash are not Koords, since they do not use the Koordish language, and are very much hated by them. If they ever had a language peculiar to themselves they have entirely lost it, since they now use no language but Turkish. That they are altogether a different people from the Osmanlies, is proved by the bitter hatred which the two races entertain for each other. It is true, the Kuzzel-bash are nominal Mussulmans; but they despise the religion of their oppressors, and practice but few of its rites, and those but occasionally. If a pasha or a beg is the guest of a village, the muezzin calls the hours of prayer, otherwise his voice is not heard. The oppressions which they suffer from the dominant race are more severe than those endured by any class of the Christian subjects. In this respect they are the most abused people in Turkey. They are industrious and frugal, and with protection would become rich and prosperous; but as it is now, they are eaten up by greedy pashas and other exorbitant officials.

As a race, they are large and fine-looking; some of them presenting the noblest examples of physical development. They never shave, or in any way cut their beards; which gives a dignified air to their middle aged, and aged men. They are entirely free from the vice of drunkenness, not manufacturing or using any kind of spirits. They are not married young, as are the Armenians, (at twelve or fifteen,) yet fornication and adultery are esteemed small offences. Divorce is unknown among them, as are bigamy and polygamy. They do not eat fish, assigning as a reason that Jonah was swallowed by a whale, and thus the whole race became impure. Again, they neither eat garlick nor smoke tobacco, two articles of universal use in these countries. For this the reason given is, that every man has an angel on either shoulder, who flies away if these articles are used. They consider unclean, and spit upon those who violate this custom, as being abhorred of God, who only regards those who are presented before him by their guardian angels.

There is much to encourage hope and effort for this people. If Christians at home, and missionaries on the ground, have grace to be faithful to them, they may soon be numbered among the true and devoted followers of Christ the only Savior.

Nestorians.

LETTER FROM MR. PERKINS, MAY 30, 1856.

Visit to Tergawer.

On the 1st of May Mr. Perkins started for Tergawer to visit the bereaved family of Deacon Gewergis, the "Mountain Evangelist." He was accompanied by Yonan, teacher in the female seminary, and by Miss Rice, who desired to visit some of the pupils of the seminary belonging in that district. He writes as follows:

We passed the first night at the village of Shebana, with Deacon Keko, a late graduate of the male seminary, who is now employed in his native district as an evangelist, and who married a daughter of the late Deacon Gewergis. We held a meeting at his house in the evening, which was attended by the large house-hold and their neighbors. The next morning about the same number were present at family worship, and listened attentively to the Bible as read in turn by all present who could read, and expounded by myself and Yonan. We saw pleasing evidence, in this family and village, of the fidelity of our helper, Deacon Keko, and his intelligent and excellent wife, who is a graduate of our female seminary.

We started at eight o'clock on the morning of the second, for Hakky, the home of "the Mountain Evangelist," which is seven miles distant from Shebana. On our road is the large village of Baloolan, where good Deacon Gewergis had often preached, and where he had often been sorely persecuted. We alighted at the house of the principal man of the village, and in the course of ten minutes the great room was filled to overflowing; perhaps a hundred persons, of all ages and both sexes, having flocked together to see us. A good congregation being thus assembled, uncalled, Yonan, at my suggestion, read a portion

of Scripture and preached to them an impressive sermon; and the pious Nestorian who was present closed the services with prayer. There is but a single individual in this village whom we have any reason to regard as a Christian. He is a deacon, who has long and faithfully stood by good Deacon Gewergis, and who still avows his determination to adhere to the gospel, amidst all reproach and opposition that may come upon him. But though the mass of this village are bitter opposers of the truth, they are still loud in their praises of the faithful "Evangelist," now that he is no longer among the living.

The Afflicted Family.

We reached Hakky about midday. Among those who came out to meet us, as we approached the village, was Eshoo, the elder brother of Deacon Gewergis, now so sorrow-stricken in his whole appearance that one would have supposed him just risen from a bed of protracted sickness. I have never known an instance, among the Nestorians, of grief caused by bereavement apparently so deep as in him. Still Eshoo, being a good Christian man, bows submissively under the very heavy stroke which the Lord has been pleased to lay upon him, and his family and people. The other members of the household are also in very deep affliction, and we may say the same of the village.

We visited the good Deacon's grave, which is near the entrance of the village church, where he had so often and faithfully proclaimed salvation by "free grace,"—a delightful and fitting spot for the resting-place of one whose memory is so precious and fragrant, and whose grave so affectingly recalls the messages of love and mercy which he so ardently preached while alive. It was a privilege to me to stand and muse on that hallowed spot. With how much more interest do angels, and the Lord Jesus, contemplate that humble mound, than the proudest marble of a Cæsar or Napoleon!

We saw very interesting marks of the faithfulness of good Deacon Gewergis, in his bereaved household, and in the village and the district. The desolated home still echoes with the voice of morning and evening prayer; and every itinerant preacher, who chances to pass that way, is always sure to meet a cordial welcome there. The bereaved widow and a little son of the departed "Evangelist," now read the Bible in turn in the family, and the two brothers, both hopefully pious men, but not readers, take turns in leading the family in prayer, thus endeavoring to maintain the Christian order and worship so long ago introduced there by the good Deacon. We had tenderly affecting religious services in the humble dwelling of this family the evening after our arrival, and the next morning, at which many of the villagers were present.

On the 3d we returned home, taking the village of Mavana in our way. There we stopped an hour at the house of a teacher, and a goodly congregation soon assembling of their own accord, we there also held a religious meeting. In that village too, we saw gratifying marks of the arduous and faithful labors of good Deacon Gewergis. It was formerly overrun by papacy, but half of the families have been brought back to the acknowledgment of the truth, by the blessing of God on the Deacon's efforts. Sadly bereaved is the district of Tergawer, and indeed our whole field, by the loss of that holy and indefatigable preacher of Christ and him crucified. But we trust that the seed he has abundantly sown, and the eminently bright example he has left behind, will not be in vain.

A Communion Season.

On the 9th inst. we celebrated the communion of the Lord's supper at the city. About one hundred Nestorians united with the mission in the ordinance, more than thirty being admitted on this occasion for the first time. A large number were also present as spectators, many of them deeply interested spectators, of the impressive scene. You are aware that none are now admitted except on their own application, and after careful examination. We trust that many scores of others, who in the judgment of charity are fit candidates, will ere long come with us to this hallowed ordinance. As a member of the mission who assisted in distributing the elements remarked, "We have thus virtually a church, and a very effective church, as it seemed on observing so many ecclesiastics among the communicants." This measure, of admitting the native converts to our communion, has gone into operation very quietly,—hardly a word of opposition to it having been reported to us. The influence which it exerts, though silent, is quite incalculable.

Prospects.

It is truly gratifying that after all the trials and difficulties of the past year, our missionary brother is able so confidently to 'trust in the Lord,' and to look with so much cheerfulness and hope upon the present aspect, and the future prospects, of the missionary work in Persia.

There is nothing of very striking interest in our work just now, though I think we have never had more interesting indications, that the truth is rapidly progressing here than at this time. As a body, the pious Nestorians have never appeared to manifest a better state of religious feeling than during the past few months. There is still an unusually interesting state of things in Geog Tapa; and the labors of our helpers have, in several villages, been attended with more encouraging success the present year than any previous one. It is exceedingly hopeful, to be permitted to see precious revivals commence and progress, under the blessing of God on the labors of Nestorian preachers, without the direct agency of the missionary. There have been a number of such instances here, during the past winter and spring. And we cannot doubt that souls have been born into the fold of Christ as the fruits of those gracious visitations.

For myself I never saw more to encourage us in our work than at this time; and I should do violence to my soberest convictions, as well as my most grateful hopes, were I to be greatly troubled by the opposition of our enemies, whether Mohammedan rulers or evil-minded Nestorians, or allow them to excite in me serious concern or discouragement. I do not believe we have serious cause for fear on this subject; and must be permitted to reiterate my regret at the apprehensions that have spread among the churches on our account. Irregularities in the transmission of our letters, during the war, have also been much greater in apprehension and report than in fact.

Mr. Perkins speaks of the return of Mr. and Mrs. Rhea to Gawar, (accompanied by Mrs. Crane, who goes to spend the summer,) and asks, "How long must they be left without associates. We have reiterated our call in their behalf so long and so often, that the theme is threadbare and we are ashamed to renew it." The mission is now printing a Geography of Sacred History, prepared by Mr Cochran, and a Church History; and Mr. Perkins has "on hand, in the department of translation, Baxter's Call to the Unconverted." Of the seminaries he writes, "The female seminary is in session and is doing exceedingly well. We have most ample occasion to set a high value on the fruits and the influence of this school, as well as of our male seminary, in their relation to the best interests of our missionary work." Nothing new has transpired in regard to the poisoning of the family of Joseph, in Dizzatica. The matter has been reported to Mr. Khanikoff, the Russian Consul General at Tabreez, to whom the mission has applied for protection in the absence of the British embassy. With reference to the need of more laborers Mr. Perkins says, "We have often called on the Committee to reinforce our thinned and declining ranks at Oroomiah; and if we do not continue to do so, it must not be inferred that the necessity of the measure has ceased, but that we are ashamed of our importunity on the subject."

LETTER FROM MR. WRIGHT, JULY 4, 1856.

The foregoing letter of Mr. Perkins, refers to the fact that the mission had applied to the Russian Consul at Tabreez for protection during the absence of the English Embassy from Persia, and had requested him to use his influence with the Persian authorities to secure justice in the case of poisoning in the family of one of their native helpers. In this communication Dr. Wright gives a narrative of the proceedings in the case, which, it will be seen, have furnished still further evidence both of the friendly feelings of Mr. Khanikoff, and of the indisposition of Asker Khan to afford protection to the friends of the missionaries.

The Poisoning—Justice not Obtained.

Dr. Wright says:

On the 1st of June, a letter was received from the Russian Consul General, from which the following is an extract. "As to the protection of your mission by our mission at Tehran, I can only promise to urge the matter with a zeal equal to yours. My personal opinion of your mission, and its noble activity in the country, cannot be unknown to you. I have so often expressed it in words, and in writing, that you cannot doubt that I shall be happy to sustain your interests officially when I shall have the right to do so. At present I can only do it unofficially, and this I do with very good heart." At the same time an order was received from the authorities at Tabreez to General Asker Khan, obtained by Mr. Khanikoff, of which the following is a translation. "General Asker Khan, in rank near to kings! Let

him know himself honored. As has been represented to his Royal Highness, one of the teachers in the employ of the Americans went with his family to the village of Dizza Takka. Three weeks after their arrival there, they sent to the house of a neighbor a pot of soup to be warmed. After it was warmed, they began to eat of it. Without much interval, two of the children of the said teacher and his wife were in imminent peril of death. This fact excited the suspicions of those present that arsenic had been put in the pot. To make the matter more certain, a portion of the soup was given to a cat, which died immediately. With great difficulty, the wife of the teacher and the two children were restored to health. As the person who did this act is a criminal, and if not punished this affair will be known among the Christians, and may lead to the destruction of life, it is necessary that you, high in rank, take the attitude of investigation; and that, having discovered the criminal, you proceed to punish him, with the knowledge of the Americans, and so act that no one, either of the Christians or others, shall dare to commit such a crime. You will of course act as ordered, accomplishing this business, and represent without delay the result to His Royal Highness." "Ramazan, 1272."

This order was addressed to General Asker Khan at our suggestion; not because we regarded him as our friend, but because he holds all the power here in his hands; and as his will is law in this province. The order was presented to him, and his *promises* were all very fair. After a delay much longer than necessary, the suspected persons were summoned before him. He asked them a few random questions, but no special discernment was required to perceive that he had no heart in the matter, and no intention to fix the crime on any individual. They were kept under guard some days, but not at all pressed to reveal the truth. The General proposed that, as they confessed nothing, and as the crime was not proved on any one, (because he did not want to have it proved) we should request him to let them off, and thus put them under obligation to us. This mission was not disposed to hush up the matter in this way. A letter was sent to him to this effect; that we only wanted justice, such as he would secure in case the family of one of his own servants had been poisoned—that we believed he could discover the guilty one—and that it would be our duty to report the disposition of the case, whatever it might be, to the Russian Consul, who had obtained the order addressed to him. On receiving this letter, he called our Mussulman Meerza and revealed the real state of his mind; saying that he had done more than was incumbent on him to do, that he would not have touched the matter, if he had known we were going to prosecute it so seriously, that he should dismiss the accused persons at once, and that he could defend himself with the Tabreez authorities. At the same time he repeated many ridiculous stories that had been poured into his ears, but which he knew to be false; as for instance, that we were trying to compel the people of Dizza Takka to become "English," and that we had proposed to those suspected persons, while under guard, that if they would adopt our religion, we would secure their immediate release.

The accused persons returned home, of course considering the result a triumph. Deacon Yoosuph, who left the village soon after his family were poisoned, is preparing to take up his residence in another place. The priest of the village, whose hopeful conversion has been reported to you, continues to run well, and labors for Christ there, though in the face of much reproach and persecution.

The result of the poison case we have reported to Mr. Khanikoff, at the same time suggesting that, as the Oroomiah authorities desire to defeat the ends of justice, and would probably evade any order from Tabreez on the subject, he should not prosecute the matter farther.

England and Persia.

We do not hear of any progress toward a reconciliation between the Persian government and the English mission. The latter is still at Bagdad. The Persian government has recently sent an agent to Constantinople, and it is said that the object of his mission is to urge upon the English government the justice of the Persian cause, either through the Turkish government or some of the foreign ambassadors residing in that capital. Up to this time the tone of the Persians is in no respect lowered. Articles are constantly published in the government gazette at Tehran, very insulting to the representatives of England in the country. A Persian subject, who had taken refuge at the residence of the embassy, now occupied by R. W. Stevens, Esq.,

Consul at Tehran, was recently violently dragged from the house and put to death by the Persians. All reparation was refused.

Tours of Helpers.

It appears from the following paragraphs, that the missionaries are still cheered by the faithful efforts of helpers and by many indications of good.

Several of our native helpers have been out during the last month, traversing extensive portions of our field. Two young men, graduates of our seminary, and recently made Deacons by Bishops Mar Yohannan, and Mar Elias, have spent four weeks in the diocese of the former Bishop. They visited twenty-three villages, preaching the gospel in season and out of season, in the church, in the house, by the way, in the field. They went from house to house, warning every man with tears. Generally they were well received, and their message was listened to with earnest attention. In some places the Spirit of God appeared to be moving upon the hearts of the people, producing deep solemnity. They found several persons whose hearts were tender, and who rejoiced in the truth. In a few places they were treated rudely, and their message was received with contempt. In these cases they rejoiced in the words of our Lord, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Two others have made a tour among the villages of Nochea, the mountain district where Mr. Cochran was robbed three years ago by the Koords. One of these helpers was Priest Yoosuph, of Dizza Takka. From the account given by his companion, a pious layman, it appears that he threw his whole soul into the good work. Nochea is his native district and the home of his youth, and here many of his relatives reside. To his kindred, and all with whom he met, he gave a faithful testimony for Christ. By many his message was welcomed gladly, by some rejected. Two other young men, also graduates of the seminary, have visited the poor, pealed remnant of Nestorians in the district of Mergawer. They also went from village to village, and from house to house, pressing the cup of salvation to the lips of all. The scattered families of Sulduz have been looked after by another young man, who reports progress there in the right direction.

Prospects.

All these helpers furnish full reports of their labors, from which it is evident, that the cause of truth is making progress throughout our whole field. In many places there is much controversy and excited discussion. It is a standing complaint that we are abolishing the old forms, as fasting, prayers for the dead, &c., showing clearly, that light is spreading and darkness vanishing before it.

The enemies of the truth are bolder in their opposition, and more outspoken in their wrath than in former years, knowing, as they do, that the Persian government looks with a jealous eye upon our labors. Formerly it was supposed that the government would sustain us, in case a combination should be formed against the mission by the evil-disposed. This made the enemy cautious in his movements, and deterred oppressive and jealous Mussulman masters from taking ground against us. The present state of things has its advantages. It is now easier to distinguish the real from the false friends of the truth. Men speak more as they think than formerly.

Asker Aly Khan, the agent of the Persian government, is still here, but of late he has done nothing to embarrass us in our labors. Attempt what he may, however, if the Lord be with us, his efforts will come to naught; they may even tend to the furtherance of the gospel.

Dr. Wright states that accounts from Herat represent the Persians as having failed in their attempts to seize the town. They have met with several signal defeats. The powder magazine in their camp blew up, destroying a large number of soldiers, when the Afgans made a sortie from the town, and slaughtered many of the Persians New regiments are constantly summoned to proceed to Herat.

On the 11th of June the pupils of the female seminary were dismissed for the summer. The members of the mission and their families assembled on the occasion in the seminary room, and attended a "Nestorian Fair." The girls, beside attending to the regular duties of the school, had, by great industry, prepared sundry articles of handiwork, which were sold, and the proceeds, amounting to about sixteen dollars, devoted to the missionary cause.

When this letter was written, Mr. Perkins and family, and Miss Rice, were absent in Gawar, on a visit to Mr. and Mrs Rhea. Mr. Perkins had found an open door there for the preaching of the gospel, and considered the prospect for successful missionary labor in that district encouraging.

Mr. Coan and family had removed to Gavalan to spend the summer. They enjoy at that place a pleasant health retreat, while they are among the people, and have plenty of missionary work to perform.

LETTER FROM MR. CRANE, JUNE 16, 1856.

Change in Gawar.

It will be remembered that Mr. and Mrs. Rhea left their mountain home last winter, and repaired to the plain of Oroomiah. About the first of June they returned to Gawar, Mr. Rhea having gone thither previously, for the purpose of ascertaining the state of the country. It is with great pleasure that they resume their labors in that secluded region. In respect to the state of things around him, our young brother writes as follows: "What a change has taken place in this region within the past five months! When we left here, the Koords were all in arms against the Pasha; and a few days afterward we heard that they had killed him. They triumphed, and proudly boasted that the Turk was no more, and that they could again put their iron heel upon the neck of the poor Christian Now the tables are turned. Those old Koordish chiefs flee in dismay before the advancing Ottoman troops. Some have been made prisoners. Some have been carried off in chains, bare-headed and bare-footed, to Bashkulla; others are skulking in the mountain fastnesses, hoping (I doubt not in vain) to elude the keen pursuit of the enemy. I am sorry to say, however, that the Turkish army, being composed for the most part of Koords brought over from the region of Diarbekir, and who, if not uncontrollable, are at least uncontrolled, has been a very heavy burden upon the poor people. They have literally devoured the land; and so far, they have done it without any compensation. The Koordish chief is still here; but we hope that he may soon be discharged, and the land, long troubled and distressed, have rest."

Prospect in the Mountains.

The following extract will show that Mr. Rhea is quite hopeful, in regard to Koordistan. Not only is the door open among the Nestorians; but the Koords, he supposes, will soon be ready to hear the gospel. Is there no pious physician who will join this missionary brother?

Our young helpers recently visited us from Tekhoma. We were cheered by their reports, and by the encouragement which they have to sow the good seed, though it be with many tears. They returned accompanied by Oshâna, the first teacher in the seminary, who was from Tekhoma. He goes to spend some three months there, hoping at no distant day to remove there with his family. His wife is from the plain of Oroomiah, a daughter of Priest Abraham, a graduate of the female seminary, and one of the best educated and most devoted of the Nestorian women. It is their own proposition, as no one has at all urged them to go; and it is certainly a commendable instance of self-denial. It has been a great sacrifice for Messrs. Stoddard and Cochran to give up one so well-fitted by a long and faithful training to fill his post; but that sacrifice they have generously consented to make, in view of the urgent wants of the mountain field. Yohanan still continues in Ishtazin, and is encouraged in his labors. The people, for a time, attempted to expel him; but now they seem to have become accustomed to his residence among them; and opposition has ceased.

We confidently believe that the door will soon be thrown open for preaching Christ among the thousands of Koords, by whom we are surrounded. We long for the day; but what can one missionary do for so many? How long shall we plead in vain, "Come over and help us?" We earnestly hope that we may have an associate before this year closes, and that missionaries will soon be sent for the western side of the mountains.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JUNE 23, 1856.

The Herald for September contained extracts from letters of Mr. Ballantine, in which he had described the trials of two young brâhmins, because of their professed desire to embrace Christianity. Another communication has been received from this missionary brother, which brings very pleasant tidings in regard to one of these young men, as also in regard to a young Mussulman.

Interesting Baptisms.

The language of Mr. Ballantine is as follows:

On Monday, June 9, Shahoo Dajee and Cossim-bhaee were baptized by Ramkrishnapunt, public services being held at the small chapel in my house for that purpose. The authorities had made such careful arrangements that no disturbance occurred; and Shahoo Dajee has been suffered to continue here in quietness ever since. He resumed his duties in

the English school last week, the pupils of which were delighted to see him again, as they have a high regard for him.

The reason for baptizing these young men on Monday was, that the magistrate thought it not best for Shahoo Dajee to come to us on Sunday, as it might be the occasion of a mob; and he also intimated that it was desirable that he should be baptized as soon after coming to us as possible, that his friends might have no more hope in regard to him. And as we saw no objection to receiving him at once, after the trials through which he had passed, we concluded to baptize him without any further delay. Cossim-bhaee, a Mussulman, who has been his friend and companion in all his religious inquiries, was desirous of being admitted to the church at the same time with him; hence both were baptized together. Cossim-bhaee is a good English scholar, as well as Shahoo. His brother Daood is one of our most energetic and influential converts.

The first Communion.

On Sabbath, June 15, we had our communion. On account of the peculiar circumstances, both the churches met in Hurripunt's large chapel, for the celebration of the ordinance. These two young men, with the two received in April, came to the Lord's table for the first time. It was a joyful occasion to us all. We felt that God had blessed us, had brought these young men through great dangers, and had permitted them to sit down with us in heavenly places in Christ Jesus. Quite a number of natives were present; indeed, the large church where we were assembled was crowded. But all were very quiet, as they witnessed the solemn administration of the Lord's supper. Some of the larger boys of the English school, of high caste, were present, and greeted Shahoo Dajee with great cordiality after the close of the services.

Sympathy with the Converts.

The following extract will be read with peculiar interest.

It is interesting to see the strong feeling of sympathy which many have manifested towards Shahoo during his trials. Many natives who have no regard for Christianity, have felt that Shahoo should be allowed the liberty of choosing for himself, in reference to matters of religion, and have expressed their indignation that he should be confined by his parents. The educated class of young men, in particular, have felt great sympathy for him; and his trials have thus been the means of showing to many the tyrannical nature of Hindooism, and the freedom of conscience which Christianity allows. I cannot but hope that many look upon the Christian religion now with a kinder feeling than ever before. Certain it is that our religious services on the Sabbath were never attended by such large companies of attentive listeners, as they have been within a few weeks. We have no doubt that the knowledge of the truth has been greatly extended by the events which have recently transpired; for the news has spread in every direction. For weeks, nothing was talked of in the town but the conversion of Shahoo. Many are now satisfied that these converts have embraced Christianity, not from worldly motives, but from a sincere belief in its truth, and that no efforts of men can shake this belief. Both the young men received in April, as well as Shahoo Dajee, were among their friends, and entirely in their power for three weeks or more, after they had first come out to join us, and declared their purpose to embrace Christianity. Every means was tried to induce them to return to Hindooism; the whole power of natural affection was employed; but the power of the Spirit was stronger than all. The heathen here have now a very decided conviction of the strength of religious impressions; a conviction which nothing could have produced so effectually as the events which we have passed through during the past three months. The feelings of the English community have been manifested very strongly in our favor; and this has had a very important influence upon the native community, in allaying the excited feelings which at first prevailed.

Lessons from the Trial.

The ordeal to which our young brethren have been subjected, has not been altogether without profit in other respects. For Mr. Ballantine says:

We have learned one thing from the trials through which our new converts have passed, namely, that no confidence can be placed in the promises which parents make to their children, to the effect that the latter shall be allowed religious liberty if they will remain at home.

They will not keep those promises; in fact, they cannot keep them and remain Hindoos in good caste. If a father tells his son that he may reside at home and live as a Christian, we may understand that that father is willing to give up caste himself, and make his whole family outcaste, for the sake of retaining the converted child in his household, (a supposition which in ninety-nine cases out of a hundred it would be absurd to make,) or that he has it in mind to use any means in his power to turn away that child from Christianity. In many cases he will form a plan to remove him to some other place, where he will have no opportunity for Christian society or for reading Christian books, and where he may at length, the parents hope, be led again to Hindooism. Several interesting young men have been thus removed from the place within a few weeks. The tyranny over conscience which Hindooism allows and teaches, differs in no respect from that allowed and taught by other kinds of false religion, such as Mohammedanism and Romanism.

Now that these trials are over, we rejoice that they have been endured, both for the discipline of the young men themselves who endured them, and for the lesson it has taught the heathen around. The members of the church, too, have learned new lessons in regard to the power of God, and the Savior's sympathy with his people; as also in respect to his readiness to hear their prayers in time of need. In every way God has been glorified in the sight of the heathen; and we will praise him.

Other Inquirers.

It may be asked, "What has become of the younger brother, whose case is described in the September Herald?" The latest intelligence is contained in the following extract: "The younger brother of Shahoo Dajee, who first came out with him, intending to embrace Christianity, and who afterwards was led to comply in some respects with the wishes of his parents, and to remain with them, has refused to take the atonement enjoined by the brahmins, we understand, and declares that he is still determined to be a Christian. We cannot but hope that God will bring him out of darkness into his marvelous light."

Mr. Ballantine makes an interesting and encouraging statement in regard to another hopeful convert. "A Parsee," he says, "belonging here, who was formerly a pupil in the government English School, and pursued his religious inquiries in connection with Shahoo, Cossim-bhaee and others, has recently declared at Nassik (whither he went a few weeks ago) his purpose to embrace Christianity. His friends here, who are quite wealthy and influential, went to Nassik to endeavor to get him back; but he was firm; and we understand that the missionaries there were expecting to baptize him yesterday. Thus the influence of the truth is extending more and more; and we rejoice, yea, and will rejoice!"

Fruitless Opposition.

Another form of opposition is described in the subjoined extract.

Some of the native inhabitants of this city recently presented a petition to the English authorities, which I copy for you as indicative of the state of feeling here. It was signed only by one individual; but it is understood to have come from the principal persons in the place, who, however, did not care to sign it. It is as follows: "To the President and members of the School Committee. Gentlemen:—I beg to draw your attention to the fact that the attendance of native converts to Christianity in the government English school at this station has caused much dissatisfaction amongst the people. Some of the teachers have already embraced Christianity; and others are ready to do the same. This has created much agitation; and the brahmins have resolved not to send their children to any government school. The example of the higher classes will probably be followed by others. The assistant school-master, Shahoo Dajee, and his substitute, Cossim, have both embraced Christianity; and, therefore, their continuance in the situation will tend to increase the fear of the people, and cause the school to be deserted. It is unjust to allow such institutions, established for the education of the people, to be discontinued on such trifling grounds. Under these circumstances, I beg to propose that no convert be continued in the place of a teacher, or allowed to attend the school." The brahmins, however, have within a few days commenced sending their boys to school again, although Shahoo continues to be the teacher.

In speaking of the result of this petition, Mr. Ballantine says: "The petition, I am told, received no countenance whatever from the English authorities; on the contrary, it was remarked by an English gentleman to whom it was carried, that such a request was preposterous, that these natives wished every body to be free to enjoy the privileges of government institutions but Christians."

Ceylon.

THE OODOOVILLE BOARDING SCHOOL.

Mr. Spaulding has furnished another descriptive catalogue of the pupils connected with this school, which may be of interest, especially to the patrons of the different pupils. "The fifteen pupils called graduates," he says, "are all members of the church, and were taken previous to 1848; and, according to arrangements made when the Deputation were here, left in May. Since then Ann Gilmore, Mary Todd, Anna T. J. Bullard, and Ann Haldeman have been published, and the first probably married, at Madras. Mary Austin Tappan, and Margaretta Robbins are appointed teacher-monitors in the school. Six are in their houses, and three are allowed to remain here this term, as their homes are no refuge Those in the first class are to leave, according to our report, in May, 1857 Nine of the second class are to leave in October this year. We have not taken a new class, and when the mission will decide to do so, I know not.

Names.	Parish.	Born.	Admitted.	Parentage.	Religious Character.
GRADUATES.					
Emma H Brewster,	Mallagam,	1833	1840	Heathen,	Church member.
Anna T. J. Bullard,	Oodooville,	1839	1846	Heathen,	Church member.
Harriet Colton,	Oodooville,	1835	1844	Father Christian,	Church member.
Hannah Ford,	Batticotta,	1839	1846	Heathen,	Church member.
Susan J. Hillyer Gautier,	Panditeripo,	1837	1846	Christian,	Church member.
Ann Gilmore,	Mallagam,	1834	1840	Heathen,	Church member.
Mary Graydon,	Oodooville,	1833	1840	Father Christian,	Church member.
Anne Haldeman,	Mallagam,	1834	1840	Heathen,	Church member.
Betsey King,	Oodooville,	1832	1840	Mother Christian,	Church member.
Margaretta A. P. Robbins,	Batticotta,	1836	1846	Heathen,	Church member.
Mary B. Austin Tappan,	Panditeripo,	1835	1841	Christian,	Church member.
Elizabeth H. Thaxter,	Changany,	1838	1845	Heathen,	Church member.
Mary Todd,	Mallagam,	1831	1837	Heathen,	Church member.
Catharine H. Walley,	Oodooville,	1838	1846	Heathen,	Church member.
Ann Young,	Batticotta,	1839	1846	Heathen,	Church member.
FIRST CLASS.					
Mary L. Backus.	Batticotta,	1842	1850	Christian,	
Margaretta A. Baker,	Panditeripo,	1837	1848	Christian,	
Maria Newton Clay,	Manepy,	1839	1848	Father Christian,	Church member.
Maria Douchey,	Batticotta,	1840	1848	Heathen,	Church member.
Sarah L. Dodd,	Oodooville,	1838	1848	Father Christian,	Church member.
Sarah Hare,	Manepy,	1841	1848	Heathen,	
Rebecca Howard,	Tillipally,	1839	1848	Heathen,	Church member.
Elizabeth G. King,	Manepy,	1832	1848	Father Christian,	Church member.
Susan B. Kittridge,	Oodooville,	1839	1848	Heathen,	Church member.
Catharine A. D. Lawrence,	Varany,	1839	1848	Heathen,	
Mary D. Mather,	Batticotta,	1841	1848	Father Christian,	
Edna Shaw Newell,	Oodooville,	1838	1848	Heathen,	Church member.
Harriet W. Dutton Payson,	Manepy,	1839	1848	Christian,	Church member.
Mary A. Morrill Raymond,	Manepy,	1840	1848	Christian,	Church member.
Julia Maria Ridgely,	Batticotta,	1841	1848	Heathen,	
Emily M. Jones Rockwood,	Mallagam,	1841	1848	Christian,	
SECOND CLASS.					
Mary Wilson Adams,	Manepy,	1844	1850	Christian,	
Amelia Frances Dyer,	Batticotta,	1843	1852	Heathen,	
Philena S. Forbes,	Batticotta,	1844	1849	Father Christian,	
Ann D. Lake,	Batticotta,	1842	1852	Christian,	
Mary Cleeves Latimer,	Panditeripo,	1842	1850	Christian,	
Lucy A. Divoll Lawrence,	Varany,	1843	1852	Christian,	
Margaretta E. A. Levins,	Tillipally,	1840	1850	Christian,	
Sarah D. Lockwood,	Manepy,	1842	1850	Father Christian,	
Mary H. Severance Lovell,	Panditeripo,	1841	1850	Christian,	
Mary A. Odiorne,	Karadive,	1841	1850	Heathen,	
Elizabeth G. W. Osgood,	Tillipally,	1842	1850	Christian,	
Jane L. Wadsworth,	Oodooville,	1841	1850	Father Christian,	
THIRD CLASS.					
Emily C. Backus,	Batticotta,	1844		Christian,	
Jane E. Black Danverse,	Panditeripo,	1843	1852	Christian,	
Mary Davis,	Manepy,	1843	1852	Father Christian,	
Ann A. Duffield,	Oodooville,	1843	1852	Heathen,	
Maria H. Cooke Dwight,	Oodooville,	1842	1852	Christian,	
Mary C. Emerson,	Chavagacherry,	1844		Christian,	
Rebecca M. Fiske,	Batticotta,	1843		Heathen,	
Elvira C. Homer,	Manepy,	1845		Christian,	
Sarah Johnson,	Chavagacherry,	1840	1852	Heathen,	
Amelia D. Lockwood,		1841			
Elizabeth E. Clemm Lord,	Tillipally,	1843	1852	Christian,	
Eunice S. Payson,	Manepy,	1843		Christian,	
Abigail Purviance,	Manepy,	1845		Heathen,	
Margaret Purviance,	Poongoodootive,	1843	1852	Heathen,	
Anna Ross,	Kaits,	1843	1852	Roman Catholic,	
Mary A. Armstrong White,	Madura,	1844	1853	Christian,	
Emily Cope White,		1844		Christian,	
Eliza T. Drew White,		1845	1852	Christian,	

Canton.

ANNUAL REPORT.

THE report of this mission for the year ending in June last has been received. It opens with a grateful recognition of the goodness of God in preserving the life and health of all the members of the mission, "permitting all, without serious interruption, to give attention to their respective duties." The labors of the missionaries have been limited in great measure to the direct preaching of the gospel and the distribution of religious tracts and portions of the Scriptures.

Chapel Services.

The service in the chapel connected with Mr. Vrooman's residence, has been held, with but few exceptions, daily. During the week, preaching has been conducted by the assistant, whom Mr. Vrooman has followed, on an average, four times a week; and on the Sabbath, both the assistant and Mr. Williams have preached at length. The chapel was enlarged in February and made very much more commodious, while greater freedom from disturbance in the street was secured. The audience continues to be tolerably large, orderly and attentive; but as the greater portion of the hearers are drawn in as they are passing, many of them having immediate engagements to fulfill, they cannot be expected to form a very permanent congregation. The hearers may be divided into three classes. The first class, which is much the most numerous, is composed of persons who sit just long enough to hear a few words and gratify curiosity. They contribute nearly all the unpleasant incidents which tend to disturb our efforts to maintain the form of divine service. The most transient are occasionally noisy and impertinent, passing out with some insulting word or expression. Others, by frequent moving, create an unpleasant impression, and prevent the quiet and order we so much desire to see prevail during the hour of worship. Still it is apparent that some of this class, who quickly turn back to their business or their pleasure, would gladly linger if they could. The second class, composed of persons who remain a considerable time, from fifteen minutes to an hour, is tolerably large, and on certain days is especially noticeable from the increased quiet and attention apparent in the audience. These may be expected to retain a portion of what they hear, and to carry away a somewhat definite idea of particular truths which have been explained and enforced. The third class, those who remain through the whole service, is smaller. It includes that very limited number who are seen occasionally returning again to hear the truth. To all of the two latter classes, and to many of the first, books are given, in the hope that they may be read either by the recipients or some of their friends. The average attendance is supposed to have been about one hundred for the year. The whole number who have heard the truth cannot be safely stated, but it must be large, and their homes are probably very widely scattered through the province; for we have reason to think that very many of the hearers are strangers, whom leisure and curiosity induce to enter our chapels, and listen to strange tidings from the lips of foreigners.

Our brethren are not permitted to speak of any who seem to have been savingly benefited by the truth. "Our sole consolation is," they say, "that by these efforts the fallow ground is broken up, and the way prepared for a future harvest."

Intimately connected with the preaching of the gospel is the distribution of the Scriptures and of tracts. Most of the attendants on the daily service in the chapel, are supplied with the portion of Scripture or the tract under consideration. Others are given to persons passing, who cannot or will not stop, and some, after service, to those who wish additional copies to give away. About one hundred books are thus distributed every day. Besides these, many thousands have been distributed by Mr. Vrooman in numerous boat excursions, in which he has found an unlimited field of usefulness open before him.

Labors of Individuals—Tours.

For various reasons no schools have been conducted by the missionaries at Canton during the past year. Mentioning the particular labor of different individuals, the report states:

Mr. Williams, in addition to the labor at the chapel, has, during most of the year, maintained a service on Mondays at the hospital, formerly under Dr. Parker's care, where there is an audience of two hundred each day, composed of patients and their attendants. He has also held a service on Sabbath morning with his printers and servants, at his own house, and much of the time a third

service on Sabbath afternoon, at the chapel of the Southern Baptist mission. The work of the printing office has been continued as usual. Mr. Williams's Tonic Dictionary of this dialect, on which he has been engaged during six years, is drawing towards completion. All the missionaries in this field are looking with great interest for its appearance, believing that it will be a help in the acquisition of the language, at least equal to all which they now possess.

Mr. Vrooman has borne an important share in the services at the chapel, and has made several extended tours by boat, to distances of thirty or forty miles, and in one recent instance to a distance of nearly two hundred miles, in a westerly direction from Canton. These tours have in all cases been undertaken for the purpose of distributing our Christian books, and in every case the way has been found clear and the door open. The most interesting and extended trip was one made in April, in company with Rev. C. W. Gaillard, of the Southern Baptist Board. They penetrated into the country, west, one hundred and ninety miles, far beyond the limits previously reached by Protestant missionaries in any of their tours. This tour has been almost invaluable to us in the way of a precedent, and also as showing the opening, which has been growing insensibly wider and wider, for our entrance into the country. It is hardly possible that this tour could have been made openly, even three years ago; much less that it could have been prosecuted after the interference of the officials. The disposition of the people has proved to be every where kind and friendly; the hostility of the provincial city, with its abuse and insult, not appearing in these distant villages. We may hope that the fact of two foreign teachers having gone so far without trespassing in the least on any one's rights, or transgressing any of the laws of propriety, will not be lost on a population whose ideas of our character are based on reports growing out of much unjustifiable conduct on the part of foreigners in days gone by. In Canton itself, better acquaintance has modified the views of many, and where we are quite unknown we may hope to give the first and that a favorable impression. Even officials found it convenient to admit the plea that those who are engaged in a peaceful and useful work should not be molested or hindered. During this trip, above eleven thousand books were distributed, over an extent of country at least one hundred miles in length, with almost countless villages, and some very important cities, including the ancient capital of the province. This trip furnishes ground for strong hopes and enlarged expectations.

Mr. Macy has prosecuted his studies in the language with some success. A proposition having been made to him in January to act as chaplain at Whampoa, he concluded to accept it, with the concurrence of the mission, expressly limiting his residence there to one year. In consequence of this arrangement, he is now residing at Whampoa, and directing his attention mainly to seamen at that port; but he sees a field of labor before him among the Chinese, which he hopes within the year to be able to enter upon, to some extent.

The assistant, Chìn, is spoken of as having been, during the year, faithful in the discharge of his duties. He has preached daily (unless absent on excursions) in the mission chapel, and for some time in the neighboring chapel of the English Wesleyan Society. He has also accompanied Mr. Vrooman on several of his tours in the country. Both in his daily preaching, and when thrown into contact with men at their own homes, at a distance from the city, he has spoken the Word with all boldness and clearness. He attacks, without hesitation, the various errors of his heathen countrymen, and seems to have not only an intellectual, but a spiritual understanding of the gospel.

The Press.

The Anglo-Chinese press has been employed very much as in past years. The printing of Mr. Williams's Dictionary has progressed as fast as material could be supplied; one hundred thousand pages of the Chinese Christian Almanac with wood cuts have been issued, and other work, of a miscellaneous nature, has been performed. The font of type ordered from the London mission in Hong Kong is not yet completed and delivered. The four Gospels according to the revised version of the new translation, have been cut on wooden blocks, and about eighteen thousand seven hundred copies put in circulation. The same version of the Acts is nearly ready. A newly prepared History of Joseph has been cut, and a large number distributed. The History of Elijah, and the parable of the Prodigal Son, in Colloquial, have been prepared for printing, together with an abridgment of the four Gospels, containing, in one hundred sections, a chro-

nological arrangement of the gospel narrative in the unaltered language of Scripture; the whole making a volume about twice the size of Matthew's Gospel. The total distribution of tracts has been about twenty thousand, which have been widely scattered, some of them even to the borders of the province westward.

Hope for the Future.

In the estimation of our brethren, not all is dark in their field of labor. They say:

Though this is at best but a report of struggles to accomplish, rather than of any actual accomplishment, we feel that there has been advance during the past twelve months. We are on a current which is moving us along, even though our own means of propulsion may be insufficient to secure progress. The providence of God seems steadily preparing the way in this land for the introduction of the gospel; and though revolutionary movements have not advanced the cause of truth, as was a few years ago so confidently expected, they have undoubtedly had an indirect influence in opening the way for missionaries to penetrate the country. It is only since the convulsions of civil war have rent the land, that missionaries could move about so freely in places long closed against all foreign approach. Twenty-five years (or to date from Dr. Morrison's arrival, fifty years) seems a long period to wait for the effect of efforts; but we can realize, in looking back, how constant has, in reality, been the success of these efforts. This whole period of twenty-five years has been one of gradual progress, as the laborers longest in the field can best testify. The present aspect of the mission work in China would have been considered cheering indeed by Dr. Morrison, when he was in constant dread lest he should be refused even the privilege of remaining in the empire. It would have been considered cheering by those who, long after, found China almost utterly closed against the influence of their labors. The door opened in 1841, at the termination of the war, was not to be compared with that now opened; and yet that was considered a fit subject for rejoicing, and called forth renewed activity and enlarged designs, on the part of different missionary societies.

The Country Open.

The report closes with a call for more laborers. Assigning reasons for this call, the following language is used in regard to openings and prospects.

We see increasing facilities for labor set before us. It is only a few years since a party visiting Fat-shan were stoned on their approach, before any provocation could have been offered. Within a few months, several visits have been made not only with entire safety, but without a hint of molestation. And not only has Fat-shan been thus visited, and supplied in a measure with Christian books, but over one hundred and sixty villages and towns, with populations varying from 2,000 to 500,000, have thus received the printed word of God, to which no Protestant missionary has probably ever before penetrated. Repeated experiments have made it plain, that expeditions judiciously managed can be carried to remote points, and in every direction. The risk which has so long checked the disposition to explore the obscurely known districts beyond the narrow limits of foreign residence is now apparently removed. The barriers which formerly hemmed us in have been broken down. There is reason to suppose that we may not only penetrate to thousands of villages, and reach millions of the people with our books, but that prudent measures would result in securing a residence in what will thus become the much desired outstations of this hitherto cramped mission. A direct invitation has been given to come and dwell in a few places, by those who are themselves residents, whose countenance and aid would often be sufficient to secure the desired result. The long trip undertaken, and successfully carried out, by Mr. Vrooman and Mr. Gaillard, has confirmed the evidence 1st, that there is an overflowing population, scattered or rather condensed along the banks of innumerable streams which so curiously intersect the province; 2d, that the general disposition of the villagers is that of courtesy and good feeling, the brethren having passed through these villages freely and pleasantly, although they were probably the first and only foreigners the vast majority of the people had ever seen; and 3d, that even the haughty and insolent demeanor of the officials has been softened, and they can now be brought at least to suffer the innocent and peaceable work of distributing good books to proceed without hinderance. Such is the number of streams, and so great is the aggregate of villages, that the time of many missionaries could be profitably spent in carrying

to even a limited number of these villages the word of life; proclaiming the truth as opportunity should be given, either from the boat or on the land; the fronts of temples, ancestral halls and other public buildings always furnishing convenient situations for gathering an audience. These visits, it is reasonable to expect, would result in opening the way effectually for residence and centralized effort.

Sandwich Islands.

ANNUAL REPORT.

The annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing Wednesday, May 21, and closing Monday, June 2. Many subjects of interest and importance were considered. "During the meeting the brethren spent half an hour in the morning, at the commencement of each session, in conference and prayer, had frequent meetings with the children, set apart Thursday, the 29th, as a day of religious exercises, and on the succeeding Sabbath united in the celebration of the Lord's supper." These seasons were "precious and profitable." The anniversaries of the native benevolent societies were held in connection with the meeting of the Association. "The importance of these societies, and their influence for good, was never more apparent." The brethren in their letter refer to the health of the mission families, which had been generally good, to the lamented death of Mr. Hitchcock, and to some other changes, and then present a report upon several topics of interest in connection with the condition of the islands.

Schools and Seminaries.

The common schools in the Hawaiian tongue have been supported by the government for several years. We, as a body, have no official connection with them. Though not doing all that is desired, and though in some places they may be less efficient than they were at some former times, they are nevertheless doing a work of great value. In them, nearly all the youth in the land learn to read and write, and acquire some knowledge of the first rules of arithmetic; and many acquire, in some of the better class of them, what may be regarded as a respectable primary school education.

These schools furnish the only means of general education accessible to the masses throughout the kingdom. They exert an influence which could not be safely dispensed with; and the government wisely bestows upon them, what, considering the smallness of their revenues, should be regarded as a liberal patronage.

During the last two years, several English schools have been sustained in different parts of the kingdom by the patronage of the government, for the purpose of teaching the English language to those children and youth whose friends are able and willing to pay one half of the tuition and all the incidental expenses of the school. We do not think the time has come for confident prediction with regard to the ultimate result of these schools. We hope a goodly number of the younger portion of the pupils will remain in school till the stores of English literature and science are opened to them, and they thus become qualified for more extensive usefulness than they could be, if educated in the Hawaiian tongue alone.

We fear, on the other hand, that many others who have arrived at the age of from twelve to sixteen, and have but two or three years longer to remain in school, will be led to relinquish those studies in the Hawaiian language which would have fitted them to act as teachers, and to occupy other posts of influence and usefulness among their own people, for a mere smattering of English, little calculated to render them highly useful in any capacity.

The select school, under the care of Mr. Wilcox, at Waioli, on Kauai, and the Hilo boarding school, have been conducted with their wonted success. Located as they are on our extreme borders, on Islands to which almost none of the graduates of the seminary return, they fill niches in our great plan which should not be left vacant. For the latter, new buildings of a neat and substantial character have been erected, on an eligible site of about forty acres, furnished by the Hawaiian government. These buildings are fitted up with school and lodging rooms, refectory, &c., convenient for sixty or seventy pupils. They were built at an expense of about $7,500. Of this sum $4,000 were furnished by the government, $2,000 by the American Board, and $1,500 by churches and individuals.

The seminary at Lahainaluna, supported by the government, has gone steadily forward with its usual success, except so far as, in common with the Hilo boarding school, it has yielded to the pressure of the times by introducing

the English language as one of the principal studies. The health of the principal has become impaired to such a degree that he has found it necessary to resign his post. Mr. Andrews of Molokai has received, and, with our approbation, has accepted a call to a professorship in that institution.

Intemperance.

In regard to the use of intoxicating drinks, the following language is used:

The tone of morals among the Hawaiians, though not what it should be, is, perhaps, all things considered, as healthful as could be expected. Time was when the Maine law, or prohibitory system, was in force, and the banner of temperance waved in triumph over our fair isles. But greater kingdoms, much to their discredit, would not allow its continuance. We must be like them, or lose our claim to the honor of being ranked among them. Restrictions must be removed, the means of intemperance must be introduced. We must, like other nations, have the wonderful blessings of rum-drinking! To exclude them would be outrageous! True the blessings, if possible, must be confined to the foreigner, but denied to the poor Hawaiian; though efforts on his own side have of late been made to extend them also to him. Foreigners may buy, and sell, and give, and use inebriating drinks among themselves, and that with impunity, unless they go beyond all bounds of decency and order in the eyes of the public; but to sell or give them to Hawaiians, is a breach of the law and exposes to punishment. This, however, does not prevent Hawaiians from manufacturing, and obtaining in other ways, the intoxicating draught, nor from using it when obtained, provided they do it secretly, or manage to keep a tolerably upright gait when exposed to the public gaze. But, mistakes are sometimes made; there is a too free use of the article, and the gait becomes unmanageable, and the poor native is found drunk and treated according to law. Among our good people there is a commendable degree of restraint. For the most part they cleave to the principle of tetotalism. One occasionally wavers and falls; and strangers who visit the metropolis, having less moral strength than the long tried citizen, fall often. The fear is that there is much more of this kind of immorality than comes to the knowledge of their teachers.

Religion.

Perhaps our report on the state of religion will not differ materially from that of the preceding year. We would gladly give some cheering descriptions of refreshing seasons, as in years gone by. But this privilege is not now granted us. We have not experienced what may be called "revivals," and yet the ordinary labors of God's servants have been followed with cheering success. The Word has in many instances proved quick and powerful, and has accomplished the work desired, the conversion of souls. Often, during the year, has the eye of the laborious pastor gleamed with joy, and his heart swelled with unutterable delight, when at the communion table he had the precious privilege of increasing the number of communicants from among his converts; and angels looked on, and partook of the joy. Our statistical table will show that nearly seven hundred have been received into the different churches. There has been a most interesting revival in Oahu college, the fruits of which, it is hoped, will hereafter be employed in building up the kingdom of God, on these islands and elsewhere.

But the state of religion is to be determined from its fruits in the family, in society, at home, and abroad. It is not what it should be. In some families it does appear in the form of loveliness, meekness, patience, humility, communicating light and joy and comfort. Husbands and wives, parents and children, brothers and sisters, mingle together in harmony and kindness, are furnished with Bibles or Testaments, and perform domestic devotions together in a becoming manner. But such is not the fact in very many families. Though there may not be a religious family, or seldom one, that has not a family altar, yet there may be a want of union, of amity, of kindness, and other things of good report. Strangers might infer that there was a want of true religion; but this might be said of some Christian families having greater privileges, and placed in more advantageous circumstances.

In society, religion here appears much as it does in other lands. While it is to be regretted that it has not exhibited all that stability, and that progress in intelligence, energy and benevolence that might entitle it to more respect, yet it need not fear inspection. In some localities it may seem to have retrograded, but it is only in appearance,

occasioned by circumstances. It is to be attributed to poverty, reverses, want of light, or of proper stimulants to action, and proper agencies for drawing out action, all well understood by us, but not by strangers.

Benevolent Operations.

As still further illustrating the state of religious feeling and the influence of Christianity at the Islands, the brethren refer to the benevolent efforts of the people.

What have been the religious and benevolent enterprises of the churches since the last report? We will not refer to our Bible and Tract Societies, as these are mostly confined to foreigners, prosecuted by foreign agencies, and designed specially for the benefit of foreigners, though Hawaiians are not excluded. Yet we ought, perhaps, to make honorable mention of the Children's Missionary Society; for though the members are whites, they are mostly Hawaiians by birth. This society continues to cheer the hearts of the parents by its persevering prosecution of the objects for which it was designed. The state of its treasury shows that the contributions have not materially varied from those of former years. Its missionary, on the Island of Ascension, continues to receive sympathy and support; and it may be hoped the society will ere long furnish additional agents for the missionary work.

The Hawaiian Missionary Society has not done as well, in all respects, as in some previous years; and for this, good reasons might be assigned. But it has not been altogether inactive. True, its treasury has been more than exhausted by the unexpected expedition of the Rev. L. Smith to Fatuhiwa to visit the missionaries, and to cheer and help them on in their work. Yet the relation of their trials, faith, patience and perseverance, and of the baptism of the first Fatuhiwan convert, will doubtless tend to increase both the funds of the society and the missionary spirit among the Hawaiian churches. It convincingly demonstrates the practicability of carrying the gospel to other Isles by the instrumentality of native missionaries.

"Mormonism and popery" are spoken of as not manifesting now any great degree of vitality, though still existing, and doubtless working mischief at the Islands. The statistics of the churches, for the year 1855, are presented in the following table.

STATIONS.	Received on profession.	Received on certificate.	Whole number for the year.	Dismissed.	Deceased.	Excluded.	Whole number in regular standing.	Contributions.				
								Pastoral support.	Foreign missions.	Church erection.	Other objects.	Total.
								$	$	$	$	$
HAWAII—												
Hilo,	83	14	97	13	18	45	5,247	1,200 00	325 00	1,975 00	500 00	4,000 00
Waimea,	57	22	79	23	53	64	1,868	500 00	200 00	1,550 00		2,250 00
Kohala,	32	21	53	17	30	30	1,072	397 55	209 73	894 00		1,501 28
Kailua,	9		9		34	31	1,663					363 00
Kealakeakua,	44	6	50		10	72	1,114	600 00	50 00	400 00	250 00	1,300 00
Kau,												
MAUI—												
Hana,	73	2	75			13	1,167	25 00	25 00	669 00		719 00
Wailuku,	7	3	10				1,647	292 00	40 75	1,094 00		1,426 75
Lahainaluna,	5	11	16				30					
Kaanapali,	6	4	10			4	617	212 25	30 00			242 25
Lahaina,												
MOLOKAI,												
OAHU—												
Honolulu, 1st,	99	15	114	20	39	49	2,242	1,200 00	140 75	300 00	63 25	1,704 00
Honolulu, 2d,	7	26	33	9	21	34	740	769 37	320 00	601 55		1,690 92
Ewa,	44		44					150 00	90 00			240 00
Waianae,	6		6				160	89 00	50 00			139 00
Waialua,	6	5	11	6	8	11	390	443 00	78 00			521 00
Hanula,	20	1	21	3	6	10	306	309 00		94 00	20 00	423 00
Kaneohi,	7	4	11	3	9	8	500	380 00	155 88	600 00	100 00	1,235 88
KAUAI—												
Waimea,	90	5	95	7	12	24	550					
Koloa,	80	21	101	5	15	16	417	250 00	122 00	185 00	100 00	655 00
Waioli,	13		13									

Strong's Island.

LETTER FROM MR. SNOW, OCTOBER, 1855.

Arrival of Dr. Pierson.

MANY of the readers of the Herald have doubtless been looking for some intelligence from Dr. Pierson, who sailed from the Sandwich Islands for Micronesia, under circumstances of great interest, in May, 1855. Letters from him must have been greatly delayed. It has been known for some time, at the Missionary House, that he had arrived at one of the islands occupied by the Micronesian mission. Letters from others have alluded to the cheering character of his report respecting islands which he had visited on his way, but no report, and no communication from him has as yet been received. The following letter, which was addressed to Mr. Clark, secretary of the Hawaiian Missionary Society, gives a graphic and most interesting account of incidents and feelings connected with his arrival at Strong's Island; where Mr. Snow and his wife had resided for some years, entirely cut off from intercourse with Christian friends. Mr. Snow must be allowed to tell his touching story in his own way. He writes:

Come with me, a few moments, and "rejoice with those that do rejoice."

Last Saturday morning, October 6, report came of a 'ship outside.' "O dear, more trouble! When will our sorrows have an end?" Still, for some unexplainable reason, I had an unusual flow of happy feelings; so much so that I spoke of them to Mrs. Snow, and remarked that I was to have a greater trial with that ship's company than usual, or there was something very good coming of it. The busy work of Saturday was going on till the ship made her appearance at the entrance of the harbor. My glass was in instant requisition to see what could be made of her. The survey was not continued long before I discovered a man not in a sailor's rig. And presently I saw him helping a lady up the side of the ship to look out. The distance being great, I judged from the movement, that it was Dr. Gulick and wife. Instantly Dove Island rung with the shout of their names. Soon there was an alternate eyeing of each other with our glasses, and answering each other's swing of the hat. But as I met Mrs. Snow about her work I found her eyes looked red and watery, and her voice seemed failing her. In due time my boat was manned with boys, and as I got nearer the ship, I found I had mistaken the man. Dr. Gulick was not Dr. Gulick, but somebody else. Yet they looked earnestly enough, and friendly enough, to be more than ordinarily interested in me, and as soon as I struck the deck, the greeting answered to a missionary's, and the name, to one we had long been looking for. So many thousand questions crowd upon the mind, that nothing seems to be asked, nor much answered, and yet in a few minutes we know a good deal of each other.—But this won't do, we must go ashore. 'Where's the mail?' The bag and little packages are soon found, and on our way ashore I learned that they had been having a blessed revival on board. The three mates had been born again, and a temperance society had been formed in the forecastle.—We are getting near the little stone wharf, and the company are reported at suitable speaking distance.

The Family Greeting.

But your imagination must fill up the scene when Dove Island received "the feet of him that bringeth good tidings and publisheth peace." Let us enter the cottage—'the lone missionary's home.' Those 'whose hearts and hopes are one,' are not very formal in their introductions, for you would think it but the meeting of old friends; yet it would seem they had been long separated, else why do the sisters hang upon each other's necks with weeping. 'Well, talk on awhile, while I look at the letter bag,'—and I fumble my pockets for a knife to cut the strings. But the 'not yet' of my wife brings the prodigal to himself, and the knife is laid by, the Bible is sought—the family are all together—it looks like family worship, except that the family is suddenly enlarged and we sit less formally than usual. The 103d Psalm is read; I then stop to look at those whom God had sent us, remarking that I had frequently said I should want to spend the first hour in sitting and looking at them. But their faces are already familiar, so brother Pierson reads the hymn,

> "'Tis by the faith of joys to come,
> We walk through deserts dark as night;
> Till we arrive at heaven our home,
> Faith is our guide, and faith our light."

Then, to the tune of old Hebron, we sing how faith brings heaven close to us, as we tread our desert journey, and how the look of the promised land can 'fire our zeal along the road.' As we bowed

together to pour out our gratitude—our overflowing hearts, to our covenant keeping God, it seemed that our faith had almost reached fruition.

But now the mail bag. Of course you will not want me to give its contents, except that I first learn that my dear and aged parents are yet left to pray for us, and to speak of the goodness of God in making them the humble instruments of raising up a son to be a missionary, and that they felt it to be one of their greatest blessings that their son had it put into his heart to go to preach the unsearchable riches of Christ to a benighted people. After tea the Doctor and I went on board to alter the arrangements I had made for the morrow; for the most I had dared ask of Captain Handy was that his ship's company, more or less, would attend our English service at my house Sabbath afternoon; also that he would not furnish our king with liquor. My dear brother, I wish you could have been with us at their accustomed evening service on deck that evening. Israel's Shepherd was there, feeding his sheep and nursing his lambs. O what a mount of vision, to see the sons of the ocean, becoming the sons of God. I had almost said, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

The Sabbath.

At 8½ o'clock in the forenoon, the boat is ashore for brother Pierson to attend his usual Sabbath morning service on board the bark Belle. My Lydia goes with them, that she may hear again the word of life from a new voice. My native service that morning looked as though dear old King George had got back among us, both as to the number present and the interest manifested. I may have spoken to you before of Keducca, a native of whom I have some hope that he is a child of grace. While Mrs. Snow is attending to her Sabbath school, he usually walks over to my house with me. I can hardly tell what to make of what he told me on this Sabbath. He said, yesterday morning he was off some way from home, on quite urgent business, but as soon as he saw this ship he dropped everything and hastened with all speed to the pilot's place; for, said he, "me think missionary stop board that ship, me want to go 'long pilot look quick." There had been three other ships here but a few weeks before and no such interest was felt. "Me no care nothing bout 'nother ship come before, but me think missionary in this ship, that's what for I want go look plenty." He was the first one up the ship's side from the pilot's boat; and seemed overjoyed at the fact that his presentiment had not deceived him.

At 2½ o'clock, in the afternoon, a very goodly number of the Belle's company are seated in the missionary's dwelling for our accustomed English service when ships are in the harbor. God knows how cheering it was to look upon so many who could sympathize and encourage us in our work. I have an English service every Sabbath afternoon, on the large Island, at the house of the pilot, Mr. Coverts, which most of the foreign residents attend, and good attention is given. I hope much good from it. The white residents on this island are spoken of by those who visit us, as far superior to those upon any of the islands about us. The Doctor went with me to attend this service at four o'clock.

A Converted Sailor.

At the hour for evening prayers on board the Belle, William White, the third mate, (who, when he left the Sandwich Islands, was a poor Catholic Portuguese,) called to excuse us, as we had had so much to do during the day; but said the captain wished us to come. I asked him about their prayer meeting,—what they did? He said, "Well, we asked the Lord to strengthen us." "And of course he did," I said, or made some such reply. Looking very thoughtfully, he replied, "But we want a leader." "Ah, but God will lead you, and help you too; only go on." "Why, Doctor," said he, "I can pray better when you aren't with us." "Yes," said I, "you can get along better without these stuck-up missionaries, can't you?" "Well," said he, "I used to think missionaries was stuck-up folks. I used to think they wanted to injure my appetite, but I don't think so now. I didn't think I could talk good enough for them; but I find this small simple talk is just what we want." His whole soul speaking through his eyes, he said, "I—I—can't make you seem like strangers—*I feel acquainted with you now.*" Dear fellow, he will know what that means when he studies John, and learns what Christ says about love.

Instead of their evening service on board, a very goodly number of the ship's company came to our family worship. One of the first evenings they kept their sitting, as though waiting for

something further. I then explained our mode of conducting family worship morning and evening. As they were rising to go, William White remarked, "I was in hopes we were going to have some more that good talk." Another incident interested me much, as showing the artless simplicity of this brother. He was their sexton on board ship, and during their religious services the big Bible used to lie on the "harness cask," and that was the Doctor's desk. One day something was tumbling about deck, and some one took it up and threw it on the harness cask. White came along, as though his feelings were injured, saying, "I don't like to see that; it's too sacred a place;" and then laid it in another part of the ship.

What shall be done?

Mr. and Mrs. Snow, who had been so long without associates, and were now so much rejoicing in renewed intercourse with Christian friends, were now to learn that those friends doubted whether they ought to remain with them, and were thinking of going at once to some other island. Mr. Snow writes:

Now comes Monday morning, and the question is, What is to be done? I asked for the Doctor's instructions. He had none. "None from brother Treat in Boston?" "None." "None from the Sandwich Islands?" "Spy out the land, and send back for more laborers." I told him they probably thought the men they had sent here would know best what to do, which is common sense; so there is no difficulty in that direction. Then I listened to something of a report about the land to be possessed, and was not long in discovering that brother Pierson felt that his home was not to be on Strong's Island, but on islands farther to to the windward. He had a strong feeling that Providence had opened such a door to him as ought to be entered with the least possible delay. It had become a serious question with him and his wife whether they should make any tarrying at all with us, or avail themselves of the present good opportunity to go directly back and settle upon some of those windward islands. So far as they had seen, every thing favored such a course. It was, so to speak, virgin soil. Whites and wicked seamen had not gained a footing. The king and chiefs appeared to favor such a course, and were desirous of their return. Another year, and this state of things might be entirely changed. So it appeared that after all our praying and waiting, we were still to be without associates, and our dying people without a physician. The course looked questionable, to say the least. I had many doubts as to the influence of such a course upon my people. They, like ourselves, had long been looking for a physician, and hoping much good from his residence among us. Yet if this was of God's ordering I felt assured he would take care of the results, in promoting his own glory and advancing his kingdom. As to ourselves, we felt that the trial would be no slight one; yet, by the grace of God, we had no heart to retain them, if they felt it duty to go. As I remarked to them at the breakfast table, "*My heart says go, my head says I don't know*" So, after talking, we took the Bible and went to praying. *I*, poor, weak fellow, lost my voice; so the doctor finished out my prayer. Meanwhile we had a call from the second mate to see about landing the things. Being informed that Doctor Pierson had not fully decided to remain on Strong's Island, he returned to the ship with a request from me for an interview with Captain Handy at my house, at his earliest convenience; as I wished to see what his feelings and judgment were upon the subject. I soon learned from the Captain that the subject had been talked over between himself and his officers, and their unanimous conclusion was, that the Doctor had better not return to those islands at this time. He assigned several reasons, which it is hardly necessary to enumerate.

While we were talking, Dr. Pierson came in, and reported a decision in his own mind, and in that of Mrs. Pierson, which was to stop at Strong's Island for the present; and before night all his things were ashore and housed. Yet he feels that Strong's Island is not his home, but the Mulgraves.

Letters from Dr. Pierson, giving an account of his voyage, and of his reasons for desiring to go at once to the Mulgrave Islands, will be looked for with much interest.

Recent Intelligence.

SANDWICH ISLANDS.—A letter from Mr. Smith, dated June 30, refers to a visit he had recently made to the Hawaiian missionaries at Fatuhiwa, Marquesas Islands. The visit was occasioned by intelligence which had been received that these missionaries were short of provisions and had no means of purchasing. A vessel was at once chartered by the Hawaiian Mis-

ionary Society, to sail with supplies, and Mr. Smith was desired to go with it and visit the mission. He sailed on the 10th of March; was thirty-six days from Honolulu to Fatuhiwa; remained there ten days; and was nineteen days returning, reaching Honolulu May 15. He found the missionaries well, and cheerful and happy in their work, though "they had been obliged, for some months, to look too much on the shady side."

Canton.—Mr. Vrooman, in a letter dated June 5, speaks of his most recent missionary tour as follows:

I have made another excursion of about three hundred miles in circuit, nearly all of which was unexplored ground. My way is to hire a boat, get my books and other things, cook, food, &c. all aboard, and then invite my brethren to go along upon *short notice*. Their preparation seldom hinders more than an hour, and we are off. If they have books, we take them; the more the better. Rev. C. W. Gaillard and Rev. S. F. Smith were my companions in this last excursion, which we accomplished in nine days. We distributed over ten thousand copies of Gospels, tracts, and portions of the Old Testament; beside some hundreds of the entire New Testament, of Goddard's version. We traveled first North-West, then South, then South-East, East, North, and finally North-East, which brought us back "to the place of beginning." Our greatest distance from Canton may not have been more than seventy or eighty miles, in an "air line," but for intersections and windings of water-courses, no other country can compare with that through which we traveled.

We visited at least sixty villages and towns, never before visited by Protestant missionaries; and passed in sight of a much larger number which could not, under the circumstances, receive our attention. We sent packages of Gospels and tracts, however, to many places too far from the river to be visited. Sometimes a ferry, and at others a market boat, full of men, could be hailed, and made the bearer of "good tidings" to friends and neighbors sitting in darkness. We entered two walled cities, and in one instance walked directly into the city hall, and left books for the mayor and judges, who were at the time engaged in the trial of some criminals. Our reception by the people was, almost without exception, pleasant. Occasionally an individual would look sour, but there was not a single instance of opposition during the whole excursion. Several of the places visited contained over one hundred thousand souls, and very few of them less than one thousand. In one instance, standing upon the "levy" of the river, I counted twenty-four villages, of which only four or five were visited by us. We could not but feel that the harvest was plenteous, and the laborers few. A thousand able men would be required to gather in the harvest of souls now on this ground, and fast falling to perdition. I begin to have a *new desire* since making these excursions,—a desire to try and persuade men to enter and labor here. My views of Canton are much modified,—not of the city only but of the province. What God may do for us, we can not tell. He may not help us, and if so, all our work is vain; but from what I hear of other mission fields, and from what I have seen here, I do not think more flattering prospects of reward for labor are anywhere presented. We saw many places which would make a lovely residence for a missionary; may the Lord send men to occupy them! I spoke, in various places, from five to fifteen minutes, and found no difficulty in being understood in the Canton dialect. But details would require a book instead of a letter.

Madura.—Mr. Rendall writes, July 3, "Within a month, two of the catechists of our mission have died. Robert W. Landis, connected with my station, died at Madura after an illness of three weeks. He was formerly a teacher in the girls' boarding school, but had been a catechist at Vattiaputty, a village seven miles south of Madura, for a year and a half. He had the confidence of the people in the village, and was exerting a good influence over them. His death is a loss to the station. The other catechist was a young man named Mills, who died suddenly of cholera at Periacoolum. He graduated from the seminary a few months ago, and was a promising young man."

Antioch.—Mr. Morgan wrote, August 2d, that he had recently visited Kessab once and Bitias twice. Of the former place he says, "The gospel is making progress in that village, and in the villages to the south, though there is but little outward demonstration of the fact. The Catholics have seen the folly of their former policy, and now leave the Protestants in quiet. Their efforts most decidedly resulted in good to the cause of the truth. In one small village they totally failed to make proselytes, and now there are in that place several men who are ready to declare themselves Protestants." The young men who were some time since excluded from the church have repented of their sin and been restored. In regard to Bitias he writes:

My second visit was in company with the native pastor from Kessab. We went on Saturday afternoon, spending the Sabbath and Monday there. My principal object was to find out, as nearly as possible, the spiritual condition of that little community. For some time there have been several persons there who have wished very much to have the Lord's supper administered to them, and baptism to their children; and I have hoped that, on examination, we should find enough suitable persons to form

a small church. But I am obliged to say there is not a person in the community who seems to give evidence of a change of heart. Their ignorance about spiritual things is really astonishing. I am satisfied that their anxiety about the Lord's supper and baptism is, to a great extent, if not entirely, owing to the remains of their old views of the sacraments. They yet ask, "If a man dies without partaking of the Lord's supper can he be saved?" They have not emerged from the darkness of their old superstitions. I do not know how to account for this. The young men who have hitherto labored there, were like all the other helpers whom we send out. But the seed they have sown has not yet sprung up. I shall endeavor to provide a teacher for the school, that the helper there may give all his time to the evangelical instruction of the people. But more than all, we must pray for God's blessing to rest on these efforts.

Of Antioch, as a place of residence, Mr. Morgan speaks very favorably.

Quite contrary to my expectation, I have found the climate of Antioch much more agreeable than that of Kessab. That village is so sheltered by the steep sides of Mount Casius, that the sea-breeze does not reach it. Here, on the contrary, for the last fifty days, there has not been a twelve hours' cessation of that refreshing wind. We have made a record of the temperature three times a day for some time past, at 7, A. M., 2, P. M., and 9, P. M. The following are some of the results for July. Taking the average of the observations, the coolest day of the month was the 24th—79°. The hottest was the 12th,—86,6°. At 2 o'clock, on the 12th, the mercury was at 91°. The previous day it rose to 92°, but the morning was cool, so that the average of the day was less. The average temperature at 2 o'clock for the month was 86,5°. The general average was 85°. The lowest temperature marked was 77°, and the highest 92°; but this does not show the temperature as we feel it. The sea breeze is so cool and constant that one seldom feels the heat uncomfortably. The hottest day of the month, I rode from Antioch to Daphne at 2 o'clock, without an umbrella, and did not experience the slightest inconvenience from the heat. So far as temperature is concerned we have nothing to complain of in an Antioch summer. The great want here at this season is water. That of the wells is brackish, that of the river is muddy and otherwise impure, while the fountains are few and furnish a very small supply. Our servant went the other day to one of these fountains and found forty jars waiting for their turn. I asked him why he did not go to the other. "I should probably find a hundred there," was his reply. And yet within five miles is the great fountain of Daphne, which formerly supplied Antioch with water. Still nearer the city there is a large fountain of beautifully clear water, and on the other side, just beyond St. Paul's gate, is another spring, amply sufficient for all the wants of the city. But it requires enterprise and public spirit to accomplish any thing for the public good, and these two qualities do not enter into the composition of the Turk.

Constantinople.—A letter from Mr. Dwight, mentions his return to the capital on the 5th of August, after an absence of several weeks, rendered necessary by the state of his health. He returned much improved, "but not yet fully restored" He writes, "All our congregations are increasing in size, and from time to time souls are added to the church. The quarter of Samatia seems to be in an interesting state, and to demand the presence of a missionary. I was informed to-day, that some time since the bishop of that quarter ordered his priests to write down the names of all who would not come to confession; and that the number rose to *fifteen hundred*, all of whom said they confessed to God, not to man. The bishop was going to excommunicate them all, but the Patriarch ordered him to desist. The number was too frightfully great!"

Trebizond.—Mr. Powers writes, August 7, that he had recently returned from a tour, during which he had visited Tokat, Sivas, Cesarea, Yozgat, and Marsovan. He went at the request of the missionaries at Sivas, to assist in settling difficulties in the church, and devising measures for its future peace and prosperity. He returned, having reason to hope that he had been enabled to exert a very happy influence, and grateful, not for this only, but also that a kind Providence had watched around him in all the dangers of the way. He writes:

So far as *apparent* results are concerned, the object of my visit was in good measure attained. The members of the church were even more ready than I anticipated to acknowledge their faults, and to make mutual concessions and promises of amendment. As they are not now, as heretofore, to be left without spiritual watchmen and guides, it is greatly to be hoped, and expected, that a better state of things will prevail. At Marsovan I had a work to perform very similar to that at Sivas. I found coldness and alienation of feeling among the brethren, arising in part from misunderstanding of certain business matters that took place two years ago, of which I had personal knowledge. Here also the brethren, after listening to explanations and exhortations, readily acknowledged their wrong doings, mutually forgave and were forgiven, and agreed to live together in peace, harmony and love. I was happy to find that Pastor Hohannes, who had recently entered on his labors in Marsovan, enjoyed the love and confidence of the community, and had a fair prospect of being greatly useful there.

Throughout this whole tour, I have had occasion to acknowledge the protecting care of divine Providence. A part of my way, that between Sivas and Cesarea, led me through a region infested with Koords and Afshars, heretical sects of Mussulmans, who have the fear neither of God nor man before their eyes. They are the most perfectly lawless human beings any where to be found. To travel through the region without an armed guard would be regarded as presumptuous. With such a guard I traveled in perfect safety, and returned to my home without the least accident or harm, grateful for what I had been permitted to see and enjoy, and to do for the peace and welfare of these infant churches of Christ, as well as for the protection and blessing of Him who had signally prospered my way before me.

At Samsoun, Marsovan and Yozgat, some laboring in secular employments, and some as teachers and native helpers, I found four families of Protestants from our community in Trebizond, among whom are seven professors of religion. My intercourse with them was peculiarly gratifying and tender; the more so, doubtless, from the fact that I may soon leave this part of the missionary field, so that we may see each other no more. This fact also added much of tender interest to my visit at all the stations above mentioned.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 16th of July, Rev. George B. Nutting, of the South Armenian mission, and Mrs. Susan A Nutting, of Geneva, New York, sailed from Boston for Smyrna, on the bark Henry Hill, Capt. Watson They were accompanied by Mrs. Hodges, the mother of Mrs. Nutting

On the 4th of August, Rev. Samuel W. Bonney, of the Canton mission, and Mrs. Catharine V. Bonney, of Albany, New York, sailed in the ship N. B. Palmer, Captain Low, for Canton.

On the 18th of August, the following persons sailed in the ship Montgomery, Capt. Hamilton, for Bombay:—Rev. Samuel B. Fairbank, late of the Bombay mission, now of the Ahmednuggur mission, and Mrs. Mary Fairbank, of Ahmednuggur, India; Rev. William Wood, of the Satara mission, and Mrs Eliza M Wood, of Pittsfield, Massachusetts; Rev Samuel C. Dean, of Oakham, Massachusetts, and Mrs. Augusta E Dean, of Andover, Massachusetts; Rev Charles Harding, of Conway, Massachusetts, and Mrs Julia M. Harding, of Plymouth, Connecticut. Mr. Dean was educated at Amherst and Andover; Mr. Harding is a graduate of Yale College and Union Theological Seminary; both are destined to the Mahratta field. Mrs. Fairbank and Mrs. Dean were born in India, the former being a daughter of Mr Ballantine, of the Ahmednuggur mission; the latter a daughter of Mr. Abbott, late of the same mission.

On the 12th of September, Rev Silas McKinney and Mrs. Fanny N. McKinney, of the Zulu mission, sailed from Boston, with their children, in the bark Springbok, Captain Mayo, for Cape Town; returning to their former field of labor.

CLOSE OF THE FINANCIAL YEAR.

At the commencement of the last financial year, August 1, 1855, the debt of the Board was $20,507 90. The expenditures for the year which has just closed amounted to $323,000 49. On the other hand, the receipts for the same period were only $307,318 69. Hence the debt, on the first of August, 1856, was $36,189 70. It will doubtless be necessary to bring this subject before the churches in due time.

ANNUAL MEETING.

The Forty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at Newark, New Jersey, on the last Tuesday of October, 1856, at 4 o'clock in the afternoon. Dr. Brainerd, of Philadelphia, or in case of his failure, Dr. Bethune, of Brooklyn, is appointed to preach the sermon.

DONATIONS,

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.
Falmouth, 2d cong. ch. and so. m. c. 26 12
Mechanic Falls, Ch. and so. 18 00
Portland, 2d do. m. c. 54,90; Mrs. M. D. 5; High st. ch. 5,51; State st. ch. m. c. 72,73; 138 14
Union, Rev. D. F. Potter, 10 00—192 26
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Lyman, Cong. ch. 15 00
Norridgewock, 1st do. 91,50; Mrs. Dole's s. s. class, 50c. 92 00—107 00
299 26

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Cong. ch. and so. 9 10
Merrimack co. Aux. So. G. Hutchins, Tr.
Hopkinton, 1st cong. ch. chil. 3 56
New London, Two girls, 2 00—5 56
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d chs. m. c. 15,96; Rev. A. M. 10; 25 96
Stratham, Cong. so. 1 50—27 46
Strafford Conf. of chs. E. J. Lane, Tr.
Gilmanton Centre, Cong. ch. and

so. wh. and prev. dona. cons. THOMAS ADAMS an H. M. 56 75
Laconia, Cong. ch. and so. 29 23—85 98
Sullivan co. Aux. So. E. L. Goddard, Tr.
Charlestown, Gyles, Moses P., James C., and Samuel Merrill, for Missionary Ship, 5 00
133 10

Legacies.—Nashua, Rev. John M. Ellis, by Josephine M. Ellis, Ex'x, 500 00
633 10

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, A s. s. class, 1 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, N. ch. and so. m. c. 102 89
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Cong. ch. m. c. 32; N. L. pew rent, 18; 50 00
Rutland co. Aux. So. J. Barrett, Tr.
Pawlet, Cong. ch. 20 77
Windsor co. Aux. So. J. Steele, Tr.
Sharon, C. Baxter, wh. cons. Mrs. ADA B. PALMER of Dixon, Ill. an H. M. 100 00
274 66
Alburgh, s. s. for ed. of hea. chil. 11 00
285 66

MASSACHUSETTS.

Berkshire co. Aux. so. J. Sedgwick, Tr.
Lee, Cong. so. gent. 160,06; Eli Bradley, wh. cons. Mrs. AMANDA BRADLEY an H. M. 100; la. 74,29; m. c. 61,65; 396 00
Sheffield, Gent. 55; la. 42; Syrian miss. cir. for ed. in Syria, 30; 127 00
W. Stockbridge Village, Cong. ch. 15 00—538 00
Boston, S. A. Danforth, Agent, 61 48
Brookfield Asso. W. Hyde, Tr.
Spencer, 1 00
Essex co. North, Aux. So. J. Caldwell, Tr.
A friend, 25 00
Bradford Academy, 30 00
West Newbury, 2d cong. ch. 3 15—58 15
Essex co.
Beverly, T. H. P. 11 00
Salem, Tab. ch. friends, 61; Miss. savings bank of Henry P. Jewett, dec'd, for Missionary Ship, 3; 64 00—75 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Belchertown, Benev. asso. 86 60
Plainfield, Cong. ch. m. c. 15 00
Williamsburg, N. Sears, 25 00—126 00
Harmony Conf. of chs W. C. Capron, Tr.
Upton, Mrs. C. F. 5; L. F. 4; W. F. 3; 12 00
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, 1 00
Lancaster, H. M. Prescott, for Miss. Ship. 1 00
Sterling, Mrs. Bailey, 4 00—6 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, Harvard cong. ch. m. c. 105 00
Roxbury, Eliot ch. m. c. 12 78
W. Roxbury, South evan. cong. ch. m. c. 12,91: a s. s. class, 1; 13 91—131 69
Worcester co. Central Asso. W. R. Hooper, Tr.
Dana, 3 00
Leicester, Indiv. for Zulu m. 25 00—28 00
1,037 32
A friend, 20; do. 6; do. 3; Andover, West par. 62,25; m. c. 12,37; ack. in July, as fr. 1st par.; Chelsea, Broadway ch. and so. m. c. 36,28; J. A. Copp, 50; Lawrence, Lawrence st. ch. and so. 58,42; Lowell, Appleton st. ch. 154,81; Melrose, cong. s. s. for Miss. Ship, 6,68; Reading, Old South ch. and so. to cons. THOMAS H. SWEETSER an H. M. 100; Woburn, 1st cong. ch. and so. 221,35; 656 54
1,693 86

CONNECTICUT

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Bridgeport, 1st cong. ch. m. c. 45 33
Stratford, Cong. ch. m. c. 82; la. miss. so. 118,11; wh. cons. Miss ELIZABETH CURTISS and Miss ALIDA R. BOOTH H. M.; 200 11—245 44
Fairfield co. West, C. Marvin, Tr.
Greenwich, 2d cong. ch. s. s. miss. asso. for Mrs. Bridgman's sch. China, 50 00
Hartford co. Aux. So. A. W. Butler, Tr.
East Granby, Cong. ch. and so. 22 51
East Windsor Hill, s. s. 6 00
Hartford, Centre ch. m. c. 16 90
New Hartford, N. ch. 30,40; Mrs. Eliza S. Brown for *Ann E. Morton*, Ceylon, 12; 42 40
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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Shanghai.

LETTER FROM MR. BRIDGMAN, JULY 1, 1856.

Visit to Fuh-chau.

IT is interesting to know how labors and prospects in one mission-field appear to experienced laborers from another portion of the vineyard. Mr. Bridgman, in this letter, first speaks of a visit he had made to the mission at Fuh-chau, and of the impressions produced by that visit. He writes:

The missionaries are all zealously engaged in preaching the Word, each one having his own appointed times and places. Three of them have recently commenced a joint or union service, to be held once each Lord's day. This is intended to be more orderly and methodical than the other more informal services. It is to be a model service, conducted as in Christian lands.

The other services, held both on the Lord's day and on other days of the week, are like wayside preaching. The door of the chapel is opened, the preacher takes his stand, and the hearers come and go, sit or stand, listen or gaze, are silent or interrogate, as they please. This is sowing broadcast—the most common method pursued at all the ports. It is well done in Fuh-chau by all the brethren. They have got into good position and work well. For their union service, they need a more spacious meeting-house, like one just being finished by the brethren of the Methodist mission, a house to accommodate about three hundred hearers. Mr. Doolittle's want of voice is likely to be supplied, in part at least, by the man who has been recently received there into the church—the first-fruits of the mission. This man acts in the two-fold capacity of teacher in the school and preacher in the chapels. I will only remark further, respecting this department—preaching—that I think, with the brethren, it is time they were reinforced. Indeed this must be the case at all our stations in China, if we all work in the right way.

In the book department—the distribution of Bibles and tracts—they are on the right track. Their method of *selling* books is a good one. In time it will become a great business—in that time when the Chinese shall seek for Christian knowledge as they now seek for opium. In the school department they are not attempting too much. One good boys' school, and one good girls' school, both small, and consisting of boarders, seem desirable in such a mission. This, I think, is what the brethren there desire, and it is what I hope they will have the means for sustaining.

That there have been no more fruits in that mission, should not dishearten any one. Only let the brethren and the sisters there labor on in faith, with increasing faith, and zeal; while there is also increased faith and zeal in the churches, among the friends of that mission at home, and converts will be multiplied. I most confidently anticipate the day

when it will be no less a harvest-field than Amoy. The circumstances of the two stations have been very different, and are so still. Fuh-chau, every way considered, is one of the best fields in China. It is a healthy place; the surrounding scenery is most beautiful; and there is in that city "much people." Whether it will escape the disorders and calamities of civil war or not, it is impossible to foresee. God will direct, and make all things work for the good of those who trust in him.

Rumors and Fears.

We hear of new outbreaks and new slaughter around Nanking, and of the people's hearts failing them for fear of coming evils. There have been recently, and are now, rumors abroad that make many of the people and some of the foreigners here uneasy. This old government is so corrupt, its cruelties so many, its resources so small, and the disorders are so great and so widely extending, that we expect things will go from bad to worse. It may be so for a long time to come. Such is the state of the body-politic that it can hardly be otherwise. But these disorders ought not to dishearten the friends of missions On the contrary, they should stimulate to increased action. When the Breaker is abroad, we should throw in the seed, the good seed, the Word of God.

Addition to the Church.

On the first Sabbath in June, another of the pupils in the girls' school, publicly joined herself to the church of Christ. Her name is Ying-pan. She is a village girl, and not remarkably bright or apt to learn, yet her confidence in Christ, and her desire and purpose to live according to the rules of the gospel, seem unusually strong. Her spiritual perception, and her quick apprehension of divine truth, contrast pleasingly with her natural dullness, and indifference to other things. She thus affords us more than usual evidence of being taught of God. There are others in the school who are anxious about their future state, whose minds, as we believe, are being wrought upon by the Spirit.

There has been one interesting inquirer, from a neighboring town, whose case I have not mentioned to you. For two months or more he was a regular and serious attendant every Sabbath in our school chapel and in my own study. He was only a temporary resident at Shanghai, and before leaving the city, six weeks ago, he wished to profess Christ. He did not lack intellectual knowledge, but there was not that evidence of a change of heart which we wish to see, and I could not, therefore, comply with his request and receive him into Christian fellowship. He was well supplied with portions of the Scriptures and with tracts, and assured that if, by faith, he would follow Jesus, and live according to the rules of the gospel, he would find rest. I hope we may yet hear good things of him—that he is cleaving unto the Lord.

A case, less interesting at the time than this, occurred in Macao, about twenty years ago, which has recently developed itself in a very pleasing manner. In that case, two persons, mother and child, were brought under the influence of the means of grace. The result is, apparently, that now they are both children of God, heirs with Jesus to an heavenly inheritance. While we know that many are called and but few chosen, we may yet hope, in a land like this, and in the incipient stages of our missionary work, that many will be brought into the kingdom, of whom, as missionaries, we shall know nothing till the great day.

Canton.

LETTER FROM MR. WILLIAMS, JULY 22, 1856.

MR. WILLIAMS sends a translation of a paper lately issued in Canton in the form of a placard, but which had not been put up in the streets, so far as he had learned. "The fears intimated in it," he says, "are evidently of political tendency, and the object seems to be not to attract odium towards Christianity as a religion, so much as to excite suspicion in this quarter of the designs of its foreign propagators. No one has hinted a word of even its probable origin, and its effects, so far as we know, have been nothing. It is interesting as an exhibition of the way a Chinese reasons, and it is observable that nothing is said against the character of Christ."

Mr. Macy is still at Whampoa, and seems to have been much prospered in regaining confidence in behalf of the efforts of the chaplain there. Respecting opportunity for missionary labor, and the political state of the country, Mr. Williams writes, "We have no interruption of any kind in our services in the city; but some inflammatory placards, issued to deter foreigners from going into the surrounding country, have

made the villagers rather uncivil. The object of these placards has been surmised to be, to get up a bitter feeling between the people and foreigners, which, if it resulted in trouble, would damage the government and favor a rising. For the last two or three months, there has been rather an uneasy feeling in this region, sympathetic with the progress of the insurgents in Kiangsé. That province lies west of Ningpo, and northeast of this province, and is reported now to be almost entirely in the hands of Taiping and his officers, who have established civil governments in all large towns, and repressed brigandage to some extent. If the province of Kiangsé is lost to the imperialists, with the consent of the inhabitants, it is a great advance on the part of the insurgents. In respect to the interesting point, how much Christian principle is exhibited by these leaders, we are almost as much in the dark as when the 'Susquehannah' went to Nanking. They may have more than we know or think of, and they are likely soon to be better known to foreigners, if they capture the large city of Sùchan, the capital of Kiangsé."

A Chinese Placard.

The following is the translation of the paper spoken of above.

"*An Essay on eradicating Heresy and honoring Truth.*

"The most important thing in the world is public opinion, and morality among men, both of which are injured by the distribution of the books of Jesus. Unscrupulous barbarians and cunning natives have banded together in their traitorous schemes of sedition, to scatter abroad these books of Jesus, and exhort men to join his religion, which is the same as inviting them to join the Shanghai Association (i. e. the Nanking Insurgents); and the disorders which have come from those rebels owe their source to this wicked conduct. To urge men to destroy their idols, and pay no worship to their ancestors, is like entreating them to join a troop of wild beasts, and is the detestable thing the Romanists constantly have done. Does not the circulation of the books of Jesus injure public opinion and destroy the moral sense of men? Still, if we do not describe the evil things in these books, our own people will not know the grounds of their own reasoning and morality; if their errors are not eliminated, how can the evils which flow therefrom be removed? Therefore I do not begrudge some trouble to show plainly to all classes the bad results which flow from the doctrines in these books, so that none be heedlessly entrapped in their wily meshes, and have cause to rue it. By so doing I shall lend a little help, too, in saving public opinion and morals from ruin.

"Now this Jesus was a worthy man who lived in the countries of the barbarians. When those savages first had a being, a scantling of the breath and bounties of heaven were granted them. At this period they were ignorant and uncivilized, in nowise differing from the brutes; for though they had had natures conferred on them, they were rabid and cruel; though they were human beings, they were coarse, groveling and without shame. Wherefore heaven specially brought forth this person, Jesus, to humanize and reform them, to teach them to observe the social relations, to select herbs to cure their maladies, to make and use implements to improve their mode of living, and to instruct them how to take care of the living and give burial to the dead. He was still in the land of Judea when he was taken up and used most cruelly, nailed on a cross, cut with knives, sawed asunder, and seethed in a caldron; all of which, in fact, only exhibited the wolfish disposition of these people. After this, he died several times, and came to life again, showing his wondrous miracles, that he might reform their base and cruel natures.

"After these things, many persons joined in repeating over his sayings among themselves and to others, thus to reverence and obey him; and for thousands of years they have adopted his instructions, until all foreign lands have been brought to adhere to him alone, to the exclusion of every other person, and they now reverence and adore him as a true God *(chin shin)*. It is by his power, in short, that these barbarians exhibit any good feelings, and know how to requite the virtue of Jesus; it is most proper, therefore, that he is worshiped and served by them all.

"But as to our land of China, the Central Flowery Kingdom, since the earliest times, many holy men have been born among us from age to age, in each successive dynasty, both innately holy sages, and worthies now departed, who have taught us in the fullest manner, explaining and enforcing their books on reason and virtue in the clearest style, so that we now govern the empire and its people, have become acquainted with astronomy and geography, (or astrology and geomancy,) use dresses, robes of cere-

mony, articles of furniture, tools, dishes, and every other convenience, observe the rules of etiquette, prepare herbs for healing, and have instituted civil ranks and military offices, all in the highest, completest manner.

"Furthermore, we Chinese were born under a sky where the most correct auspices of the five elements prevailed, and our natures are generous, and we have a deep sense of gratitude, and the highest regard for propriety in consequence. We exalt the holy and wise men of antiquity, the loyal statesmen and upright scholars who have deserved well of their race; we cherish their virtues and imitate their examples. It is for this reason that we carve and mold their effigies to worship them; and the adoration paid to these images is simply the expression of the reverence felt for these persons. It is true, however, that the spirits *(linghwan)* of the holy and wise, the loyal and just, who have done good to men, still abide among men after death, protecting them from injury, and overseeing all calamities and omens which indicate misfortune or prosperity. Therefore the gods exhibit their intelligence in the influence felt by the worshipers whose prayers are answered. Although we carve and mold the images with a severe and forbidding aspect and mien, it is that the divine energy may have a proper support and expression, and cause the worshipers to feel a due reverence and awe in their presence.

"What a vast difference between this and the unfounded, unreasonable sayings of Jesus, who is vainly called the Son of Shangti! Who, among us Chinese, have seen his works or believed in his name?

"As to the worship of ancestors, since men derive their blood in succession from one to the other, it only exhibits the filial affection of their hearts in a clear mode; for if a man never thinks of his parents, or feels grateful to them for his being, but joins the religion of Jesus, which does not require him to worship them, what matter is it to him whether he has any sons or grandsons? From this it is too plain that the tenets of this religion teach men to regard neither prince nor parent, and to profane the gods.

"Foreigners have lately come to China to disseminate the books of Jesus, to ridicule our custom of worshiping images and idols, and reverencing our ancestors, and to exhort people to join this faith. Their designs are malignant and their plans deep and subtle, wising to lead our people gradually, and flatter them with enticing words as they can understand what is said; or with the offer of a little advantage, as one would give a sweetmeat to a child, to induce our people to join this religion without prince or parent, and obey its rules not to worship the gods. This greatly tends to the detriment of public opinion and good morals, mars the beauty and disturbs the order of our cosmos, and utterly confounds what our holy and wise men have taught respecting reason, virtue, humanity and justice. Those who circulate the books of Jesus are villainous, seditious barbarians, whom heaven or earth cannot endure, and who ought to suffer the extreme penalty of the laws of the realm.

"The vagabonds among us, lazy, dissipated fellows, base, unpolished and stupid people, such have been deluded into joining this religion of Jesus, and listening to these foreign rebels, who discard both prince and parent, and have stirred up rebellion under Taiping. O that the laws of the empire might be put in force against them all, and they and their kindred swept from the face of the earth, and no place of repentance be found for them.

"Now therefore, in order to countervail the effects of promulgating the books and doctrines of Jesus, and cause their character to be easily known, there is no plan so good as for parents to teach their sons, and elder their younger brothers, on no account to adopt the religion of Jesus. Happy will it be for the Chinese, if they escape the misfortunes and woes flowing from it. At present, none of the gentry or titled people among the upper classes, none of the literati or graduates, none of the liberal, polished scholars among us, attend the rooms where these books are distributed, or listen to the instructions there given. It may be feared, therefore, that these foreign enemies will take advantage of this to inveigle the simple into their wicked ways, so that it is very important to reject their nonsense, and clearly perceive its tendency.

"As to what they say of heaven's palace and earth's prison, (heaven and hell,) and of the souls of mankind after death, it is plain that these result from the influences between heaven and earth; they are the highest principle that guides the changes in all creation. Do these owlish barbarians dream that *they* can find out one point in ten thousand respecting them? Can any body believe, for in-

stance, that the soul of a man who dies in China, can hope to be saved by Jesus in a foreign country? Even these devils themselves hardly believe it. Where is the reason in it? Mencius says, 'I have heard of Chinese reforming barbarians, but never that Chinese have been reformed by them.' Carefully ponder these wise words, and happy will you be.

"Printed in the spring of 1856."

Madura.

LETTER FROM MR. RENDALL.

On the 16th of July Mr. Rendall wrote briefly communicating several interesting items of intelligence which show that the work of the mission is prospering. "The Lord," he says, "is graciously blessing his church, at the different stations of our mission. Mr. Webb has lately received three persons to the church at Dindigul. Mr. Tracy admitted nine last Sabbath, of the young men connected with the seminary. Mr. Noyes writes that he had just returned from an eight days' tour in the Cumbum valley, and that he had celebrated the Lord's supper in five different villages, and had received to the church eleven adults, and baptized eighteen children. You will see from this, that the good seed is taking root in the valley. Mr. Noyes hopes to have five churches organized there soon. The people themselves are greatly interested in this subject. Whilst numbers are making a profession of their faith in Christ, others are joining the congregations as learners. Two persons of good caste have lately united with one of the congregations, 'apparently from a real conviction of the truth.' I understand that Mr. Winfred, about a month since, received seven to his church at Mallankinnaroo. These tokens of the presence of the Holy Spirit strengthen our faith and encourage our hearts. May they lead Christians in America to pray for us, that a still greater out-pouring of the Holy Spirit may be manifest, and larger numbers be led to Christ for salvation."

LETTER FROM MR. NOYES, JULY 11, 1856.

Report of Periacoolum Station.

Mr. Noyes sends a report of his labors for the last six months, giving a fuller account of some things referred to by Mr. Rendall, above. Since January he had visited his congregations four times, and some of them more than this. He was prevented from making a tour in January, by a visit to Madras and the annual meeting of the mission, which took place immediately on his return; and on one other month he refrained from going to the villages, partly on account of the prevailing fever, and partly because it was necessary for him to spend a little time on the hills. On his tours in the Cumbum valley, he is usually absent not less than eight days, and besides holding meetings with the congregations, spends more or less time in preaching to the heathen.

Congregations—Churches.

The number of congregations is now fifteen, two, which were small and feeble, having been discontinued on account of the scarcity of suitable helpers and the means of paying them. These fifteen congregations are in as many different villages, all of them, excepting one, having a place of worship, and a catechist, reader, or teacher. There are Christians scattered here and there in nine other villages, though not enough in any one to form a congregation. They attend worship either regularly or occasionally, in neighboring villages. No new congregation has been received since the year commenced, but in two or three places there are indications that such may be formed at no distant day. To the existing congregations, the number added does not make good the number who have left and the twenty-one deaths, so that there is no increase of the people under instruction for the past six months. There have been added to the church by profession, ten males and ten females, who live in eight different villages. No church member has been excommunicated, no one has been dismissed to other churches, and no one has died. Five have been added by certificate; so that the net increase for six months is twenty-five, and the present number is one hundred and ten. Twenty-nine children have been baptized and eighteen marriages have been solemnized.

New Churches to be Formed.

The church members in five different localities have requested to be set off, from the station church, and organized into separate churches. The following is a translation of the letter sent by these brethren to the church at Periacoolum station.

"Dear Brethren,—We the undersigned have, up to this time, been connected with you as members of the same church; but since we live at a great distance from Periacoolum, it is difficult for us to enjoy in your connection the privileges of the church; and to exercise mutual fellowship. We

therefore request that we may be dismissed from your communion, in order that we may be formed into separate churches of Christ, and may choose for ourselves officers according to the order of the New Testament."

This letter was read to the Periacoolum church and they appointed a committee to answer it. The following is a translation of the answer.

"To the brethren in Cumbum, Coyilapuram, Coambey, Bodinoikanoor, Kameyanputty, and the adjacent villages.

"Dear Brethren,—We received your letters asking our consent to your separating yourselves from our communion for the purpose of forming churches in your own localities. We most cheerfully grant it, and will receive you as sister churches, joyfully thanking the Lord that he has so blessed the preaching of his word, and multiplied converts, that in many places churches of the Lord Jesus may be formed. May the Lord send to you and to us, pastors after his own heart, to go in and out before us, to break unto us the bread of life, and feed us with knowledge and understanding."

The following is a translation of the letter sent by the brethren of each of these five localities to the Madura missionaries.

"Dear Fathers,—We the undersigned, church members residing at ——, and the adjacent villages, sent a letter to the Periacoolum station church, requesting to be set off from that body in order that we might be formed into a separate church of Christ in our own locality. They have granted our request, and we now ask that you will be pleased, as soon as convenient for you, to organize us as a church of Christ, with power to choose for ourselves church officers, according to the order of the New Testament. And we do hereby promise, if thus organized, to adopt 'The Articles of Faith, Covenant, and Rules of life, of the American mission churches in Ceylon, Madura, and Madras,' being associated with them as a sister church; and to do what we are able towards supporting a pastor, and sustaining among ourselves all the ordinances of the gospel."

A committee was appointed by the mission last January, on account of a verbal request made at that time, to attend to the organization of churches in Cumbum valley. To them this letter is yet to be submitted, and they will probably go with me before the end of the present month to organize these churches. I hope therefore to be able to state in my next report, that five new churches have been formed in my field, that they have chosen deacons, and are looking out for pastors. Where pastors are to be found I cannot tell. Among all my helpers, I know not one to recommend to the office; but I trust that the Lord will send to them, in due time, pastors after his own own heart.

Sickness and Death.

During the first four months of the year, in the town of Periacoolum, and throughout the whole Cumbum valley, the jungle fever was very prevalent. A large number died of it, and among them twenty-one members of the congregations and one of the school teachers. But as our people were supplied with medicines, a less number in proportion were cut off from among them than from the heathen, Roman Catholics, &c. The cholera is now prevailing in Periacoolum, and many persons are being cut down by it. It has not yet entered our Christian village, and no one connected with the mission has died of it excepting a young man who graduated at the seminary last March, and who was employed by me at Periacoolum as a catechist. His death was very sudden. On the 26th of June, he was in good health; but on the evening of that day he was taken with cholera, and before three o'clock the next morning was dead. Possessing a good education and sincere piety, he was well fitted to become a useful catechist. My hopes respecting him as a helper were most sanguine and I feel his loss deeply. It is a mysterious Providence which removed him just as he was entering on the work for which he had for so many years been preparing. But "the Lord seeth not as man seeth."

Present Prospects.

On my last tour, from which I have but just returned, the appearance of the congregations gave me much encouragement. The catechists and teachers seemed to have been faithful, and the good work appeared to be progressing. I preached to several audiences of heathens, in different places, in company with our faithful and devoted old colporter Samuel. He is a most diligent and zealous laborer in the work of making known Christ to men of all classes. I am surprised at the respect and attention they give him. The heathen generally are very willing to hear the preaching of the gospel, and it is to be hoped that very many of them will ere long be led by the Holy Spirit to embrace it. On

this tour, eight families of the sakliah, or shoemaker caste, were received to the congregation at Koodalore, the remotest village in my field. One man of considerable influence among the pariahs, with his five sons, joined the congregation at Thévaurum; one family of the pariah and one of the pallah caste, the congregation at Metuputty; a man of the kusavah or potter caste, the congregation at Coyilapuram; two men of the shanar caste, the congregation at Coambey; and two men of a still higher caste, the congregation at Pannipuram. At Nárayanathévanputty, three men, who had formerly been members of the congregation, but who had relapsed into heathenism, came and begged to be received again. In this village a few heathen families have attended our church regularly for several Sabbaths, and are ready to join the congregation.

I administered the sacrament of the Lord's supper in five different villages, baptized eighteen children, solemnized one marriage, and received eleven persons to the church. Two of these were old men of sixty-five and seventy-five years of age, of the shanar caste, who have been connected with the congregation for fourteen years. Two others, a man and his wife, are also of the shanar caste, who were formerly Roman Catholics. They came from Tinnevelly several years ago, and have been connected with the Coyilapuram congregation over a year. Their friends and relatives in Tinnevelly are Christians. They are in good circumstances, and have an interesting family of five children, all of whom I baptized. The parents requested baptism for themselves and children, though they had previously been baptized by a Roman Catholic priest. They seem very devout, and I have seldom examined candidates who gave better evidence of having been born of the Spirit. The Christians are much interested in the idea of having separate churches in their own localities, with native pastors, and are impatient to have them formed.

LETTER FROM MR. LITTLE, JULY 29, 1856.

Journal of a Tour.

MR. LITTLE sends a journal account of a tour which he had recently made, for preaching the gospel and distributing books, in the district belonging to the Sivagunga station. He had with him "two catechists, a cook, and three bandies, with a bandy man for each." Not much out of the ordinary course seems to have occurred, and the details of the journey need not be given; but the following extracts, some for one reason and some for another, may interest the readers of the Herald.

Thursday, July 3. Nine miles brought us to Nettoor, a village of about one hundred houses. The catechist went out to preach, but the weather being hot, I remained under shelter, conversing with a few who came in occasionally. We stopped in a large sutterum, a building of brick with a tiled roof, built by a Tamberan, a devotee of the suiva sect. This class are celibates. The Pandarums are like them except that they may be married. I was not allowed to enter the inner room, but one of the bandy men, who had ashes on his forehead, went and drew water from the only well in the place. It is often very desirable to have a caste servant with you who can have access to places from which you, or your pariah servants, would be thrust out.

At three o'clock we left for Erleangoody, eight miles, where we arrived at seven o'clock, and found a comfortable Mădăm. Preached in two villages by the way. When leaving one of them, a woman, whose son had received a tract, called to one of the catechists to know whether any evil would come to him from reading it. A man also came up saying that he had several daughters whom, for want of money, he had not been able to get married, although he had made great exertion and had said many prayers to his gods, and that now he would try this new God, Jesus, and see if he could not succeed. He went on repeating the word, Yasu, (Jesus,) Yasu, Yasu.

Friday, 4. Erleangoody. Rose early. This is the shire village of the Talook. It has some four thousand houses, about three-fourths of which are Mohammedan. Before breakfast a large audience (one hundred) assembled in the street, who listened well. One man, supposing the books were to be worshiped, wished to know in what respect those were better than their images. Another had attended Mr. Poor's English school in Madura, and though a heathen seemed to feel himself better than those around him. Near where we stood was the image of a man carved from solid granite, a third larger than life. None of the people were able to give a satisfactory account of it. Some said that it represented a

man of the shepherd caste, who died many years ago; others, that it was the god Anamanaoan, worshiped by one of the castes. After breakfast numbers came to the rest-house. A man who was excited from drinking toddy, talked quite largely. Turning to the audience he said, "This man" (the missionary) "is above all the generals, collectors and governors, for he is their Gooroo, (i. e. spiritual teacher)." He said he had been all over the country, from Columbo to Madras, and he knew.

Pahinyarn and Cheytoor Congregations.

Saturday, 5. Reached Pahinyarn before four o'clock. Dined and examined six or eight men, who knew but little. Most of the people were absent. The prospects in this congregation at present are dark. For want of funds principally, and in part for want of a suitable man, there has been no catechist here for eighteen months. The teacher has acted as reader. Just now the people are wayward, the teacher unfaithful, no children are in the school, the teacher's house is unroofed and the church building decaying and ready to fall. Missionary experience is of various kinds, and days of rejoicing do not abound. Much labor has been bestowed on this village. In March, 1846, eleven persons were received to the church here, all of whom were subsequently excommunicated. The congregation was suspended for a time and then taken again. One person only has since been received to the church. The people are sunk nearly to the level of the brutes, and to obtain enough to sustain life by daily toil, is their chief desire.

Sunday, 6. Cheytoor. Held two services. In the morning eight men, nine women and seven children, were present, all but three of whom were members of the congregation. Four are members of the church. In the afternoon the number was a little less. They recited their lessons pretty well and listened attentively. It was pleasant to be with them. Towards evening went out to a village about a mile distant and spoke to a company. Saw a sick man who said he was waiting for death. He had no definite idea of what was beyond, nor could I awaken either his fear or his curiosity.

An Old Papal Church.

Tuesday, 8. Rose at a quarter before five and started at sunrise. The path for some distance led through the fields. After a little time we came to the black soil which, when wet, is much like clay. The fields were recently ploughed and a heavy rain had fallen in the night. The bandy men, true to their national character, drove on regardless of consequences. 'Why should we look for another way. There is the path which others have taken, and there we must go,' would have been their reasoning had they stopped to think. It was soon evident that we were in trouble. The bullocks trod deeper, the adhering clay clogged the wheels so that they ceased to roll, and we came to a full stop. Fortunately we were acting to the Tamil proverb, "Never travel without an assistant." The bandy men, with the aid of the cook and the catechists, succeeded in extricating the bandies one by one, and then, by going around a mile or less, we escaped all difficulty.

At nine o'clock, having made five miles, we halted at a village for breakfast. The best accommodations procurable were under some trees in the compound of a Catholic church. The people who gathered around acknowledged that they worshiped images and believed Mary to be a god. While breakfast was preparing I resorted to the bandy for writing, and the catechists conversed with the people. Afterwards went to the church, said to have been erected ninety years ago. It is built of brick, perhaps ninety feet by thirty on the outside, and very high. The walls are six or eight feet thick at the bottom, gradually lessening, and terminating in an arch above. In the place of windows, large round holes are made, about ten feet from the ground. The appearance inside does not sustain the impression made without. On entering, a mud floor meets the eye. On each side are stored palmyra timbers, and supparums, or stages for carrying the images at festivals. I counted ten of the last, of various kinds. There were also the wheels of a small car, and strong ropes to draw a large car which stands in the street.

At the farther end is a door, opening into a small room where the images are kept, surmounted by a cross. Above, the wall, to the top of the arch, is covered with paintings. The principal figure in the upper part is that of Mary, with her hands clasped on her breast, and two devotees apparently crowning her. Below, at equal distances from the centre, stand Peter and Paul; the one

with two keys in his right hand and a book in his left, the other with a sword in his left and a book in his right hand. The remaining space is filled with winged angels in various positions.

The sexton, or catechist, having opened the door of the small room and drawn the vail, we saw ten or more images carved and cast. Of these, three or four were of Mary, one of Christ on the cross, one of the Apostle James, one of Sevuttiar, a celebrated Jesuit priest, and one of Michael, with a pair of balances in his hand. Behind all these, a little elevated, stands a rude image of Christ, with the face to the wall, intended to represent his ascension. In the large room, nothing like a pulpit or desk could be seen. On each side of the inner door were receding shelves, to hold the images when brought out for worship.

The sight was a painful one. Alas! that Christianity should be sunk to the level of the grossest heathenism. Alas! that the name of Christ, which should be as life to the dead, should come to mean no more than that of Siva or Vishnu.

Government Salt Pans.

Wednesday, 9. On the way to-day we visited one of the government "salt pans." An Ameen, who has charge of eleven pans, accompanied, and answered all questions asked. The ground is first excavated six or seven feet deep, to the extent desired. This is divided into plots by small ridges, and the bottom made hard by pounding. The water from the part not made hard, is let into these plots to the depth of four inches Fifteen or twenty days are sufficient for the salt to form. This is then collected by stirring it with a piece of board four inches by ten, with a handle in the centre somewhat like a rope. It is placed in small heaps by the plots, then measured and put in large heaps for sale.

To preserve the salt, the heaps are covered with old mats, and then with earth pounded hard. In each heap are four hundred marcals, which heretofore have been sold for three hundred rupees. Recently a small reduction has been made. For making one "garce"—one hundred and forty-four bushels nearly—the government pay ten rupees eight annas. This is sold for one hundred and thirty rupees, leaving, after all incidental expenses are paid, a large margin for profit. The yearly receipts from the eleven salt pans under the care of the Ameen who accompanied me, are four hundred thousand rupees, and the expenses fifteen thousand. These are only a part of those carried on by government.

Concluding Remarks.

During the tour, thirty-eight villages were visited by myself and the catechists together, and about twenty by them alone; in all of which Christ has been made known as the Savior of sinners, and in nearly all either tracts or portions of the Scripture have been left to bear witness for him. The result will be known only in the day of account.

Such a tour gives the missionary a more vivid conception of the greatness and difficulty of his work. We traveled one hundred and seventy-three miles, yet but a small part of the Sivagunga Zemindary passed within the range of distinct vision. Of the villages within sight, we visited perhaps one-fourth, certainly not one-half, and saw probably not more than a tenth of the people in each. How many visits would be requisite before it could be said with truth, the gospel has been preached to all the people in those fifty-eight villages! And how much time and labor would be necessary that the same might be said of the many thousands of people in the Zemindary! The thought is enough to make one weep, if weeping would aught avail. How long should the churches of America permit one missionary to toil on alone, sinking under the weight of his burden, and sighing for deliverance for which he dares not hope.

Again, such a tour serves to deepen the impression of the universal depravity of our nature, and of man's lost condition. Whether one mingles with heathen, Mohammedans, or Roman Catholics, he sees nothing of purity, of honesty, or of true reverence for God. The heathen tells him that God is one, and in the next breath that there are gods innumerable; and shows by his actions that his own passions and lusts are the gods whom he really serves. The Mohammedan tells him that God is one, yet shows by his conduct that he understands neither his character nor laws; or if he knows, it is only to despise them. Not many people can be found more dishonest, or more vile, than the Mohammedans of this district. The Roman Catholic tells him that God is one, and that Christ is the Savior of men; while, ignorant of the way of access to him by faith and repentance, he worships Mary, images, and the cross.

If those who have pictured the inhabitants of India as living in innocence and peace before they were disturbed by the missionaries, would come and dwell among the people, where they continue as they have been for centuries, they would feel how false have been their speculations, and would know that the Bible is true when it says, "They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one."

To the missionary at such a time, precious are the promises of God—very precious the assurance that "in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Ahmednuggur.

LETTER FROM MR. BALLANTINE, JULY 26, 1856.

Death of a Blind Native Christian.

In this letter Mr. Ballantine gives some account of a native Christian woman who had just gone to join the innumerable company of the redeemed. He introduces the narrative with the remark: "As one after another of our native converts is removed to a heavenly home, we cannot but rejoice and give thanks to Him who manifests his rich grace to those who were once in heathen darkness;" and closes it by asking, most pertinently, "Who would not rejoice to be an instrument in rescuing such a soul from heathen darkness and degradation, and preparing it for the joys of heaven? Who would not feel that it amply repays for much of toil and pain, to see even one such soul ascending to glory, singing the praises of redeeming love?"

A poor blind woman has, within a few days, gone to her rest in her Father's house above; and although humble and obscure, and exceedingly poor so far as this world is concerned, yet some circumstances have led me to mention her particularly in my correspondence. You will remember the old blind woman who was almost the first to meet you, and shake hands with you, when you met the native Christians in their prayer meeting, on the day of your arrival here. You remember how the tears flowed from the sightless eyes of that poor woman as she blessed God for sending missionaries to Ahmednuggur. Mr. Thompson described the scene in his address at the anniversaries in Boston, in May last. Yes, she now gives thanks in heaven, as she never could on earth. She was the oldest member of the native church here, in fact the only member of the church admitted before I came to Ahmednuggur in 1836. She had been twenty years a Christian. She loved the word of God, and delighted in having those who would do so, read and explain it to her, manifesting the same interest in it till the last. She has been failing for several months, and looked forward to the approach of death with joy. When we spoke to her of heaven she would seem to gaze upward, and would express great longing to be there. Vishnoopunt often visited her, and read the Scriptures and prayed with her; and he would frequently take with him one of the young men recently baptized, in order to show them how a Christian felt in view of the approach of death. These young men, though of high caste, (one of them a brahmin,) were deeply interested in visiting her, notwithstanding she was of one of the lowest castes among the Hindoos. The tears would roll down her cheeks when it was mentioned that they had come to see her, and she would say, 'What great mercy God has shown to you in bringing you into his kingdom; how we should praise him.' She often remarked that all her hope was in Christ, and that she longed to be where he is. She exhibited great patience in her last sickness, although usually rather petulant.

The husband of this woman, who was also blind, died several years ago, "having given unusual evidence of love for the Bible, and of desire to know as much as possible of its precious contents" "He would frequently go to some man who could read, and have him repeat a verse of Scripture (in the place he would point out) once or twice, and thus commit it to memory." In this way he committed large portions of the Bible. After his death, the widow met with other afflictions. Three years since, a daughter died of cholera, leaving two children. She too died as a Christian, with firm confidence in the Savior, whom she had for several years professed to love. "The mother has now gone, leaving a son and a daughter. The daughter is a member of the church, and attends the girls' school under Mrs. Ballantine; the son is employed in one of the printing establishments in Bombay."

She did not fear death, nor was the thought of dying at all painful. She felt sure that Christ would receive her, and she often appeared astonished at the greatness of the glory prepared in heaven

for her. She loved to have the native brethren read and pray with her, and would often send for Vishnoopunt to come for that purpose. She told him that she longed to attend Mrs. Ballantine's meetings for reading the Bible to the women, as she always did when well; but now she could only lie there, and therefore she wanted him to read the Scriptures and pray with her. Mrs. Ballantine once expressed the hope that her life might be spared still longer. "Oh no," said she, "rather pray that I may die soon, for you will all be worn out with watching upon me." She is now released from all the trials to which she was subject here, and, no doubt, is rejoicing in the glories of that Savior whom having not seen she loved, and whom she is now permitted to behold face to face.

To this narrative Mr. Ballantine adds the following statement: "The Spirit of God is still in our midst. In this we have reason to bless God and take new courage. We hope to be able to tell you soon of another brahmin youth plucked as a brand from the burning. Pray for us that the good work may go on."

Nestorians.

LETTER FROM MR. BREATH, JULY 31, 1856.

MR. BREATH writes briefly, but refers to several topics of considerable interest.

Notwithstanding the marked opposition of the government and of influential men, to our labors, there was probably never a time when the gospel made more progress than now. It is true, that our helpers, in their preaching tours, meet with bitter opposition on the part of some; yet, on the other hand, they find such evidence of awakened interest in others, that they are greatly encouraged; and even where the people are not especially interested in spiritual things, it is becoming more and more apparent to them and to us, that they are fast losing their regard for their superstitious observances. Our monthly concerts of late have been made exceedingly interesting by details from these helpers of their itinerating labors among the villages.

Mr. Rassam, the English Consul at Mosul, reports the conversion of a Papal missionary priest—by what means it does not appear—to the Protestant faith. He is a Swiss, and was formerly a Protestant, but was led by Puseyite tracts to embrace Romanism, with which he has now become horrified and disgusted. Mr Rassam, fearing his inability to afford the man protection at Mosul, has aided him to flee to India.

We have just heard from Mr. Rhea, who was well, and was proceeding quietly in his work. He reports great oppressions of the Nestorians of Gawar, on the part of the Turks; and Mr. Rassam writes to the same effect in regard to Nestorians in the mountains near Mosul. He has in vain sought redress from the local authorities, and has no encouragement to apply to Lord Redcliffe at Constantinople. As yet the war has done nothing for Christianity and civilization in the eastern provinces of Turkey; and it is to be feared that nothing will be gained directly by it.

The Persians have been driven by the Affghans from before Herat; so the government will probably listen to the demands of England, and ere long effect a reconciliation with that offended power. What the demands of the latter are, has not yet transpired; but if the result is the re-establishment of English influence here, and measures of amelioration and progress on the part of the Persian government, more will be gained than we have a right to look for from present indications.

The Kaim Makàm, the actual Governor of the province of Azerbijân, has returned to Tabreez from Tehran with vice-regal powers. He has summoned the great ones of his government to meet him to receive their orders. Among the rest, Askar Khan, the Governor of the Nestorians, was sent for. The latter was called in haste, to receive instructions relative to "new measures" which he was to carry out among the Christians. He will return in a short time, and then it will probably appear whether the government have abandoned their designs against us.

Diarbekir.

LETTER FROM MR. WALKER, AUGUST 15, 1856.

AFTER the close of the annual meeting of this mission, the health of several of the laborers imperatively demanding a change of air, they made a trip to Kharpoot, where they "were glad to behold the great promise of the field now under the care of Mr. Dunmore." "I shall be greatly disappointed," says Mr. Walker, "if from the numerous Armenian villages about Kharpoot

there come not, at no distant day, glad tidings for the lovers of Christ's kingdom."

During the stay of ten days in Kharpoot, Mr. Walker was attacked by a severe affection of the eyes, which rendered him nearly blind for four or five weeks, and "totally interdicted me," he says, "from reading and writing for many more weeks. Indeed I am but just beginning to make full proof of the eyes once more, thankful to Him who has restored to me this great blessing. Of course the writing of sermons was out of the question, but I have been able to preach most of the summer extempore."

"Our Mosul friends having been unable to carry into execution their plan of spending the summer at Mardin, were in a measure forced to spend it with us." This it is thought has not been without advantage. Mr. Marsh and the ladies have been able to sustain regular Arabic services, both on Sabbath and week days, in Cutterbul, an hour's ride from Mr. Walker's kiosk, with an audience varying from twenty to forty. "The inhabitants of this village, and more particularly the women, are better able to profit from Arabic than from Turkish preaching," and the faithful instruction given there this season, by members of the Mosul station, may be of much importance to that people.

The presence of these associates opened the way for Dr. and Mrs. Nutting, and Mr. and Mrs. Knapp, to spend the summer at the out-station, Hinee, where they went, June 24. "It was their plan to make the whole journey in one night, and thus avoid the heat of the sun on the road. But while stopping at a village to await the rising of the moon, Mrs. Nutting fell from a roof, receiving a somewhat severe but not permanent injury. After only about fifteen hours delay they were able to proceed." Dr. Nutting was soon called on professional business to Tocat. The others passed the season very comfortably at Hinee, where their stay was of the more profit to Mr. and Mrs. Knapp as the language chiefly used in the congregation there is the Armenian, to which, in accordance to the vote of our mission, they have devoted themselves.

The Gospel in Koordish—Native Helpers.

Some three weeks since, accompanied by Dr. Haskell, I made a visit of four days in Hinee, and found much pleasure in conversation with the little band of Protestants there. I was able also to meet with some of those who, for a season, last spring, drew near to the truth, but turned back again. Their consciences slumber not as before they were enlightened, and I hope they will yet be wise ere it be too late. Of the gospels as translated into Koordish by our native helper at Hinee, that of Matthew has at last been published at the press in Stamboul, and a few copies have been sent to us. We hope that this entrance of God's word will give light to the multitudes of nominal Christians in the mountainous regions north and east of us, who speak only the Koordish tongue. Our good Shemmas had waited most impatiently to see the Gospel in this language, for his soul has yearned over the multitudes perishing without the Word. So soon as he could get the box containing these books from the custom house, he retired to his room and poured out his soul in thanksgiving to God for his great mercy, and in prayer that he would now greatly bless his Word in this new tongue. He believes, as many professing Christians do not, in the power of the simple word of God to awaken and convert and save the soul. He believes the Savior had a meaning when he prayed, "Sanctify them through thy truth: thy word is truth."

Immediately after this, Shemmas started on a tour into the region of Sert and Mediat, taking with him the Word of life in Turkish, Armenian, Arabic, and Koordish. The two latter are especially needed in all that region. We have received letters from him from Sert, where he finds some inquiring after, and more who were willing to hear the truth. They entreat that a teacher may be sent to open a school, and they promise to send twenty children.

Some of our young men have been inclined this summer to labor more than heretofore for the villages in our immediate vicinity, going forth by twos and threes, and spending the Sabbath in reading the Scriptures and talking to as many as they can get access to. These villages vary in distance from the city from one to three hours. The reception met with by the young men is also varied, and sometimes very trying to poor human nature; but it is received with great meekness, and any token of good is gratefully acknowledged.

Congregation—Cases of Interest.

Our own congregation has not been diminished this year during the hot season, as much as last year; and I hope there has been a deeper interest in the preached Word, and a more earnest desire to know what God would have men do, and what they must do in order to secure eternal life. A number of intelligent men have been added to our community during the year, from

whose influence we may hope much good. But when looking at the feebleness of the means which have been and are employed in this city, I am led to feel very deeply the fact, that God leans not upon human instrumentality in carrying forward his work, though he may condescend to use it.

We have in our congregation a young woman, blind from early childhood, who has been in some way, by the Spirit's wonderful working, led to receive and love the gospel,—the only one thus led of her family and circle of relatives, many of whom are among the most bitter opposers of Protestantism in the city. When their persuasions and arguments have failed to convince her of her error, and to quench her love for the sanctuary where the simple truth is preached, her mother and brothers have resorted to violence. But still she remains firm and steadfast. To secure her from personal violence, and to enable her to attend our worship, it became necessary for me a week since to interfere and remove the young woman to another home, where she might be free to worship God according to the dictates of her own conscience. It was, with her, a leaving of mother and kindred and home, apparently for Christ's sake, and she a poor blind girl! It is her great delight to have a little boy come and read to her, every day, a chapter or two from the Bible. Much of the Gospels she can already repeat from memory. I have just learned that the brother has been and entreated her to return home, and that she has gone, on the promise of better treatment. It is wonderful that of all that family, she should be singled out to be the first to receive the truth. She has now remained firm nearly three years.

The case of the individual mentioned below is one among many now occurring, which shows that there is reason to pray in hope that blindness may be removed from the followers of the False Prophet, as well as from those connected with the degenerate Christian sects of Turkey.

More than a year ago, I observed in our congregation a young man wearing a head-dress differing somewhat from that usually worn by the Christian sects of Diarbekir, and I supposed him to be a stranger in the city. On passing out after service I bade him welcome to our place of worship. He continued to come very frequently to our chapel, generally sitting a little one side, and near the door. I learned that he was a Mussulman, pretty well convinced of the error of his faith, and of the truth of Christianity. Not long after he enlisted as muleteer in the service of the English land transport corps, and went to Sinope, where he remained some months. After coming back, in the spring, he became a still more regular attendant upon our services, no longer sitting one side, but in the midst of the congregation. The matter began to be noised abroad among these bigoted Mohammedans, and it was deemed better by our Protestants that the young man should leave for the sea-board, where he may renounce Mohammedanism with some hope at least of being safe from violence and death, for which it would be utterly in vain to hope here. The influence of the new firman and its boasted privileges, is not in the least felt here, and we wish that the Christian powers could know how utterly void, so far as the interior provinces of Turkey are concerned, are the promises made by the Sultan and his ministers to ambassadors at Stamboul. The Mussulmans of Diarbekir are proverbially bigoted, and I have no hope for them, or for toleration from them, until by the presentation of a pure Christianity by *Protestant Christians*, they are led to view it as a different thing from that pretended Christianity which has for centuries been presented to them by the various Christian sects. My hope for Mussulmans is in the conversion of Armenians and Jacobites.

Mr. Walker's labors were soon to be sensibly increased by the departure of a very worthy and efficient native preacher, Tomas, for Bebek seminary, where he proposes to spend two years more. "He has been of the greatest value to us and our work," Mr. Walker says, "and we earnestly hope that he may at some time be returned by the great Master, to become the pastor of the church in this his native city."

Kharpoot.

LETTER FROM MR. DUNMORE, JULY 30, 1856.

SINCE his last communication to the Missionary House, dated February 12, Mr. Dunmore says, "Cares and labors have been so steadily and constantly accumulating, that my hand has not been free to record a fraction even of the most interesting matters of intelligence. The winter passed away with comparative quiet; but with the opening of spring our work has opened afresh."

Hohannes Vartabed.

From the time that Hohannes Varta-

bed "went out from us, because he was not of us," the truth has made more decided progress, and awakened more general interest and inquiry throughout this region than ever before. While this Judas has been zealously employed in betraying the Lord into the hands of his enemies, God has overruled all for his own glory and the advancement of his own cause. Soon after leaving us he commenced a tirade against Protestants, and in his harangue in the old church he once declared himself ready to meet the Protestants in debate. As he is regarded by his people as the most learned Vartabed this side of Stamboul, I thought it might pay to take up the gauntlet. I wrote him a short note and invited him to meet me at some convenient time and place for discussion, that he might convince me of wrong. This he declined absolutely, and proposed to conduct the controversy by letter; but after exchanging three notes, and making a few puerile attempts at sharp shooting, he retired from the field, and refused to receive another communication from me. The result was decidedly favorable to us; but feeling sore at his discomfiture, he resorted to all manner of fabrications and base expedients to stir up the people against us. He did not hesitate to say, that his *people loved a lie rather than truth, and he preached lies to them.* But his course of shameful glorying was soon brought to an end.

He had succeeded in awakening a bitter feeling among the people towards the missionaries, "and in removing from before their eyes the fear of God or man." Our brethren, on the other hand, "possessing their souls in patience," bore long with their weakness and ignorance.

About two months since, early on Sabbath morning, one of our native brethren came to inform me that a child of a neighbor, who frequently attended our meetings, had died during the night, and he wished me to bury it. As we had no separate place for burying the dead, of course the interment must be in the old Armenian burying-ground. After satisfying myself that the father of the child had a lot there of his own, as every family has, I started for the house with a few of our people, to remove the dead to the grave. We were met at the door by three Armenians, who came to say that they were not willing we should proceed without permission from their Bishop, who was at a monastery four hours distant. I replied that we were not under the authority of their Bishop, and could not accede to their proposal; that the father of the child was not a Protestant, but had requested me to bury his dead, instead of calling a priest; and as a duty I must do it. On reaching the ground, we found a crowd of Armenians, who had not allowed the grave to be dug. It was soon prepared, however; but the moment the bearer attempted to lay the body in its resting-place, several Armenians rushed forward to prevent it. I then took the body and laid it in the grave with my own hands, and had nearly covered it with earth, when six men rushed upon me, one pushing, and another pulling, and another seizing my cane to wrest it from my hand. Finding myself in rather a cramped position, and my entire strength called into requisition for escape from their hands, I stepped down the hill-side with a strong man who kept firm hold of my cane. Passing thus through the crowd, I made a sudden halt, and left my friend lying at full length some distance below me. On turning about, I found that the people had thrown the body out, and were filling the grave with stones. At this point two Zabtias came from the city authorities, and requested us to wait till orders could be had from the Defterdar—the Pasha being absent—respecting the burial. To this we readily assented, and left three men to guard the body and read the gospel to those present. But as it was Ramazan (Moslem fast) we must wait till late in the afternoon for the Defterdar to come out of his harem. During the day the Vartabeds, priests, princes and Bishop rallied from the city, villages and vanks, and assembled at the house of the Patriarch's *vekil.* They sent a man to us proposing a compromise. We might bury in their ground, a few feet from the chosen spot. But we declined a compromise, not feeling particularly conservative after what had passed, and determined to leave the decision with the civil authorities. At *ikindi,* (about two hours before sunset,) the Defterdar appeared at the gate of the palace, where he was wont to sit awhile for *keff.* The Armenians lost no time in presenting their case; but he treated them with decided coolness. I sent a man to him and requested an interview, which was readily granted. He treated me with the greatest civility, rising on his feet to greet me. We had scarcely exchanged salutations, when the Bishop formerly of Aintab, came with a host of Vartabeds, priests and princes. The Defterdar turned at once to the Bishop

and inquired what his business was. He replied: "That man," pointing to the child's father, "has become a Protestant, and his child having died, he called this bodvilli to bury it, and we protest against its burial in our grounds." The Defterdar asked the age of the child. "Three or four months," was the reply. "Then," said he, "if the father is a Protestant, the child is not. The child was an Armenian, and it must be buried in the Armenian grounds." Then rising, as if in a rage, he said to them, "It is a year and a half since a similar difficulty occurred at Maden, and why have you not procured an order from Constantinople in all this time, if you do not wish Protestants to bury their dead in your grounds? Away with you; go about your business and behave like men, you lawless set." He then dispatched two Zabtias with us to prevent any further disturbance; and after giving him the names of the six men who made the assault upon me, whom he promised to have imprisoned the next morning, we returned to bury our dead. At the grave, we had a quiet and attentive audience of nearly two hundred, a large proportion of whom were youth. Priest Kevork read a part of the 15th chapter of 1st Cor.; and after offering prayer, I addressed the spectators about ten minutes. We then sung part of a hymn and retired, with the assurance that a happy impression had been made, and with truly grateful hearts for what the God of all our mercies had done for us.

The Reconciliation.

But the end was not yet. The six men above named were arrested and taken to Mezerch. The Armenians rallied all their forces and protested against their imprisonment, threatening to write to Constantinople and have the Defterdar removed from office, &c. But the men were finally imprisoned, after some delay; and the Armenians finding their cause a hopeless one, surrendered and began to sue for peace. The second day after the arrest, they petitioned me to have the prisoners released. The terms of reconciliation were these. The Bishop, Hohannes Vartabed, the Patriarch's vekil, and a prince in the city, were to meet me at my house, or at Mezerch in the Turkish mejlis, acknowledge that they were in the wrong, retract falsehoods and slanders against us, and promise good behavior in future. All was assented to except the place of meeting. It was finally agreed that we meet at the house of a prince a few steps from my house, and after reconciliation all were to accompany me home for a friendly call. All were present except Hohannes Vartabed, whom they said they could not find; but in his stead another Vartabed, a priest, and several other persons came. They frankly confessed their faults, declared that Hohannes Vartabed was the chief instigator, a prime cause of all the difficulties between us; and promised friendship for the future, and to allow us to bury our dead peacefully in their burying-grounds. After a friendly talk of full two hours, the Patriarch's vekil said to me that the Armenians were a feeble and defenceless nation in the hands of the Turks, that they had influence no longer with the authorities, and they requested me to lend my influence for their protection! All accompanied me home, took a cup of tea and a friendly leave, and the prisoners were that day released. "So they hanged Haman on the gallows that he had prepared for Mordecai."

Calls from New Places.

Mr. Dunmore gives an account of openings, and calls for labor in the "region round about" Kharpoot, which is certainly indicative of good.

Nearly two months since, a paper was brought to me from Keulvank keuy, bearing the names and seals of eleven heads of families, declaring themselves Protestants. Keulvank keuy, is an Armenian village two hours from the city, and but a few steps from Kevoork Vartabed's vank, or monastery, containing one hundred and fifty houses. There have been two families in that place, known as Protestants for more than a year, and the gospel light has been gradually spreading. Soon after this movement, and before a man could be sent to preach to them, they mounted their donkeys and rode into the city one Sabbath morning, to attend our services and renew their request for a man to break to them the bread of life. Priest Kevoork has since been their spiritual guide; going Saturday and returning Monday. This is the best that can be done for them at present. They have fitted up a place for worship, and intend to purchase a house and lot, and build a chapel this autumn, at their own expense. They assured me that all they would ask from us is a preacher and teacher for their children. I cannot but regard this as a most hopeful movement. True, no one can divine

what a day may bring forth, but we now see omens of good.

At Mezerch, the seat of the pashalic, about two miles from the city, the good work is progressing. We have recently commenced preaching services at our book-shop there, and on the first Sabbath we had twenty hearers, on the second Sabbath thirty, and on the third thirty-five. Our school there is increasing daily. At Shukhaji, a village six hours from here, on the Palû road, I am told that a goodly number are wont to meet on the Sabbath to read the Scriptures and worship God in simplicity, with none but the great Shepherd for teacher. I have never yet been able even to visit them. A man has just been sent to Palû to labor permanently, and another to Chesmook. Requests for men are constantly coming in from other places, but we are not able to supply one half the demand. We have now eight men in our employ as preachers, teachers and colporters; but twenty-five men would scarcely meet the wants of the field to-day. Aside from the three hundred and sixty-six villages on the plain, there are a much larger number of cities, towns and villages, among the mountains, and in the surrounding region within this field; and we have constant calls from every quarter to thrust in the sickle and reap. I have the work of three men now on my hands. Two missionaries should be in the saddle more than half the year in this field.

Visit to the Mountains.

Mr. Dunmore had just returned from a tour of two weeks among the Koordish mountains, south of Kharpoot. About three weeks before, Khashadoor, the leading Protestant of Chermook, visited Kharpoot, accompanied by teacher Hagope, of Diarbekir, who had been sent to labor a few weeks in that region. "His sole object was," says Mr. Dunmore, "to persuade me to visit that place, and furnish them with a preacher and teacher to labor among them."

After waiting more than a week without finding the desired man, I decided to give up my servant, and do the best I could, though alone, with an inexperienced boy.

As I had never visited that region, and was to return entirely alone, I took a Zabtia for guide. We left Kharpoot on the 17th, traveled eight hours on the direct route to Diarbekir, and leaving the main road four hours this side of Bakur Maden, we spent the night in a Koordish hut on the mountain top. The next morning we set out long before day, and reached Chermook two hours before sunset, having traveled full ten hours over a rough mountain road. We were welcomed by the little band of gospelmen, and entertained at the house of the head of the Armenian nation, who has long been friendly to our cause, and to the Protestants there. The incessant cry of "Prote," "Prote," by both Armenian and Moslem youth, assured us that there was an awakening in the town, and hope of future progress.

On Saturday we called on the Moodir, a scarcely half civilized native of the place, and a genuine specimen of a Turk, and presented orders procured here for the protection of the Protestants of Chermook, and to prevent the increase of their taxes; all of which he promised to attend to faithfully.

Sabbath morning Hagope preached to an audience of about twenty, and in the afternoon I had an audience of thirty. At present there are but six families openly Protestant, but the leaven of truth is gradually infusing life into the gross mass of that place. Chermook is a large Moslem town, about equally distant from Diarbekir and Kharpoot, but in this Pashalic, and contains some hundred and thirty Armenian houses.

Monday morning they started before daybreak for Severek, which is also in the Pashalic, and arrived there before night, having traveled twelve hours through a wild Koordish region, and over the great desert. They spent but one day there, which "was quite enough in the oppressive heat and filth of a city in the desert," and found but one man known as a Protestant, and but few at all inclined to inquiry. Severek is a city of about four thousand houses, but they were told that only one hundred and fifty of them were Armenian, and a few Jewish.

Choonkoosh.

Wednesday we returned to Chermook; and the next morning passed on to Choonkosh, five hours distant, and nearly due west. Having sent the Zabtia in advance to procure a place for us, he met us outside the town with salaams from the Moodir, and a request that we would come direct to his *konok*, and sit till a place could be made ready. We found the Moodir a very pleasant man, and being a native of Aintab he was evidently the better man for having come in contact with Protestants, and gospel influences. After some delay, the Arme-

nians reported that it was decided to entertain us at the monastery, about fifteen minutes walk from the town. We preferred a place in the city, but could not well refuse to be entertained at the vank.

They were treated very civilly by the Vartabeds and their attendants at the vank, and in the morning returned to the town, and spent the day in going from shop to shop through the market, reading and preaching the gospel. "All seemed friendly and ready to listen, while many were eager to know more about this new way; which we assured them was not new, but the good old way of Christ and his apostles; not another gospel, but the one and only true way of life." During the day they spent from ten to forty minutes each, at ten different shops, reading and explaining the word of God, and exposing the errors of the Armenian church, to groups of ten, twenty, or thirty persons. "At a low estimate, we preached saving truth to two hundred souls that day in the market, sufficient to secure their salvation, if they would obey from the heart what they heard."

We spent that night again at the vank, but in the morning, the Vartabed showed decided signs of dissatisfaction with our previous day's course, and plainly intimated that we had better remove to the town if we were going to preach the gospel there. A very comfortable and desirable house was procured for us by the Moodir, and he accompanied me to see that all was right, and to spend an hour in friendly converse. Most of the day was spent, like the previous one, in going from shop to shop, and with like success. The same day Mardeos, my servant, went to spend the Sabbath at an Armenian village of two hundred houses, one hour distant, where he had from fifty to sixty hearers during the day.

Early Sabbath morning I took Hagope and went to the church in the vank, as the people of the town for the most part go there on the Sabbath. After the close of the ceremonies the people gathered about us, and we spent nearly half an hour in exposing their errors and making known to them the way of salvation. Then, returning to our room, the people began to come in groups of ten, twenty, and thirty, most of whom seemed to be sincere inquirers after the way of salvation; while a few declared themselves convinced that the truth was on our side, and that ours was the only true gospel.

During the day a Moslem came in and spent an hour with us, inquiring into gospel truths, and exhorting the Armenians to give heed to our preaching, for we showed them the true way. While he was there prayer was offered at his request, which he declared was unexceptionable, though it was offered in Jesus' name.

Choonkoosh is in a wild mountainous region among Koords, and contains some five hundred Armenian, and two hundred Moslem houses. Although much has been said of the lawlessness and cruelty of the people, I have never been treated with more civility and respect any where in Turkey than in that place, by both Armenians and Turks; the latter showing themselves particularly friendly; and no where have I found a people so ready to listen to the blessed gospel of the Son of God. It is true that on visiting the place a second time things may be found very different; and it would be remarkable indeed if it should not be so. Yet I cannot but hope, and believe, that the precious seed scattered there will yet produce "the full corn in the ear," and that ere long the Sinner's Friend will make a rich display of his grace amongst the benighted ones of those wild mountains. But they should be provided with a teacher at once, and be frequently visited by a missionary. We took leave of Choonkoosh Monday morning, though urged by both Moslems and Christians to prolong our stay a few days, Hagope for Diarbekir, Mardeos for Chermook, and I for my lone home at Kharpoot. After crossing a rough and rugged mountain range of full ten hours' ride, with the Zabtia, I spent the night at a small Turkish village, five hours from the city, and rode in early the next morning; having made a tour of two hundred miles, in a region through most of which a Frank had never passed before.

Sivas.

LETTER FROM DR. JEWETT, AUGUST 22, 1856.

AFTER writing a few pages on business, Dr. Jewett speaks briefly of the present state of the mission work in his field, which, it will be seen, is very gratifying.

The present state of the work of God in Sivas is apparently more encouraging than at any previous time. The visit to this place by Messrs. Powers and Farnsworth, in June last, seems to have been

productive of much good to the members of our church and congregation, awakening a spirit of brotherly love and renewed consecration to the work of the Lord.

The average attendance upon the Sabbath services is considerably larger than it was only a few months since. Not a Sabbath passes without our seeing quite a number of new attendants upon divine worship. The room now occupied as a chapel, though much more commodious than the one thus occupied previous to the present summer, seems to be fast filling up, and will, at the present rate of increase, soon prove quite too small to accommodate our audience. In our shop, where medicines are dispensed, and books and tracts offered for sale, more or less religious discussion is held daily. In the market-places, and in the city generally, a marked increase of readiness to engage in such discussion has become very obvious within the last few months. No open persecution now exists; and it is very rare to find a man who will try to defend the doctrines of the Armenian church. The spirit of inquiry is not confined to the Armenians, but is evident among the Greeks also. As the Greeks understand Turkish, one service each Sabbath is in that tongue. In a few instances, Mohammedans, both men and women, have been present at this service.

From Giurin, a large town, distant from Sivas about twenty-four hours, that is, seventy-two miles, we have from time to time, for several months past, received information which leads us to hope that a good work has begun in that city. Last week a man from the place called upon us and urged, with much apparent earnestness, that we would send a preacher of the gospel there. He says there are already several "gospel readers" in the place, openly known as Protestants, who very much need and desire a spiritual teacher, a "shepherd," to use his words.

Giurin has a population of about six thousand Armenians. It is the last link in the chain of large towns extending from Aintab to Sivas where, hitherto, the gospel has not been formally preached. Now the light has begun to dawn upon this place also, piercing even to its wild and beautiful recess among the mountains. A preacher should be sent at once, but alas there is no one here ready to say, "Here am I, send me!" The harvest is great; the laborers, how few!

We most need two things; one—the special influences of the Spirit of God to give power and efficacy to the preached word; the other—men to preach Christ to those who are pleading for the bread of life. The supply of the first want must come directly from heaven, that of the second, directly from America.

Dr. Jewett says, both the mission families at Sivas are in good health. "The climate is very fine, and apparently quite salubrious. Midsummer has past, but the heat has not been at all oppressive." Though the mercury has been as high as 93° Far., the climate is so dry that the heat has been hardly perceptible in the house, and the nights have been invariably cool.

Trebizond.

LETTER FROM MR. POWERS, AUGUST 7, 1856.

A Pleasing Contrast.

GIVING an account of a tour he had recently made to Tokat, Sivas, Cesarea, Yozgat, and Marsovan, Mr. Powers first speaks of a former visit in the same region, and of the very gratifying contrast between the state of things then and now. This contrast, he says, "every where and constantly forced itself upon my mind, and was a subject of pleasing reflection while threading my weary way through this circuit of five hundred and thirty miles, to say nothing of three hundred and sixty miles of water."

Nine years ago, for the first time, I visited Tokat. At that time we had a bookseller in that city, and a few individuals professed to be interested in the truth. But that bookseller has turned out a very wicked man, and not one of those then interested in the truth is now found among the Protestant ranks. Not a family would then take me in, except for the sake of exorbitant pay, and during the four weeks I spent there I could not get five persons together on the Sabbath to listen to the preached Word. I was looked upon by the mass of the people with the utmost suspicion, and of those most friendly, not one except the bookseller dared to be seen in company with me. Our books, however, had been somewhat circulated, and had to some extent awakened a spirit of inquiry. But still, here and in all the other cities above-mentioned, almost profound darkness and moral death prevailed. Not one missionary resided in that whole region, not one native helper except this bookseller, was employed, and so far as known to me, not one awakened mind,

except the few that had been awakened through his agency and that of the books he had distributed. In all that vast region, there was not one evangelical congregation, not one church, not one little gathering for reading the Scriptures and prayer, and not one Christian family to welcome the missionary except for the sake of gain.

Now for the contrast. Some miles before reaching Tokat I was met by the missionary with words of welcome. As I approached the city, theological students met me with their hands full of delicious cherries, and every word and look expressive of welcome. As I entered the city, native helpers and other brethren intercepted my path with welcome on their lips. On entering what more than fifty years ago was the palace of a Pasha, two mission families welcomed me to their hearts, their table and their pleasant home. My departure from these several places was not less grateful. The brethren, sometimes to the number of a dozen, some on foot, some on horseback, escorted me out of the city and sent me on my way amid a shower of benedictions. How different this from my first visit into this region. I can never forget the delightful intercourse I enjoyed during this tour with brethren and sisters, both American and native, at the several stations, and the satisfaction I felt in seeing so many now interested listeners to the truth, and the pleasure and joy I felt in preaching to them the gospel of Christ.

In the whole region now visited, I found six mission families, and I know not how many native helpers and preachers; five congregations, four organized churches, five common schools, and one high school, for educating helpers and preachers. The congregations on the Sabbath were, at Tokat rising of sixty; at Sivas, sixty; at Cesarea, one hundred and thirty; at Yozgat, twenty-five; at Marsovan, eighty. At Yozgat, our excellent brother was suffering from recent acts of persecution. In a pecuniary point of view he had sustained, for him, great loss. But he took the spoiling of his goods with a truly Christian spirit, and I doubt not that many others will learn from his example the power and excellence of true religion. At all these places our books are offered for sale, many are purchased and read, and hundreds of the people are convinced of the truth and more or less ready to embrace it. A great work has been done, and having been the first missionary to make a formal proclamation of the gospel in Tokat, Sivas and Marsovan, and having now visited Tokat for the sixth time, Sivas for the fourth, (including a stay once of five months,) and Marsovan for the sixth, (including a stay once of more than a year,) I could not but feel a peculiar and grateful pleasure in seeing the progress which the work of the Lord has made in these several places, and the ground of encouragement there is for the future. For, much as has been done already, we believe this is merely preparatory. It is the hope and anticipation of a future harvest that is the chief source of joy and satisfaction. Much fallow ground has been broken up, and much seed has been sown. We wait for the sunshine and the showers of heaven to bring an abundant harvest to perfection.

Gaboon.

LETTER FROM MR. BUSHNELL, JULY, 1856.

MR. BUSHNELL'S health is not perfectly good. "Some pulmonary debility," he says, "has prevented me from preaching as much in the surrounding towns as I could have desired; still I believe I have lost but two or three Sabbaths from illness in more than two years, and have generally preached from three to five times, and frequently during the week." Mrs. Preston has charge of the school at Nengenenge when her health permits. Mr. Adams makes his home there, "but spends most of his time in neighboring Pangwe towns, engaged in acquiring and reducing the Pangwe dialect to writing. He is kindly treated by the rude cannibals, who begin to feel considerable interest in having a white man live among them." Of the general state of his field Mr. Bushnell writes:

In reference to this station and the surrounding region, there is little of special interest to communicate; still when we review the past we find abundant occasion for thankfulness, and encouragement to persevere in our arduous and self-denying labor. Although we dwell beneath a torrid sun, and have all suffered more or less from exhaustion and debility, and some from malignant fever, yet death has not been permitted to visit our dwelling. We occupy one of the dark places of the earth, which are full of the habitations of cruelty, and on the borders of civilization; and itinerate among savage tribes who have no fear of God or man, and delight in scenes of

rapine and blood; and yet we have been preserved from the hands of violence. With none to molest or make afraid, we have enjoyed Sabbaths and sanctuary privileges, and labored to make known the gospel of peace to the people. Though our ears are daily pained by reports of wrongs and outrages in the community, and our hearts are grieved at the manifestations of heathen depravity and wretchedness, still we hope there is some improvement. Wars are less frequent and murders are not so public as formerly. The gospel has been preached so generally, that the curiosity to hear some new thing, which at first drew crowds around us, has passed, and now many of those who best comprehend the nature of the gospel and its requirements, manifest indifference or opposition. Having preached much of late against fetishism and devil-worship, some, whose craft is endangered, are endeavoring to prejudice the minds of the people against the truth, and to keep them still in the bondage of superstition. As we come in contact with the universal belief in witchcraft, and labor to expose the frauds and jugglery which are practiced by the devil-doctors in witch tribes, we find it to be one of the strongholds of Satan, and one which will not be relinquished without a struggle. The more we become acquainted with the people, the more we see of their desperate depravity, and perishing necessity for the gospel—the only remedy that can reach their case. The light is now shining sufficiently to make the darkness visible; and though it reveals a more than Egyptian night, we believe the truth is slowly but surely dispersing the darkness, and will ultimately triumph over error and superstition.

The school at Nengenenge is small, but the pupils are said to be making good proficiency. Several now read in Dikĕlĕ, Mpongwe, and English. "At times the Holy Spirit seems to be operating upon their minds, and we begin to hope that the hearts of some are renewed; but the temptations, and opposing influences from heathen friends, are strong and tend to hold them back from Christ and his fold." As soon as the services of a native assistant teacher can be obtained, it is proposed to increase the number of pupils. They hope also to be able to establish several day schools in the vicinity.

Reinforcements Wanted.

The Pangwes are gradually crowding the Bakĕlĕs and Shekanies down the river, and they will probably in a few years have entire control of the rivers above this place. Now is the time to commence efficient operations among them, and secure their acquaintance and friendship. Through them, we may soon gain access to the tribes beyond, among the hills and upon the highlands. But our progress interiorward will necessarily be slow, in consequence of the nature of the country and the character of the people. We are waiting to hear from Boston, and hoping to have our hearts cheered by the intelligence that a reinforcement is under appointment, or perhaps already on their way to join us.

Mr. Bushnell wrote as above before he knew of the arrival of Dr. Ford at Baraka, on his return from the United States. A few days later he adds:

We gave the Doctor a hearty welcome; but oh, how sad that he has come alone, and brings no promise of a reinforcement! We rejoice that the Board is sending so many laborers to other fields; but are there none for this? Must this mission, which has been planted and sustained thus far at no small sacrifice of health and life, be left to languish for want of laborers? Now, when our prospects are encouraging, and God is, in answer to prayer, opening new and vast fields in dark Ethiopia, must our hopes be disappointed, and these fields remain still unoccupied? We have begged for help; and though now disappointed and sad at heart, we will not despond, but anew, and with more earnestness, carry our wants to the throne of grace, and pray the Lord of the harvest that he will send forth more laborers into this dark portion of his harvest. And we shall not plead in vain, for he has promised that Ethiopia shall soon stretch out her hands unto God.

Proceedings of other Societies.

Foreign.

HAWAIIAN MISSIONARY SOCIETY.

Marquesas Mission.

THE interesting circumstances under which the Hawaiian Missionary Society commenced a mission at Fatuhiva, in 1853, will be remembered. In the last number of the Herald, there is a reference to the visit recently made to that mission by Rev. L. Smith, of Honolulu. Mr. Smith has made a report of this visit which is published in full in "The Friend" (Honolulu) The more important portions of it will be found below, and it will be seen that there is occasion to rejoice in the good which has been accomplished at Fatuhiva by Hawaiian missionaries, aided by Mr. James Bicknell, who has labored with them harmoniously from the outset, but has not been under the direct patronage of the Hawaiian Missionary Society.

After referring to the circumstances which led to the sending of this deputation, and giving some account of the voyage, Mr. Smith says:

On Tuesday morning, April 15, (about 36 days from Honolulu,) we entered the bay of Oomoa, and dropped anchor a little after sunrise. The white flag created quite a sensation on shore. Having received no intimation that a vessel might be expected, and not being able distinctly to see the Hawaiian flag, they presumed that the French priest had returned.

Puu, the famous son-in-law of Matunui, being pilot, came off in a whale-boat, with the request from the missionaries that if there was a missionary on board from the Sandwich Islands, the white flag should be immediately lowered. The white flag was taken down, and Kauwealoha soon came off in a canoe and took me on shore, where we had a *meeting* and a *greeting* long to be remembered by us all. The letter-bag contained about one hundred and fifty letters, besides papers and pamphlets, and the emotion with which they were received you can well imagine.

I found our friends all in usual health, cheerful and happy in their work. But they had been obliged, for several months, to look a little too much on the "*shady side.*" Their foreign supplies, and available means for purchasing more, were exhausted. Brother Bicknell had sold his handsaws, plain irons, chisels, hatchets and adze, and one or two razors, in exchange for food. And the native missionaries had parted with most of their knives and forks and spoons for the same purpose. They had been obliged to spend considerable time in fishing, and in going to Hanavave, a valley some four or five miles off, in a canoe, where they succeeded in buying some vegetables *with pins*, which the natives there converted into fish-hooks. They said that they would soon have been obliged to part with their clothes, if their supplies had not come to hand.

I carried a five hundred dollar bill of credit, which will renew itself every year, and which, I trust, will prevent a similar embarrassment in future.

Mr. Bicknell's accommodations are so limited, and his mode of life so strictly "self-denying," that he could not keep a friend over night. But I had no difficulty in lodging on Kauwealoha's, or Kaiwi's settee; and it was not long before their tables were bountifully supplied with food. Indeed some of the friendly natives immediately brought in pigs, bread-fruit, and cocoanuts, and presented them to the "missionary father from Honolulu."

I embraced an early opportunity to inquire of Mr. Bicknell whether he would like to avail himself of this opportunity to make a tour of the islands? or any of the neighboring islands? or to make a visit to Tahiti? or to return to the Sandwich Islands? To each and all of these questions, he replied in the negative. "I feel," said he, "that the Lord is with us at this time; my course for the present is marked out, and I do not wish anything to divert my mind from it." To the questions whether he wished to be licensed, or ordained to preach the gospel, he replied, "Not at present."

I think him a very humble, devoted, pious, and well-meaning brother. He has the entire confidence of the native missionaries; he talks the language with ease and fluency; and is much respected even by the heathen party. Many of them call on him for medicines; and as a physician he has been of great assistance to the mission families. They all speak of him in the highest terms as a Christian and assistant missionary, and they would exceedingly regret to have him leave that station and go elsewhere.

On the other hand, he speaks highly of the native missionaries and their wives. He says they have lived and labored harmoniously together, and that they have sustained their characters as Christians and missionaries far better than he had any idea they would, considering the dreadful state of depravity all around them. And I confess that I was very happily disappointed in their civilized, family, and Christian deportment, at the table, around the family altar, and in the management of their children. The apparent respect and confidence

with which the natives daily called upon them for favors or advice, reminded me of what has occurred around my own door for the last twenty years.

The mission families are all reading the Bible through by course—two chapters every morning, and one every evening; except on the Sabbath, when they read three chapters in the morning and two in the evening. They have their devotions in the morning about sunrise, and breakfast afterwards.

The report next gives some account of the unreasonable and exacting course which had been pursued by Matunui, the Marquesan chief at whose request the missionaries were sent; a course which had led two of them to remove from houses they at first built on land which he gave them.

The letters which we received, previous to my visit, stated that Puu (the Sandwich Islander, Matunui's son-in-law) in a fit of intoxication, had thrown down the stone-wall which encloses the mission premises, and that he had used the most vile, abusive, and shameful language towards the missionaries. But on my arrival, I was happy to learn that he had repented of his conduct, and asked their forgiveness, and they were living on friendly terms again.

Puu, like his father-in-law, is a great beggar, and annoys the mission families very much. But while I was there he took hold like a man, and assisted them in getting their supplies on shore, and in various other ways. Even the heathen party are perfectly surprised at the long suffering and forbearance of the missionaries towards these two men. "Why don't you shoot them dead," they say; "we would, if they were to treat us so."

The kind and upright course pursued by the brethren has made them many friends, among whom are several who were followers of the French priest. "How different the spirit," they say, "of *these peace-making missionaries*, from that of our priest, who was so quick and passionate, and constantly threatening to call in the aid of the Governor, or of a ship-of-war, to accomplish his purposes."

Previous to my arrival at Fatuhiva, I had resolved (if practicable and agreeable to the minds of the brethren) to call together the principal chiefs on the island, and see if something could not be effected to bring about a friendly state of things, that the gospel may have free course from valley to valley. Matunui said he could easily notify the chiefs throughout the island, but he did not wish any such meeting; and the brethren thought the prejudices against Matunui so great, that it would be useless to call such a meeting.

Another thing which I hoped to effect was to secure some land for the mission, where they could plant potatoes, melons, squashes, &c., and thus be a little more independent of foreign supplies. But they said the hogs ran every where, and ate up every thing of the kind; and what the hogs left, the natives would steal. And when a native steals your property, there is no law for redress, except lynch law. But I was very happy to learn that this state of things is very much modified, especially in the neighborhood of the mission. They can now wash and hang out their clothes all day without losing any of them; but if a garment is left during the night, it is liable to be missing next morning. They all attend meeting on the Sabbath, and have no fears that thieves will break into their houses during their absence.

Sabbath—The First Covenant.

I spent but one Sabbath at Fatuhiva, the 20th of April. There were about twenty natives present, besides the mission families. At the close of the morning exercises, we celebrated the Lord's supper, and received Natua, their first hopeful convert, into the church. Natua has been friendly to the missionaries from the time of their first arrival; but it is only about eighteen months since he began to hope that he had made an unreserved surrender of his all to Christ. He appears well, and talks and prays like one who has been taught of the Spirit. Notwithstanding the opposition which he received from Matunui and others of the heathen party, he contends earnestly for the faith of the gospel, and thus far he has trampled upon their old superstitious notions, and heathenish tabus, with impunity. Indeed he strongly reminds me of the stand taken by some of the first converts at the commencement of the Sandwich Islands mission, and I humbly hope and pray that he may prove to be to that church and people, what Bartimeus and others have been to this.

At the request of the brethren, I administered to him the ordinance of baptism. Being the first believer on that island, they advised him to be called *Abraham Natua*, to which he cheerfully assented. I hope this society will ever remember him in their prayers, that he may prove faithful to his covenant vows, faithful to the missionaries, and instrumental of great good to his countrymen.

There is another man for whom they have hope, by the name of Kahukiaiwawao. He attended the meetings of the French priest for a while, but is now far better satisfied with the Hawaiian teachers. He is unwell, and says he fears he shall not live till their next communion. He was highly pleased with the exercises on the Sabbath; "so different," said he, "from the way in which the French priest administered the ordinance."

A chief, who sold himself to the French priest for a suit of clothes, is making friends with our missionaries. He has collected between sixty and seventy dollars to purchase a whale-boat, and has deposited

his money with Kaiwi for safe keeping. I asked him why he did not put his money into the hands of Matunui, or of some other heathen chief for safe keeping? "Because," said he, "if I do, I shall never see it again. But if I put it into the hands of Kaiwi I expect he will keep it, and return it to me again when I call for it." He also told me that if the French priest should return there again he should have nothing to do with him, except to deliver him a few chickens, which he left in his care.

The course pursued by the priest was a sore trial to our brethren; but the re-action now more than compensates them. Trials endure for a night, but joy cometh in the morning. The wrath of man shall praise the Lord, but the remainder thereof he will restrain.

A meeting for business was held in Mr. Bicknell's study on Monday, April 21, at which Mr. Smith proposed several questions for consideration. Three of these are given here, with the answers, and Mr. Smith's remarks.

1st. Do any of you wish to leave the missionary work and return to the Sandwich Islands?

After discussing the question freely, each brother unhesitatingly replied, "No, not at present."

On account of the ill-health of Kaiwihula, Kuaihelani's wife, there would have been no objection raised against their return, had she been so inclined. She is dropsical, and was so near the grave at one time, that they prepared her coffin for her. But she recovered, and has been quite well again. She had some symptoms of a return of the disease during my visit, yet she wishes to *live* and *die* on heathen ground. The Marquesans have such an aversion to being buried in the ground, that I think her life, death, and Christian burial among them may be overruled for great good.

2d. What are the obvious fruits of your missionary labors and self-denials at Fatuhiva?

"One hopeful convert has been received to the church; another is on probation, who will probably be received at our next communion. The number of regular attendants on the Sabbath has not been more than ten or twelve, (though there was twice that number on the Sabbath that I was there.) Between twenty and thirty have broken over the tabu system of eating, and now the men and their wives eat together.

"There is now quite a demand for clothing, hats, axes, hatchets, chisels, and medicines. Since the French priest left last September, several of his followers have become friendly, and attend our meetings—the rest have gone back again to heathenism. Our wives have taught nine or ten women to braid palm-leaf hats, and several to sew and make clothes. Previous to our coming here, the natives of this Oomoa valley were constantly fighting each other; but there has not been an instance of the kind since we came. They have been several times to fight the people in the neighboring valleys. Last October they joined with the natives of Evaeva against the natives in the valley of Hanavave, and after a war of nine days, having killed one man, the allies came off victorious; peace was then declared throughout the island. It is now safe traveling from valley to valley. The missionaries could have traveled before, but no other foreigner could have done so without forfeiting his life. Mr. Bicknell said there were many things obvious to him, which it might be difficult to explain to others. 'There is a general softening down of the manners and external deportment of the natives.'"

On the morning before I left, while the missionaries were putting up curiosities to send by me to their friends, one native after another came in with tapa, a poi bowl, an ornament for the ear, the head, the ankles; a fan, a cane, a war-cap, &c. &c., and presented them to the missionaries. On inquiring, What are these for? "*Aloha*," was the reply—a present. And when the box was full, and many things still unpacked, "Another box," they said; and they appeared to enjoy the scene as much as we do, who send abroad favors for the benefit of the heathen.

Having given you what the missionaries and their people have to say under this question, I feel constrained to add another paragraph or two myself. 1st. As to the influence which that mission has upon seamen who touch at that place. This influence may be indirect, it may be silent, "like leaven," *but it tells*. It is a good report that we have invariably heard from this missionary band. They do not hide their light under a bushel. A Christian mission, located at the mouth of the fertile valley of Oomoa, *is not, and cannot be hid*.

Again, the reflex influence upon the Hawaiian and American churches is worth more than all that has hitherto been expended upon that mission. Were we not moved by the Spirit of God in sending out those Hawaiian teachers and preachers of the gospel? And have we not prayed for them as for our own children? They have not betrayed the sacred trust committed to their hands. And already the Lord has crowned their labors with success. The American churches will bless God anew for what he has done for their children at the Sandwich Islands, and for their children's children at the Marquesas. Yes, in view of the reflex influence upon our churches, I unhesitatingly affirm, that all that has thus far been expended upon that mission, has been well invested.

3d. What is the probable number of inhabitants on this island?

"Numbering them by their valleys, they are as follows:

Valley of Oomoa,	. . .	300
" Auia,	. . .	120
" Evaeva,	. . .	320
" Kaoi,	. . .	40
" Hanaui,	. . .	40
" Maunaoa,	. .	20
Total,	. . .	940

The natives of Hanavave, 250 in all, deserted their valley, soon after the nine days' war of last October; and, by the aid of a small schooner and one or two whale-boats, they crossed over the channel to the island of Tahuaka, twenty-five or thirty miles distant."

Anti-Tabu Feast.

At my suggestion, we had an *anti-tabu feast*, which came off on the 22d of April. It was got up much after the manner of our pic-nics; i. e. each guest brought some food to be eaten on the occasion. The cooking was done, and the table and ground spread, on the mission premises, and under the direction of the missionaries. Invitation was extended to those only who were ready to renounce the tabu which prohibits the women from eating with the men. Abraham Natua was in his element, and did his part faithfully. Between thirty and forty sat down together, including the missionaries.

I read and expounded a verse or two in the first chapter of Genesis, where God said to Adam and Eve, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." God's tabu tree in the midst of the garden, was tabu to the man as well as the woman. I then implored a blessing upon the occasion. Men and their wives were seated side by side; all were cheerful and happy. Matunui, who appears to be a Mormon in the matrimonial line, had a wife on each side. When the bananas were passed round, I noticed that after stripping down the skin, he first bit off a mouthful himself, and then held it to the wife on the right, and then to the wife on the left. The tabu dishes were presented one after another before the guests, from which they all feasted bountifully, and apparently with as much impunity as the missionaries themselves. For desert, the brethren distributed a few cakes of pilot bread, and poured a spoonful or two of molasses on their plates.

Before rising from table I addressed them, explaining the object of the feast, and how I wished them to break away entirely from the practice of degrading the women to a level with the dogs and pigs around their doors. 'In civilized and Christian lands, men and women eat and drink, and associate together; and what is tabu to the one is tabu to the other. But here I cannot go forty rods in any direction, without seeing something tabu to the women—a pig-yard, a hula-enclosure, an eating-house perched upon stilts for the men, a burying-ground, canoes, &c. &c. In traveling about this island, the women must climb up over these barriers, while the men sail round in canoes. We do not do so in Christian lands. There, men and women and children can all travel in the same carriages, boats, and other means of conveyance; they all eat together, go to the house of God together, and they mourn and weep and follow their deceased friends together to the grave-yard.' Kekela was my interpreter, and I trust the address did them all good. Mr. Bicknell made a few remarks suited to the occasion, followed by each of the native brethren. Kauwealoha read and explained the 7th hymn, "Auhea ka pono mau," &c., which was sung with spirit and melody. I then offered the concluding prayer and benediction. All passed off well.

The Missionaries.

The brethren there all speak the Fatuhivan dialect very readily, and I think them all worthy of the patronage of this Society. Their wives have made themselves very useful in braiding hats, and in cutting and making shirts and other garments for the natives; and also in teaching ten or twelve native women to braid hats, sew, &c. They also do the washing, ironing and mending of their own families, and that of Mr. Bicknell.

Mr. Bicknell purposes to visit Honolulu next winter, should he have an opportunity, on some whaleship. And should he return again in the capacity of a married man, I think it will then be wisdom and economy for this Society to remove two of the native families to some other island. This is perfectly in accordance with their own united opinion and wishes.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Annual Report.

THE Society has laborers of some kind—preachers, teachers, colporters or agents, at thirty-four places mentioned in the Report. Of these, four are in England, twenty-two on the continent in Europe, six in Asia, and two in Africa. The receipts for the last year have been £29,878 6*s.* 5*d.*, exceeding those of the previous year by £1,100. The expenditure for the year was £29,489 17*s.* 6*d.* The conclusion of the Report is as follows:

In reviewing the Report, your Committee would first place before you, in the words of one of their own missionaries, with whose view they concur, what appear to have been the general results following the preaching of the gospel to the Jews.

"I perceive," he remarks, "first of all, increased knowledge of the New Testament among them. They quote large portions in their writings from that sacred source, some-

times for the sake of showing what the true spirit of Christianity is, sometimes to prove that Jesus was in favor of their own tenets. The same knowledge is observable in conversing with them.

"Again, there is a marked willingness amongst them to listen, when spoken to of the way of salvation by any Christian, not the missionary only, who has the welfare of souls at heart. I know one Christian family, where between seven and eight hundred Jews in course of time have been spoken to, *not in vain;* for I have seen three believing Israelites who heard for the first time the name of Jesus in the house of that family. I know of another Christian family where a still greater number of Jews have heard of Jesus as the Christ, with similar happy results.

"Again," he adds, "it is worthy of note that Jews and Gentiles *unite* for the promotion of charitable objects, and for the advancement of the arts and sciences; but especially it is interesting to know that learned Jews and learned Christians meet together to read critically, and in the original languages, both the old and New Testament Scriptures, in order to promote Biblical knowledge.

"Further," he observes, "there is a different spirit manifested, and altered feelings shown by the Jews at large to those of their body who embrace Christianity, exhibiting a great contrast to those which prevailed formerly. The only Jewish organ in this country recently expressed the following sentiment: 'God forbid that we should be so uncharitable as to suppose that all conversions from Judaism to Christianity proceed from interested motives.'

"There are also," continues the writer, "believing Israelites, now residing almost in every town of note in England, whom I occasionally meet when preaching for the Society in the country. In one place, three members of a respectable family are believers in Christ; in another, three families of the same class have embraced Christianity; and in many places I have conversed with Christians who have admitted their Jewish origin. And if we consider the number of well-informed and well-educated Jews, who have from time to time become Christians, some of whom belong to the clergy of the Church of England, some are ministers among our Nonconformist brethren, others are ministers of the Established, others of the Free Church of Scotland, while not a few are missionaries, Scripture readers, Christian schoolmasters, or professors at Christian Universities, we can come but to one conclusion, 'The Lord hath not cast away his people whom he foreknew.'"

Unfeignedly do we rejoice at such a state of things, described by one intimately connected with the work among the children of Abraham, and a careful and deeply interested observer of their condition. Most of you are acquainted with these circumstances; but it seems desirable to place them once more before you; while we would also remind you of the large number of Jewish Christians, who, in the less obvious walks of life, are adorning the doctrine of Christ, by a holy and consistent conversation, and from time to time giving evidence of the reality of their faith by the blessed peace derived only from Jesus, which has marked their departure from time into eternity.

The baptisms during the year have been fewer in some places and more numerous in others. It is natural to look for a decided profession as the result of so much labor; but we must remember that no certain relation can be assumed between the efforts bestowed and the *visible* fruits resulting; while as faithful laborers we rest assured that a full harvest will ultimately crown all our anxieties and self-denial. But if, in one respect, the number of baptisms may seem discouraging, at least there is a feature in such a state of things which may suggest confidence in those who are carrying on the work. Baptisms might be multiplied with unlimited facility; but we believe that your missionaries entirely sympathize with your Committee in the feeling, in which they rejoice to know that the supporters of your Society generally concur, that in no case is a sinner among the Jews to be encouraged to confess the Savior unless he can do so from having felt the regenerating power of the Holy Ghost, and from having become the subject of the saving grace of God. At the same time it should be recollected that it is impossible for us to estimate the real amount of blessing vouchsafed, seeing that it must always considerably exceed what appears on the surface. This is explained not only by the secret character of the work done in the heart of the convert, but also by the circumstance, constantly recurring, that the fruit is often yielded without betraying the instrumentality by which the seed has been sown.

And we may also remark that much, which does not as yet perhaps amount to decided conversion, is not to be depreciated as if it were no advance in the work of bringing Jewish wanderers into the fold of Christ. Travelers, sometimes superficial observers, or from the necessarily hurried character of their inspection, often return home under misapprehension as to the work that is really being done; and if we may allude to a particular station as illustrative of this, none has suffered more in this way, as indeed might be expected, than Jerusalem, the Holy City. But the labor there has been patient and abundant, and the success on the spot far from small in the eyes of those who can find it in their heart, like the angels, to rejoice over *one* sinner that repenteth; while indications occur from time to time of fruit, resulting from efforts at Jerusalem, gathered in distant lands, and laid up as future reward, to the surprise and delight of the weary laborer in Palestine, who has been sowing in tears, and has often nearly fainted at his apparent failure. The same is true, more or less, of all our missions.

It will have been observed that the funds of the Society have again advanced after the diminution which occurred last year, and that a large portion of the increase has been received from Ireland. Your Committee cannot forget that your Society was in some way connected, as an occasion, with the efforts which have been of late specially blessed to the sister country; and they cannot but feel that your Society may be much indebted, in return, to the labors so promoted, for the recent increase of income. May all those Societies which are seeking earnestly and faithfully the salvation of souls, ever thus mutually promote each other's objects, by strengthening their common principles and cherishing the growth of their common affection.

Your Committee felt that it became them to be cautious in enlarging the sphere of the Society's labors under the circumstances of pressure occasioned more particularly by the war. Still they have found it impossible to confine it within its former limits. They could not, you will have observed, resist the inducement, which seemed providentially offered, to open a mission at Turin, through which it is easy to see the truth might, under the blessing of God, reach large numbers of Jews in Italy and elsewhere. In Paris, too, they have ventured to set on foot a mission, for which Christians in that city have for some time earnestly implored them to make arrangements. They have also consented that Mr. Stern should proceed on a journey into Arabia, an object he has long had at heart, where he is likely to have opportunities of making known the gospel to a large and interesting body of the Jewish people, known to be scattered throughout that region. Again, the peace which has just been concluded, and from which many of the Jews expect great results to their nation, is likely to bring within our reach thousands of the children of Abraham, to whom otherwise it is very unlikely we should have had access, especially in the Danubian provinces. And the extraordinary firman which has been issued by the ruler of Turkey, is likely to afford openings to *your Society*, to an extent not to have been anticipated; the Jews themselves feeling and confessing, that all which tends to help forward inquiry and education, aims a direct blow at the system of Judaism as it exists; and having no slight impressions, that any thing in the form of toleration is inevitably progress towards Christianity. You have not allowed the pressure of the times to diminish your support of the Society for promoting Christianity amongst the Jews. Surely all these circumstances, to which we have just adverted, ought to stimulate that support to the utmost. With such opportunities and such openings, efforts should be multiplied and sustained by increased intercession, and more unreserved devotedness to the Lord's work. Your Committee hazard no opinion as to the results of the peace upon the Jewish nation. They believe that Jerusalem shall yet be made a praise in the earth; but they leave the accomplishment of this to the Lord's way and the Lord's time. In the meanwhile every thing speaks distinctly to the heart of the Christian, that in every land there is a remnant according to the election of grace, which it is the privilege of Gentile Christians to gather. About this they would be earnest, and they invite you to give them redoubled help. They are sure that all effort put forth on behalf of the Jew will flow back with tenfold blessing on exertions made to bless and save the Gentile; and they cannot but feel that in seeking by all means the salvation of Israel, they are hastening the purpose of Israel's God, that Jesus shall be his salvation unto the ends of the earth.

CHURCH OF SCOTLAND.

Schools and Preaching in India.

THE "Report to the General Assembly, by the Committee for the Propagation of the Gospel in Foreign Parts," presented at the last meeting of the Assembly, contains a special report in regard to a change which may be required in the mode of conducting their missionary operations in India. This special report, as it discusses a topic of much interest, is transferred to the pages of the Herald so far as it relates directly to the proposed change in the mode of operating.

At a special meeting of the Acting Committee, duly called and held in the month of February last, the following proposal was made:— "That considering their institutions in India as of a strictly msssionary character, having for their aim the propagation of the truth as it is in Jesus among the native population, while thankful that in their past history so much good has, under the blessing of God, been accomplished through their instrumentality, it is now necessary, owing to the recent introduction of a national system of education in India, that the Committee should consider what change is required in the mode of their Christian operations, and that a report on the subject should be prepared." This proposal, after mature consideration, having approved itself to the Committee, it was unanimously agreed to, and the Rev. Dr. Muir, the Rev. Professor Robertson, the Rev. Dr. Grant, with the Convener, were named a Sub-Committee to consider it and report. This was done accordingly, and at a future meeting of the Committee the following Report was given in.

"Agreeably to the remit of the Acting Committee, of date 22d February, 1856, the sub-committee had under consideration the present condition and future prospects of their missionary operations in India; and after several meetings on the subject, and the most ample deliberation, they are at one in the opinion that the time has now come when a change in the mode of conducting the mission is not only advisable

but necessary. And in giving expression to this opinion, the sub-committee have the satisfaction of thinking that they in no wise reflect either on the principles on which the mission was originally founded, or on the mode in which these have been carried out. Established about twenty-five years ago, when, from other sources, the means of education for the native youth were of the most meagre description, the erection of missionary schools in the several Presidencies approved itself as one of the most likely methods, under the blessing of God, of obtaining access unto and of extensively leavening the heathen mind with the knowledge of the truth as it is in Jesus. Accordingly, we cannot forget the large measure of good which has thus been accomplished, not only in the conversion of many to the faith and obedience of the gospel, but in the extensive diffusion of Christian truth among men of every caste—among Hindoos and Mohammedans alike, with many of whom it may yet come to an abundant harvest. It is not to be overlooked, however, that a great change has passed over the face of society in India, and that the circumstances of the country are not now what they once were. The increasing means of education among all classes of the community—and more especially the recent introduction of a national system, so much more palatable to the heathen than any school system where religion is taught—constrain us to consider the propriety of our adapting ourselves to the altered circumstances in which we are placed. The preaching of the Word, therefore, presses itself now more on our attention as the most effectual means of doing good; and your sub-committee are of opinion that, to meet the demands of the future (while acknowledging the goodness of God in the past) care should be taken, that all the agencies of the Committee are turned into this channel of proclaiming the gospel to the heathen. Indeed, it is satisfactory to think, that this object has been attended to in the recent appointment of Mr. Hunter to the Punjaub, who, by preparatory study at home, to be completed abroad, will soon, we trust, be ready to preach the gospel to the heathen in their own tongue—not less than in the missionary chapels at all the Presidencies, where from Sabbath to Sabbath the gospel has been preached. Relieved from their task in the school, your missionaries will now be enabled to devote their time to the public preaching of the Word, enlarging their usefulness among that now important class of the community who, having received their education in the missionary school, or in the Hindoo school, have gone beyond its precincts into active life; while to those missionaries who have acquired a knowledge of the vernacular tongue, stations may be allotted, which they may most profitably occupy in the towns or villages of India. Besides, it is worthy of observation, that as the *raising up* of native converts to preach the gospel to their brethren, was one of the great objects of the missionary school in its original programme, that object has in a great degree been attained. Returns of persons so qualified, have been sought from Madras and Bombay; and we have ascertained, from our respected missionary, Mr. Anderson, from Calcutta, at present in this country, that there are not less than fifteen converts of this class, who after the necessary preparation might be able, as well as willing, to devote themselves to the service of Christ among their countrymen. With such new agencies at work, your mission would, it is evident, lose nothing in its interest, and far less in its usefulness. Its sphere of usefulness, indeed, could not fail to be greatly extended, while by commending itself still more amply to the sympathy and approval of our people at home, it might be expected, under the blessing of God, to draw more largely than heretofore on their Christian co-operation and support.

In submitting this Report, it may be proper to add that, as this new arrangement contemplates the discontinuance of the schools in the several Presidencies, within a period more or less remote, your sub-committee have reason to believe that the buildings connected with them might be disposed of without any loss to the Committee of the original outlay, as well as without prejudice to any other interest at present involved in them. It may be advisable, perhaps, that some portion of these buildings be retained for the purposes of a church or chapel; but this would depend mainly on the question whether, from its locality or otherwise, our present sphere of labor be best adapted to this end. It is also to be noted, that while this report infers a change, and an important one, in the work of our missionaries, it by no means implies any diminution in their numbers. We know that at Calcutta there are many thousands of the native population who, having received the benefits of education in the English tongue, have been absorbed in the masses of heathenism with which they are surrounded. Their inability to overtake these, sowing the seed where it has not yet been scattered, or caring for it where it has been sown, has been the universal complaint of our missionaries; and on such a field of labor, instead of any diminution, there is scope for a great enlargement of our missionary staff. In the words of the Rev. Mr. Cook, our respected chaplain at Bombay, in a recent communication, 'There cannot be doubt that every thing is tending to render the preaching of the gospel both more and more necessary, and more likely to meet with success amongst us. Just now, we ought to be providing tens of missionaries for every one we have, to follow up the government educational movement; for there can be no doubt that the number of those able to understand the preaching of the gospel, and disposed to inquire, will, in a few years, be rapidly increased.' Finally, it must be kept in view, that our

European missionaries would still require to discharge the important functions intrusted to them, as members of the Presbyterial body. They would still require to devote themselves to the rearing of a native ministry, to be sent out in due time, to more remote situations in the interior of the country, where, accompanied by a European who had mastered the language, they might proclaim the gospel to their brethren. In this way, what with the work of preaching and that of preparing heathen converts to become preachers, a larger number of advanced missionaries than we at present command would have ample employment. Besides, Calcutta, or Madras, or Bombay would naturally be the residence, for two or three years, of those European missionaries who, having placed themselves at the disposal of the Committee, had to acquire a knowledge of the vernacular language before they could take possession of their allotted sphere of labor. Altogether, then, your sub-committee anticipate from such change, if adopted, a great enlargement of influence, as well as a greater unity of action, in carrying on their important work; and, with this view, they submit it to the consideration of the Committee, that, with their approval, it may be reported to the ensuing meeting of the General Assembly."

"The Committee, having duly considered this Report, approved of it, and agreed in the terms thereof, and it would have been transmitted *simpliciter* to the General Assembly for their decision and judgment," had it not been for a communication subsequently received from the Corresponding Board at Calcutta. As that communication has reference mainly to the proposed "Grants in Aid," from the government, it is not republished here. After introducing it the report proceeds:

"This communication having been read and considered, it was agreed it should be reported to the General Assembly, as the Committee have no wish to withhold any official document bearing on the subject to which it refers, even though they have not sought the return which has thus been offered.

"In doing so, however, they think it proper to say, that the proposal of extending their future missionary operations in India, through the school system in the Mofussil,—that is, in suburban, or rural districts, through the medium of the vernacular language,—in no way commends itself to the approval of the Committee. And in coming to this conclusion, the Committee do not consider it necessary to dwell on the circumstance that this proposal seems made chiefly with a view to counteract the evils which may be expected to arise from the rapid increase of schools in the Government scheme of education. It is sufficient for their purpose to observe that the limited means placed at the disposal of the Committee, even though largely increased at home and supplemented abroad as proposed, would be utterly inadequate to neutralize the extending evils of a system with which the Corresponding Board at Calcutta would, notwithstanding, seek to affiliate themselves; and further, that as the plan of our missionary operations in India was at no period a mere educational one, but contemplated the preaching of the gospel as their ultimate end through the rearing of native preachers, it is now submitted by the Committee that full effect should be given to this, as the most likely means, under the blessing of God, not less of assailing superstition in its strongholds than of meeting it on ground where, imbued by government aid with secular knowledge, it has yet to learn, through other means, the saving truths of the gospel."

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

Annual Report.

THE income of the Society the past year, has been £119,122 4*s.* 9*d.* This is almost $600,000, and exceeds the income of the previous year by more than $40,000.

The statistics of the missions are summed up as follows, (including missions in Ireland, France, and the various English colonial possessions):—Number of circuits, 425; chapels, 1,308; other preaching places, 2,013; missionaries and assistant missionaries, 538; catechists, &c. 175; paid school teachers, 725; day schools, 947; day scholars, 43,899; full and accredited church members, 113,895; net increase within the year, 2,240.

In concluding their Report, after speaking gratefully of the increase of receipts in a year of war and pressure, the Committee say:

Considerations like these inspire the Committee with feelings which find their best expression in the language of St. Paul: "I am filled with comfort; I am exceeding joyful in all our tribulation." They enter upon the labors of another year with confidence. A work so full of joy, of gratitude, of hope, will not be abandoned, nor allowed to decline. They trust that it will be greatly enlarged. They fearlessly ask that it may be. If a year of war has happily proved productive beyond all precedent, what may not be expected from the peace, so lately welcomed and gratefully acknowledged? It cannot be too much to hope that relief is at hand, and extension will not be long delayed; that the income of next year will not only annihilate past deficiencies, but enable the Committee safely to enlarge their operations. Abandoned stations must be reoccupied; unwieldy and impracticable fields must be subdivided, in order to their more efficient cultivation; toil-worn laborers must be cheered, and their health and life economized, by sending them colleagues; native agencies must

be rendered more efficient by constant, intelligent superintendence. A true economy, and an earnest philanthropy, combine with a high sense of justice to call for renewed, and, if possible, redoubled exertions; for we are debtors to not a few places and peoples on the score of expectations excited but not satisfied, and openings presented which have not been embraced; and we should, as speedily as may be, redeem our obligations.

And now that, by the course of events in the last five years, the Society has been relieved, as far as is at present practicable, of some of its older Colonial missions, the Committee venture to hope that the magnificent, and still extending empire of Britain in the East, may receive a larger share of consideration. * * * The Committee would also advert to that remarkable result of the late war, which has opened Turkey as a field of gospel labor, and legalized the profession of Christianity in those ancient seats, where it has been so long proscribed. The hand of God is most evidently beckoning his people forward. Happy they who see it, thrice happy who obey it!

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

FUH-CHAU.—Mrs. Doolittle, after a short and painful illness, "fell asleep" on the 21st of June; "meekly expressing her faith in Jesus, and her reliance on him for salvation."

CEYLON.—Mr. Lord, of Oodoopitty, wrote July 4, that the small pox was very prevalent in that part of the province the first three or four months of the year. One school was broken up by the absence of the teacher, whose family were all sick, but had commenced again and had reached nearly its former number of scholars

Our native preacher was attacked with small pox in March and taken to the hospital. He had removed his family to his native village a few days previous, and was at his own request dismissed from the mission service, his wife's health being such that he could not labor efficiently at a station distant from his native village. Benjamin H. Rice, former teacher in the Batticotta seminary, was appointed to take his place. He seems interested in the work, but can do little for each of the twelve or fifteen large villages in which he is the only native helper.

The school at Atchuvaly is large and flourishing, and the catechist much encouraged in his work. The first Sabbath in April one young man, of whom I made mention in my report for January, was received to the church, and, though he suffers much persecution from his relatives, appears to be firm and upright in his Christian walk. He is the first person who has been admitted to this church on profession of faith in Christ. His heathen name was Vidamuttoo, from one of his idols, but at his own request it was changed, at his baptism, to Gnamuttoo,—pearl of wisdom, or heavenly pearl.

We have much reason to fear that one of the families connected with this church live in some respects as heathen, but we hope they may be brought back to the fold. Our Sabbath congregations at the station have been somewhat larger during the last part of the past six months than for some time previous.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.
Winthrop, Mrs. Elizabeth Sewall, wh. cons. Mrs. SUSAN S. GARDNER, of Lowell, Ms. an H. M. 100 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter st. cong. so. m. c. 50; chil. sew. so. 37; 87 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Brewer Village, s. s. 15 00
York co. conf. of chs. Rev. G. W. Cressey, Tr.
Saco, 1st cong. so. m. c. to cons. Mrs. FRANCES B. WHEELER an H. M. 128,67; benev. so. 65,13; S. M. 1; 194 80
Wells, C. H. C. 1 00—195 80
397 80
Bucksport, m. c. 20; Eastport, Central cong. so. m. c. 35; a friend, 3,50; East Machias, m. c. 10; Frankfort, Mrs. J. B. 1; Fryeburg, 3; Machias, Centre cong. ch. m. c. 40; 112 50
510 30

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.
East Jaffrey, Cong. ch. and so. 11 36
Grafton co. Aux. So. W. W. Russell, Tr.
Haverhill, 1st cong. s. s. 10 00
Littleton, An aged widow, 1 00—11 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Manchester, 1st cong. ch. s. s. 37 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, East cong. ch. and so. 20; friends, 3,50; 23 50
Rockingham co. Conf. of chs. F. Grant, Tr.
Northwood, Rev. Josiah Prentice, dec'd, by Rev. S. H. Merrill, 45 00
Salem, Cong. ch. and so. chil. 3 25—48 25
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, 1st ch. m. c. 16,39; la. 4; 20 39
Rollinsford, Cong. ch. and so. 29 61—50 00
181 11

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Cong. s. s. 25 35
Chittenden co. Aux. So. E. A. Fuller, Tr.
Milton, S. A. F. 1 00
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, T. and P. 2 00
Orange co. Aux. So.
Thetford, s. s. 8 75

Rutland co. Aux. So. J. Barrett, Tr.
Wallingford, Mrs. M. Chatterton, 15 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Cong. ch m. c. 31,81; Centre ch. s. s. 30; 61 81
Grafton, Cong. ch. 32,75; m. c. 12; s. s. 8; John Barrett, dec'd, 25; 77 75
Putney, Ch. and so. 46 84
Wardsboro', do. 15 50
W. Westminster. s. s. 6 00
Windham, Ch. and so. m. c. 10 61—218 51
Windsor co. Aux. So. J. Steele, Tr.
Sharon, J. A. 5 00
Springfield, Cong. ch. 49,26; m. c. 22,23; 71 49
Windsor, A thank off'g, 20 00
Woodstock, Cong. ch. m. c. 17 50—113 99
384 60
Lunenburgh, Cong. so. m. c. 6; s. s. 7; South Hero and Grand Isle, cong. 14; 27 00
411 60

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend, 1 00
Berkshire co. Aux. So. H. G. Davis, Tr.
Lee, Gent. asso. wh. and prev. dona. cons. SAMUEL A. HULBERT and ALEXANDER HYDE, of Lee, and WILLIAM T. FOOTE, of Grand Rapids, Mich. H. M. 5 00
Sheffield, Cong. s. s. 15 00
South Egremont, A friend, 5 00
Southfield, Cong. ch. and so. 20 00
Pittsfield, 1st do. gent. 155,75; la. 146,50; m. c. 167,46; Rev. Dr. Brace, 30; L. C. Brace, 20; 519 71
Williamstown, Williams College, m. c. 6 00—570 71
Boston, S. A. Danforth, Agent,
(Of wh. fr. Latin sch. asso. for Mr. Aiken, Syria, 13; a friend, 1; Mrs. H. 1; her grandson for Mr. Stoddard, Persia, 1:) 197 72
Essex co. North, Aux. So. J. Caldwell, Tr.
Ipswich, 1st ch. and par. s. s 50 00
Newbury, Byfield, 34,80; Miss B. L. Colman's sch. for Chinese Testaments, 25c. 35 05—85 05
Essex co.
South Lynnfield, Chil. 1 67
Swampscot, Cong. ch. m. c. 16 41
Salem, Crombie st. cong. ch. m. c. 10 75
Manchester, Mrs. A. H. Trask and Miss L. C. Lord, wh. and prev. dona. cons. ASA RICHARDSON an H. M. 25 00—53 83
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. m. c. 29 23
Bernardston, Ortho. so. 20 32
Conway, Cong. so. m. c. 62 00
Greenfield, 2d do. m. c. 50 00
Montague, 1st do. m. c. 9,93; Mrs. Russell's s. s. 2,50; 12 43
Sunderland, Cong. ch. and so. wh. and prev. dona. cons. NATHANIEL SMITH an H. M. 22 00—195 98
Hampden co. Aux. so. C. O. Chapin, Tr.
Springfield, C. Merriam, 35 00
Chicopee, 3d cong. ch. s. s. 24 00—59 00
Hampshire co. Aux. so. S. W. Hopkins, Tr.
Amherst, North par. cong. ch. and so. 30 00
Cummington, 1st cong. so. 4; Centre ch. 24; 28 00
Easthampton, 1st so. m. c. 45 12
Enfield, Cong. s. s. 31 00
Granby, m. c. (of wh. to cons. Rev. HENRY MILLS an H. M. 50;) 100,55; la. benev. so. 59,38; 159 93
Hadley, 1st ch. m. c. 46 48
Northampton, 1st ch. m. c. 130,11; gen. benev. so. 232; Mrs. B. N. 2; Edwards ch. m. c. 41,83; la. 31,13; 437 07
North Hadley, Benev. so. 39 00
Southampton, Cong. so. 61 71
South Hadley, m. c. 75 24—953 55
Harmony Conf. of chs. W. C. Capron, Tr.
Upton, Cong. ch. and so. 35,35; Mrs. R. C. Fisk. 10; 45 35
Middlesex North and vic. C. Lawrence, Tr.
Lancaster, Ortho. cong. so. 25 00
Littleton, s. s. 10; a class of young la. 10; do. of lads, 1; 21 00—46 00
Middlesex South.
Concord, Trin. cong. ch. 31 85
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, Village ch. and so. 47 50
North Wrentham, Union ch. 30 00
Roxbury, Eliot ch. and so. gent. 15; m. c. 21,41; Jamaica Plain, Little Harry, 20c. 36 61
Stoughton, Cong. ch. and so. m. c. 75 00
West Roxbury, South evan. cong. ch. and so. (of wh. fr. Alvin Smith to cons. FRANCIS L. SMITH an H. M. 100;) 364: m. c. 15; savings, 1,60; wh. cons. Rev. CHARLES F. MORSE, West Boylston, Rev. GEORGE A. POLLARD, Arabkir, H. B. HASKELL, Mosul, Rev. SAMUEL C. DEAN, Ahmednuggur, and Rev. ORSON P. ALLEN, Aleppo, H. M. 380 60—569 71
Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, A. Head, 10 00
North Middleboro', Cong. ch. and so. m. c. 18 00
Wareham, 1st cong. so. 71 00—99 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 8,50; la. 5; 13 50
Bridgewater, Trin. cong. ch. and so. 8 00
Quincy, Evan. cong. ch. fem. so. 8,75; m. c. 7,49; 16 24
South Abington, Sarah and Willie, 5 00—42 74
Pilgrim Aux. So. J. Robbins, Tr.
Chiltonville, s. s. 10 00
Marshfield, 2d Trin. cong. ch. 7 25
Plympton, Youth and chil. 14 37—31 62
Taunton and vic.
Attleboro, La. miss. so. 42 10
Worcester co. North, B. Hawkes, Tr.
Ashburnham, Rev. J. D. Crosby and wife, 2 00
3,027 21
Andover, Cong. so. 7,19; m. c. 2,17; s. s. 1,64: Old South ch. s. s. class, 8; Soc. of Inq. 53,15; 72 15
Auburndale, Cong. ch. and so. (of wh. fr. m. c. 85,47:) 490 47
Ballardvale, Union s. s. 7 00
Cambridge, Shepard cong. so. 13 00
Chelsea, Winnisimmet ch. and so. m. c. 87,62; Broadway do. m. c. 44,85; 132 47
East Cambridge, Evan. ch. and so. m. c. 21 00
Lowell, A friend, 1 00
Malden, Edgeworth s. s. 21 82
Newton Centre, Cong. so. m. c. 24,72; —— Paul, 35; 59 72
North Chelmsford, Cong. so. to cons. Mrs. JULIA A. C. CLARK an H. M. 100 00
West Newton, Cong. ch. and so. 238,38; s. s. 63; 301 38—1,220 01
4,247 22
Legacies.—Conway, William Avery, by Maria H Avery, Ex'x, 60; Rowley, Miss D. G. Payson, by John Harris, Ex'r, 12,50; 72 50
4,319 72

CONNECTICUT.

Fairfield co. West, C. Marvin, Tr.
Stamford, Pres. ch. m. c. 20 00
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, Centre ch. m. c. 17 37
West Hartford, m. c. 11 41
Windsor, J. Morgan, 30 00—58 78
Hartford co. South, H. S. Ward, Tr.
New Britain, South cong. ch. s. s. 15 63

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Litchfield, to cons. Miss LUCRETIA D. PERKINS an H. M. 100 00
North Canaan, s. s. 9 00
South Farms, 50 00
West Winsted, 107,77; m. c. 30,16; 137 93—296 93
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Officers and students of Yale college, bal. 6; united m. c. 26,35; South ch. m. c. 6; 38 35
New Haven co. East, F. T. Jarman, Tr.
Madison, Gent. 25 00
North Haven, Cong. s. s. 6 46—31 46
New Haven co. West, A. Townsend, Jr., Tr.
Birmingham, Cong. ch. m. c. 33 00
West Haven, Benev. so. of fem. sem. for ed. in Madura, 20 00—53 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Norwich, A friend, 10 00
Salem, B. B. Hill, 5 00—15 00
Windham co. Aux. So. J. B. Gay, Tr.
Pomfret, Chil. 25 00
554 15

Legacies.—North Branford, Miss Sarah Linsley, by J. T. Linsley, Ex'r, (prev. rec'd, 500;) 65 50
619 65

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Athens, R. D. ch. 29,14; Anna, for hea. chil. 22c.; 29 36
Albany, 1st R. D. ch. 90 00
Geneva, R. D. ch. s. s. for ed. at Arcot m. 9; inf. sch. for do. 4; 13 00
Glenville, R. D. ch. Fem. miss. so. 30 00
Hopewell, R. D. ch. 29 39
New York, N. W. do. 23d st. m. c. 16 67
Saratoga, R. D. ch. 35 41
Schenectady, 1st do. 159 73
West Troy, South do. 20 00
423 56
Ded. disc. 40—423 16
Geneva and vic. G. P. Mowry, Agent.
Bath, Pres. ch. 10 00
Genoa, 1st cong. ch. 29; 1st pres. ch. to cons. Rev. A. CROCKER, Jr. an H. M. 50; 79 00
Greene, Pres. ch. 20 00
Phœnix, do. 20 00
Sherburne, William Newton, to cons. HERBERT A. NEWTON of Yale college an H. M. 100 00—229 00
Monroe co. and vic. E. Ely, Agent.
Rochester, A. Champion, 1,000; Brick pres. ch. s. s. 135; 1,135 00
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. John Slade, 100; s. s. No. 83, 14th pres. ch. 10;) 353 30
Otsego co. Aux. So.
Cooperstown, Pres. ch. 42,50; m. c. 17,33; s. s. 20; 79 83
2,220 29

A friend, 10; Albany, Rev. J. H. Pettingell, 60; 4th pres. ch. wh. cons. E. A. DURANT an H. M. 100; SAMUEL GATES, wh. cons. him an H. M. 100; 270 00
Angelica, Pres. ch. 10 00
Binghamton, Pres. s. s. 36 76
Cazenovia, 1st pres. so. 3 25
Champlain, Pres. s. s. 25 00
Cornwall, A lady, for Scriptures in Turkey, 1 00
Geneva, A. E. 5 00
Goshen, A. L. 51
Greenport, Cong. ch. and so. 10,80; s. s. 1,20; 12 00
Haverstraw, Central pres. ch. 10 00
Homer, J. M. Schermerhorn, to cons. Miss MATILDA B. SCHERMERHORN an H. M. 100 00
Mead's Creek, Ch. 6 00
Medina, 1st pres. ch. s. s. 3 36
Moira, Cong. ch. and so. 24 00
Naples, m. c. 2 50
New York, J. M. B. 5; a girl, 12c.; 5 12
Orient, Cong. ch. m. c. 25 00
Peckskill, 1st pres. ch. s. s. 8 14
Summer Hill, Ch. 12 00
Troy, 2d pres. ch. s. s. 20 00
Truxton, Mrs. L. P. 10; Mrs. E. S. 1; 11 00
Walton, 1st cong. so. s. s. 21 00
Washington Heights, Miss S. S. 1 00
Waverly, Pres. s. s. 8 00—620 64
2,840 93

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.
Two little sisters, 1 00
Middlebush, R. D. ch. 25 00—26 00
Belvidere, 30 28
Berkshire Valley, Pres. ch. m. c. 7 83
Bloomfield, Pres. ch. 224 00
Elizabethtown, 3d do. m. c. 20 00
Hanover, 1st pres. ch. 62 00
Mendham, Pres. ch. 90; m. c. 40; Washington corner, m. c. 6; 136 00
Newark, Mrs. W. Wallace, 100; two sisters, 1; 101 00
New Brunswick, G. L. 4 00
Orange, 1st pres. ch. wh. and prev. dona. cons. Rev. JAMES HOYT, Mrs. FANNY P. HOYT and CYRUS S. MINOR H. M. 245; m. c. 126,44; 2d do. 160,43; 531 87
Succasunna, 1st pres. ch. 52 47-1,169 45
1,195 45

PENNSYLVANIA.

Philadelphia, Calvary pres. ch. 256,56; a friend, 17,75; 3d R. D. ch. a parent, 5; child, 3; do. 2; 284 31
York, Pres. ch. S. Small, 30; J. McDowell, 20; Mrs. S. Small, 20; Mrs. M. S. 8; T. R. S. 1; P. A. S. 10; m. c. 28,92; 117 92—402 23

DELAWARE.

New Castle, Aux. miss. so. 39,50; a friend, for *Jane Black*, Ceylon, 20; 59 50
Wilmington, Hanover st. ch. a few ladies, 6 50—66 00

DISTRICT OF COLUMBIA

Washington, 4th pres. ch. m. c. wh. cons. Rev. WILLIAM T. EVA, Rockville, Md. an H. M. 50 00

GEORGIA.

Decatur, Chil. 3 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 7,50; 1st Ger. pres. ch. 5; Rev. Dr. Aydelott, 10; 22 50
Circleville, 1st pres. ch. 19,85; Frank, 50c.; 20 35
College Hill, Pres. ch. m. c. 5 00
Columbus, 2d do. m. c. 6 70
Gallipolis, Three brothers, 75
Maple, L. F. B. 5 00
Walnut Hills, Lane sem. ch. m. c. 5 75
Warren, Pres. ch. 2 00—68 05
Cleveland, Plymouth cong. ch. s. s. 10 00
Defiance, 1st cong. ch. 1 75—11 75
79 80

INDIANA.

By G. L. Weed, Tr.
Allenville, Unity church, 11 35
Columbus, Pres. ch. m. c. 20 90
North Madison, Pres. ch. 6 00
Rockville, 2d do. m. c. 30 00—68 25

Bloomington, Chil. 6 00
Independence, Jacob Harmon, 125 00
Rensselaer, Union s. s. 3 00—134 00

202 25

ILLINOIS.

Chicago, L. Kent, 20 00
Farmington, M. S. 10 00
Galesburg, 2d pres. ch. 25 00
Jacksonville, Cong. ch. 58,22; Mrs. F. H. 10; 68 22
Mendon, R. D. 1 00
Pittsfield, Cong. ch. 14 50
Quincy, 1st do. 45 00
Rock Island, 2d pres. ch. s. s. for ed. of a girl in Miss Fisk's sch. Oroomiah, 20 00
Woodburn, Cong. s. s. 5 00—208 72

MICHIGAN.

Centreville, R. D. ch. 12 00
Constantine, E. E. and D. J. H. 2 00
Grand Rapids, H. M. 5 00
Hanover, Eliza Page, 20 50
Hillsdale, Pres. s. s. 8 00
Jonesville, Pres. ch. 30,86; s. s. for ed. in Madura, 2,77; 33 63
Overyfel, A singing class of Dutch Ref. ch. 42 00
Richland, Pres. ch. 23 00
Union City, Cong. s. s. 5 00—151 13

WISCONSIN.

Beloit, B. Durham, 25 00
Oconomowoc, Cong. ch. m. c. 7,25; s. s. 8; 15 25
Summit, Pres. s. s. 5 12—45 37
Legacies.—Beloit, Mrs. Love Colton, by Rev. A. L. Chapin, Ex'r, 500 00

515 37

IOWA.

Keosauqua, Cong. ch. m. c. 5 15
Vinton, Ch. wh. and prev. donations. Rev. N. C. Robinson an H. M. 7 00—12 15

MISSOURI.

St. Louis, 1st cong. ch. s. s. 16 43

KENTUCKY.

New Castle, E. F. S. 5 00

ALABAMA.

Mobile, A friend, 5 00

MINNESOTA TERRITORY.

Reed's Landing, B. C. B. 4 00

IN FOREIGN LANDS, &c.

Ceylon, India, 50 00
Constantinople, Families of Mr. Dwight and Mr. Bliss, 5,62; an Armenian boy, son of the first Armenian preacher, 2,17; Koom Kapoo, m. c. 22,45; sewing so. 18,36; Smyrna, a missionary, 166; a friend, 2,40; 217 00
Eaton, C. E. Cong. s. s. 3 00
Hamilton, Can. N. D. Fisher. 25 00
Lota, S. A. s. s. 9 00
Madura, A member of mission to cons. Samuel Robbins of Penn Yan, N. Y. H. M. 100 00
Montreal, Can. Amer. pres. ch. 300,13; a mem. of Zion ch. 20; a friend, 50c.; 320 63
Usolumputt, Rev. T. S. Burnell, 50 00

774 63

Donations received in September, 11,965 47
Legacies, 638 00

$12,603 47

☞ TOTAL from August 1st to September 30th, $20,018 16

DONATIONS FOR THE MISSIONARY PACKET.

Maine.—Bath, Chil. sew. so. 37; Brewer Village, s. s. 15; Fryeburg, Louisa and Jamie, 2; C. E. Woodward, 1; Wells, C. H. Cook, 1: 56 00
New Hampshire.—Haverhill, 1st cong. s. s. 10; Manchester, 1st do. s. s. 37; Salem, chil. 3,25; 50 25
Vermont.—Brattleboro', Centre ch. s. s. 30; Enosburgh, F. and P. 2; Grafton, cong. s. s. 8; Hardwick, cong. s. s. 25,35; Lunenburgh, cong. s. s. 7; Milton, Sarah A. Fairchild, 1; Thetford, s. s. 8,75; W. Westminster, s. s. 6; 88 10
Massachusetts.—Andover, Old South ch. a s. s. class, 8; Ballardvale, union s. s. 7; Boston, a friend 1; Chicopee, 3d cong. ch. s. s. 24; Chiltonville, s. s. 10; Edgeworth, s. s. 21,82; Enfield, cong. s. s. 31; Falmouth, a friend, 1; Ipswich, 1st ch. and par. s. s. 50; Jamaica Plain, little Harry, 20c.; Littleton, s. s. 10; a class of young la. 10; do. of lads, 1; Lowell, a friend, 1; Plympton, youth and chil. 14,37; Sheffield, cong. s. s. 15; So. Abington, Sarah and Willie, 5; South Lynnfield, chil. 1,67; West Newton, cong. s. s. 63; 275 06
Connecticut.—New Britain, South cong. s. s. 15,63; North Haven, cong. s. s. 6,46; Pomfret, chil. 25; 47 09
New York.—Champlain, Pres. s. s. 15; Binghamton, pres. s. s. 36,76; Cooperstown, pres. s. s. 20; Geneva, Augusta Everett, 5; Goshen, A. L. 51c.; Greenport, cong. s. s. 1,20; Haverstraw, Central pres. ch. 10; Medina, 1st pres. s. s. 3,36; New York, Julia M. Butler, 5; a little girl, 12c.; s. s. No. 83 in 14th st. pres. ch. 10; Peekskill, 1st pres. s. s. 8,14; Rochester, Brick pres. ch. 135; Walton, 1st cong. s. s. 21; Waverley, pres. s. s. 8; 279 09
New Jersey.—Newark, Two little sisters. 1 00
Pennsylvania.—Philadelphia, 3d R. D. ch. a parent, 5; child, 3; do. 2; 10 00
Ohio.—Circleville, Frank, 50c.; Cleveland, Plymouth cong. s. s. 10; Gallipolis, three brothers, 75c.; 11 25
Indiana.—Bloomington, Children of Rev. E. Ballantine, 5 00
Illinois.—Galena, 2d pres. ch. s. s. 4; Mendon, Ruth Dean, 1; Woodburn, cong. s. s. 5: 10 00
Michigan.—Constantine, Elenor E. and David J. Harrison, 2; Union City, cong. s. s. 5; 7 00
Wisconsin.—Oconomowoc, Cong. s. s. 8; Summit, pres. s. s. 5,12; 13 12
Delaware.—Wilmington, Hanover st. ch. a few ladies, 6 50
Missouri.—St. Louis, 1st cong. ch. s. s. 16 43
Georgia.—Decatur, S. Maria, Josiah I., Mary L., Lucy E., and Anna B. Willard, 3 00
Alabama.—Mobile, A friend, 5 00
Canada.—Eaton, Cong. s. s. 3 00

Amount received in September, 886 89
Previously acknowledged, 34 68

Total, $921 57

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $116 76

DONATIONS IN CLOTHING, &c.

Ansonia, Ct. A box, fr. Dea. Carter and others, for Lower Alleghany m.
Derby, Vt. A box, fr. fem. miss. so. for Rev. C. F. White, 11 50
Pawtucket, Ms. 26 yds. woolen cloth fr. a friend.
Wadham Mills, N. Y. A box fr. la. sew. cir. for B. F. Hall.

THE

MISSIONARY HERALD.

VOL. LII. DECEMBER, 1856. No. 12.

American Board of Commissioners for Foreign Missions.

FORTY-SEVENTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-seventh Anniversary in the First Presbyterian Church, Newark, New Jersey, commencing at 4 o'clock, P. M., Tuesday, October 28, and closing Friday, October 31, 1856.

CORPORATE MEMBERS PRESENT.

Maine.

Benjamin Tappan, D. D.
William T. Dwight, D. D.
George F. Patten, Esq.
John W. Chickering, D. D.

New Hampshire.

Zedekiah S. Barstow, D. D.
Rev John K. Young.

Vermont.

Rev David Greene.
Silas Aiken, D. D.
Erastus Fairbanks, Esq.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.

John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Aaron Warner.
Mark Hopkins, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Ebenezer Burgess, D. D.
Swan Lyman Pomroy, D. D.
Hon William J. Hubbard.
Hon Linus Child.
Rev Henry B. Hooker.
Baxter Dickinson, D. D.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Hon Samuel H. Walley.
Rev Augustus C. Thompson.
Hon William T. Eustis.
William Ropes, Esq.
John Todd, D. D.
Seth Sweetser, D. D.
James M. Gordon, Esq.
Amos Blanchard, D. D.

Rhode Island.

Thomas Shepard, D. D.

Connecticut.

Noah Porter, D. D.
Thomas S. Williams, LL. D.
Joel Hawes, D. D.
John T. Norton, Esq.
Chauncey A. Goodrich, D. D.
Alvan Bond, D. D.
Leonard Bacon, D. D.
Henry White, Esq.
Joel H. Linsley, D. D.

Rev David L. Ogden.
Charles J. Stedman, Esq.
Gen William Williams.
Rev Samuel W. S. Dutton.
Walter Clarke, D. D.
George Kellogg, Esq.

New York.

Gardiner Spring, D. D.
Thomas DeWitt, D. D.
Nathan S. S. Beman, D. D.
Isaac Ferris, D. D.
Thomas H. Skinner, D. D.
William W. Chester, Esq.
Pelatiah Perit, Esq.
Reuben H. Walworth, LL. D.
Charles Mills, Esq.
Hon William L. F. Warren.
Horace Holden, Esq.
William Adams, D. D.
Joel Parker, D. D.
William Patton, D. D.
William W. Stone, Esq.
John Forsyth, D. D.
Hon Henry W. Taylor.
Simeon Benjamin, Esq.
Walter S. Griffith, Esq.
Rev George W. Wood.
Asa D. Smith, D. D.
Oliver E. Wood, Esq.
Rev Montgomery S. Goodale.
Anson G. Phelps, Esq.
Ray Palmer, D. D.
M. La Rue P. Thompson, D. D.
Philemon H. Fowler, D. D.
Samuel T. Spear, D. D.

New Jersey.

S. V. S. Wilder, Esq.
Theodore Frelinghuysen, LL. D.
David Magie, D. D.
Richard T. Haines, Esq.
Hon Joseph C. Hornblower.
J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Hon. Daniel Haines.
Jonathan F. Stearns, D. D.
F. T. Frelinghuysen, Esq.

Pennsylvania.

John McDowell, D. D.
William R. DeWitt, D. D.
Hon William Darling.
William Jessup, LL. D.
Rev Albert Barnes.
David H. Riddle, D. D.
Samuel H. Perkins, Esq.
Charles S. Wurts, Esq.
William Strong, Esq.

Maryland.

James G. Hamner, D. D.

Virginia.

Gen. John H. Cocke.

Michigan.

Eurotas P. Hastings, Esq.

Illinois.

William H. Brown, Esq.

Wisconsin.

Rev Aaron L. Chapin.

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E. F. Duren, do
Rev E. Whittlesey, Bath
Rev John O. Fiske, do
George F. Patten, do
Geo. E. Adams, D. D., Brunswick
Rev H. S. Downs, Norridgewock
Rev George W. Cressy, Buxton Centre

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Rev T. Savage, Bedford
Rev Reuben Kimball, Conway
Rev J. F. Griswold, Washington
Rev A. Tobey, Durham
Rev H. A. Howland, Warner
Rev M. B. Angier, Hopkinton
Rev E. G. Parsons, Derry
Rev P. B. Day, Hollis

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S. G. Brackett, St. Johnsbury
Rev Rufus S. Cushman, Orwell
Rev C. B. Tracy, Rochester
Rev Charles Peabody, North Pownal
Charles Scott, Marlboro'
James Barrett, Rutland
Rev A. Walker, W. Rutland
Rev Charles F. Morse, Salem
Rev A. Hemenway, Ripton

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Baxter Dickinson, D. D., Boston
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A. H. Johnson, do
D. C. Scudder, do
Rev Seth Bliss, do
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J. C. Proctor, do
Rev S. H. Riddel, do
Charles Scudder, do
Samuel D. Warren, do
A. Kingman, do
H. A. Hill, do
Charles A. Stoddard, do
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Richard P. Waters, do
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F. M. Pease, do
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Rev H. R. Hoisington, do
Rev E. Maltby, Taunton
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Rev B. F. Hosford, Haverhill
Rev N. Gale, Lee
Stephen Bradley, do
Rev E. A. Bulkley, Groton
Rev Daniel Wight, Jr., North Scituate
Rev S. G. Dodd, Spencer
Rev J. O. Means, East Medway
Rev J. S. Houghton, South Wilbraham
Joseph Vaill, D. D., Palmer
Rev C. Blodgett, Pawtucket
Rev Lewis F. Clark, Whitinsville
Rev Increase N. Tarbox, Framingham
Rev L. H. Cone, Chicopee
Rev Timothy Stone, New Bedford
Rev J. Jay Dana, South Adams
Rev Charles J. Hinsdale, Blandford
Eli Pease, do
F. W. Choate, Beverly
Cyrus A. Stowell, South Deerfield
Rev E. Porter Dyer, Hingham
Rev R. T. Searle, New Marlborough
Rev J. A. Roberts, Lakeville
Rev Cyrus W. Allen, Hubbardston
Rev John C. Paine, Gardner
Rev William Warren, Upton
Charles Carpenter, Webster
W. Colton, Longmeadow
Rev S. B. Morley, Attleboro'
Rev Edward P. Blodgett, Greenwich
Rev L. H. Angier, Concord
Rev Marcus Ames, Westminster
William S. Bradbury, do
Rev E. Thurston, Fall River
Rev C. E. Park, West Boxford
Rev J. H. Means, Dorchester
Rev J. B. R. Walker, Holyoke
Rev S. D. Clark, Sunderland
Rev P. C. Headley, Sandwich
Rev George Moore, Andover
George W. Heard, Ipswich
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W. H. Whittemore, do
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Rev H. Bingham, do
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Rev F. A. Spencer, New Hartford
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Rev O. D. Hine, do
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Rev T. L. Shipman, Jewett City
Rev R. W. Litmore, West Killingly
Rev A. Miller, Lyme
A. B. Butler, Norfolk
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S. H. Mead, N. Greenwich
Obadiah Mead, do
Rev L. E. Lathrop, Sharon
Rev W. W. Woodworth, Waterbury
Rev J. Taylor, Middletown
Rev L. S. Hough, do
Rev E. A. Lawrence, E. Windsor Hill
Rev E. W. Robinson, Bethany
Rev Charles Bentley, Green's Farms
Rev A. Dunning, Thompson
Charles Brown, do
Joseph B. Gay, do
Rev William De Loss Love, Berlin
Rev S. Hubbell, North Stonington
Rev D. D. Francis, Sharon
Rev S. J. M. Merwin, Southport
Rev E. Colton, West Haven
Rev J. Averill, Plymouth Hollow
Rev George I. Harrison, Milton
Moses Smith, Hebron
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N. W. Spencer, Manchester
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Rev L. M. Shepard, Monroe
Rev O. Street, Ansonia
Francis Norwood, Barkhamsted
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Rev D. D. Frost, Redding
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Ashbel Woodward, Franklin

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William H. Ross, do
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Rev C. Darling, do
Rev J. P. Hovey, do
J. P. Thompson, D. D. do
H. P. Peet, LL. D. do
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Rev O. B. Bidwell, do
Rev Jonathan Crane, do
Rev F. Y. Vail, do
Thomas Hastings, do
M. Badger, D. D. do
James H. Dwight, do
Rev A. A. Wood, do
Wm. R. Gordon, D. D. do
Rev J. Spaulding, do
Wm. M. Gould, M. D. do
Rev S. W. Bailey, do
A. W. McClure, D. D. do
E. Hatfield, D. D. do
Rev T. R. Smith, do
H. M. Tupper, do

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Zebulon S. Ely, do
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Rev W. H. Bidwell, do
R. G. Pardee, do
Rev E. Van Aken, do
Benjamin T. Eastman, do
David Gould, do
Rev E. Carpenter, do
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F. A. Newton, do
Rev Jonathan Edwards, do
Louis Chapin, do
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Jeremiah Wilbur, Irvington
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Rev L. H. Van Dyck, Defreestville
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Rev J. Z. Senderling, Johnstown
Rev J. P. Fisher, do
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Rev William Youngblood, do
Rev S. N. Robinson, Whitney's Point
Rev T. Stillman, Dunkirk
Rev E. Stratton, Ashland
Rev S. H. Hall, Syracuse
Rev S. B. Canfield, do
Rev J. Sinclair, Cutchogue
Rev J. O. Wells, Northville
Rev E. Whittlesey, Saratoga Springs
Rev John Woodbridge, do
Rev A. T. Stewart, Tarrytown
Rev J. A. Todd, do
H. W. Taylor, Canandaigua
Rev J. G. Duryee, Schenectady
Rev B. B. Gray, Castleton
Rev A. S. Freeman, Haverstraw
Rev P. J. H. Myers, do
Rev J. H. Noble, Schaghticoke
Rev W. S. Franklin, Mount Hermon
Rev J. Tompkins, Marcellus
Rev J. L. Howell, Dobb's Ferry
Rev H. N. Dunning, Gloversville
U. M. Place, do
J. V. Place, do
L. D. Chapin, Amsterdam
Rev A. L. Chapin, do
H. P. Herrick, New Berlin
Rev J. Sewall, N. Granville
Rev A. North, Middlefield Centre
Rev S. Van Vechten, Fishkill
A. T. Chester, D. D., Buffalo
Rev J. Minor, Leeds
Rev A. C. Frissell, South Amenia
Rev S. W. Brace, Utica
Rev John Ward, do
Rev Peter Lockwood, Binghamton
Rev Wm. H. Goodrich, do
Rev J. A. Lansing, Bethlehem
Rev J. A. Priest, Homer
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Rev J. C. Boice, Claverack
Rev J. G. Johnson, Upper Red Hook
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Rev S. R. Dimock, Valatie
S. R. Dimock, do
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Rev S. F. Bacon, Union
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E. Smalley, D. D., Troy
Rev R. R. Booth, do
Rev William Johns, Prattsville
Rev O. M. Johnston, Denton
Rev William R. S. Betts, Shakan

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Rev A. Underwood, do
Rev J. F. Pingry, do
Rev C. M. Nickels, do
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H. A. Rowland, D. D. do
Archibald Woodruff, do
John Whitehead, do
Ira M. Harrison, do
Lyndon A. Smith, M. D. do
Rev E. A. Osborne, do
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Rev R. B. Campfield, Newark
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James Scott, D. D. do
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S. L. Ilsley, do
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E. R. Fairchild, D. D. do
U. J. Tuttle, do
Rev William Bradley, do
Rev E. P. Livingston, Griggstown
Peter S. Hoagland, do
Rev M. Barrett, Newton
H. N. Wilson, D. D., Hackettstown
Rev I. N. Sprague, Caldwell
Rev. N. Conklin, Montville
Rev J. A. Baldwin, Orange
Rev J. Crowell, do
P. C. Hay, D. D. do
P. C. Hay, Jr. do
Rev R. Aikman, Elizabeth
Rev A. N. Kittle, do
D. H. Pierson, do
Daniel A. Nichols, Flanders
Rev O. L. Kirtland, Springfield
Rev William Pitcher, South Branch
Rev George H. Hulin, Bloomfield
Rev J. S. Gallagher, do
Rev J. M. Sherwood, do
Z. B. Dodd, do
Rev E. Seymour, do
J. D. Vermilyea, do
Rev D. A. Jones, Montague
Rev S. Cooke, Wantage
John Byram, Morristown
Rev A. Chester, do
J. Coggswell, D. D., New Brunswick
Rev H. F. Wadsworth, Newfoundland
A. Messler, D. D., Somerville
Rev D. G. Sprague, South Orange
D. J. Sprague, do
Rev R. Crossett, Suckasunny
Rev George Sheldon, Plainfield
Rev A. Ketcham, Augusta
Rev B. King, Rockaway
Rev J. F. Tuttle, do
Rev A. Williams, Chester
Rev S. L. Tuttle, Madison
Rev C. Blauvelt, Schraalenbergh

Pennsylvania.

Rev R. B. Westbrook, Philadelphia
Rev George Duffield, Jr. do
Rev D. Malin, do
A. Converse, D. D. do
Rev J. Miller, do
Thomas Brainerd, D. D., Philadelphia
Rev J. W. Dulles, do
John Gulliver, do
Rev S. Whaley, Mount Pleasant
Rev M. J. Hickok, Scranton
Franklin D. Harris, Bristol
Rev T. S. Ward, Carbondale
Rev E. I. Richards, Reading
Rev R. Crawford, Crookville
Rev D. K. Turner, Hartsville
Rev T. H. Skinner, Jr., Honesdale
Rev M. E. Cross, Danby
Rev W. E. Moore, West Chester
Rev H. A. Riley, Montrose

Delaware.

Rev George F. Wiswell, Wilmington

District of Columbia.

Rev A. G. Carothers, Washington

Virginia.

Rev L. P. Ledoux, Richmond

Ohio.

Rev H. A. Tracy, Cincinnati
Rev J. G. Wilson, do
S. E. Wishard, do
John Shearer, Pleasant Ridge

Indiana.

Rev William W. Atterbury, Madison

Illinois.

Thomas B. Carter, Chicago

Wisconsin.

Rev O. W. Cooley, Fox Lake

Iowa.

Rev S. Storrs Howe, Iowa City

Oregon Territory.

Amory Holbrook, Oregon City

Foreign Countries.

Rev J. Rowell, Panama, N. Grenada
Rev J. McLeod, Montreal, Can.
Rev H. V. Rankin, Ningpo, China

Missionaries.

Rev. Miron Winslow, Madras, India
Charles S. Shelton, M. D., Madura, do
Rev Ephraim W. Clark, Honolulu, S. I.
Rev Dwight Baldwin, Lahaina, do
Elias Riggs, D. D. Constantinople, Tur.
Rev Benjamin Schneider, Aintab, do
Rev Samuel A. Worcester, Park Hill, Cherokee Nation
Rev Anson Gleason, Catt. Res., N. York
Thomas S. Williamson, M. D., Dakota Miss., Min. Ter.

Organization.

Hon. Theodore Frelinghuysen, the President, took the chair, and called upon Rev. Dr. Magie, who offered the opening prayer. Rev. J. H. Pettingell was appointed Assistant Recording Secretary. The following persons were appointed a committee of arrangements for the meeting, viz., Dr. Stearns, Dr. Scott, Dr. Rowland, Rev. D. W. Poor, and Rev. G. W. Wood.

A Business Committee was appointed, consisting of Samuel H. Perkins, Esq., Dr. Magie, Dr. A. Bond, F. T. Frelinghuysen, Esq, and Hon. Samuel H. Walley.

Treasurer's Report.

The Treasurer having presented his report, together with the certificate of the auditors, it was referred to a committee consisting of Chancellor Walworth, William Ropes, Esq., O. E. Wood, Esq., R. P. Waters, Esq, George F. Patten, Esq., Judge Haines, and William H. Brown, Esq. This committee subsequently reported that they had examined the papers submitted to them and found them correct. They also said:

Although these are business papers, they are of great importance, and disclose facts which demand faithful and prayerful consideration. The most prominent is that of a balance of thirty-six thousand dollars against the Board. An *occasional* balance of this character, though to be deprecated, is by no means alarming; but if suffered to accumulate from year to year, it must in the end be disastrous, and result in the overthrow of all our hopes of the conversion of the world to Christ, so far as our instrumentality is concerned. Like a small break in the banks of a pent-up stream, it is far easier to repair the evil when the waters first commence their passage, than after they have swept away a larger portion of the embankment which restrained them. This is the third year of an accumulating debt. The committee are decided in the opinion, that the Prudential Committee have reached a point beyond which they ought not to advance a single step. If the professed followers of Christ, whose sympathies are with this Board, withhold their aid after the warnings of the last three years, it may be considered as an indication of divine Providence, either that our plans are to be greatly compressed, or that the great work of evangelization is to be committed to other and more zealous laborers in the vineyard of the Lord. The committee have, however, no fears of such a result. The Ark of the Covenant is still with us. The Spirit of God still animates our churches. The Holy Ghost still continues his appropriate work in the recovery of multitudes of our fellow-men from sin to holiness, and the committee are confident that men will be found for this exigency.

While they would earnestly call upon those whom the Lord has greatly prospered, to come forward, and contribute of their abundance to cancel the present debt, and enable the Treasurer to transfer the balance to the other and more favorable side of the account, they would not withhold this privilege from others. Let the rich man's thousands, and the widow's mite, be placed upon the same altar; and let united prayer go up to heaven, that the time may be hastened, when the kingdoms of this world shall become the kingdom of our blessed Redeemer.

In view of the providences of God, in removing obstacles, and giving our missionaries access to the minds of millions of our fallen race, it is clear to the minds of your committee, that if his people would honestly perform their duty to their fellow-men in the fear of God, the sphere of our operations must be enlarged, and the amount of our expenditures increased. We must, as the lowest estimate, add $50,000 to our last year's contributions. This will require an addition of nearly one-fifth to the sum heretofore given. And is this an unreasonable call upon us, in this highly favored land, where wealth is accumulating in a ratio alarming to the political economist and the Christian philosopher?

The committee are aware, that in many communities, such systematic measures are adopted as to secure donations of some amount from all who are, in any degree, under the influence of the gospel; but at the same time, it is well known that annual contributions, and not personal solicitations are, to a great extent, relied upon. They would, therefore, recommend the adoption of some systematic plan, in every church and society, which will reach every individual, and thus, from year to year, create additional rills to swell the great stream of benevolence.

The committee notice the amount yearly expended for agencies in the various parts of our country. It is to be lamented that the apathy of the churches, and of individual Christians, renders necessary a continued reiteration of the command of our Savior, to preach the gospel to every creature. But until the church shall awake to her duty, and spontaneously fill the Lord's treasury, such agencies must be continued, and such expenditures incurred. It is but just, however, to the officers of the Board, to say that this expense is far less, in proportion to the amount collected, than that incurred by any other benevolent society with which your committee are acquainted. And we may be permitted to add, that in all departments, as well as in the salaries of officers and agents, an honest economy prevails.

The following resolution was submitted by Chancellor Walworth, and adopted by the Board in connection with the above report:

Resolved, That this Board earnestly hopes, that the Christian churches in connection

with it, will increase their contributions, so as to produce hereafter at least twenty per cent addition to the annual receipts of the Board.

Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries. The different portions of the Report were referred to various committees which were constituted as follows:

On the Home Department, Dr. Goodrich, W. W. Chester, Esq, Dr. William A. Stearns, J. Marshall Paul, M. D, Dr. Polhemus, Rev. O. W. Cooley, and Rev. T. H. Skinner, Jr.

On the African missions, Dr. Todd, Dr. Chester, Dr. J. P. Thompson, Dr. Burgess, Rev. T. L. Shipman, Anson G. Phelps, Esq., and Rev. H B. Hooker.

On the Greek, Jewish and Armenian missions, Dr. Hawes, Dr. E. F. Hatfield, Dr. M. La Rue P. Thompson, Dr. E. Davis, Rev. N. Gale, Dr. Chickering, and Rev. Joseph Steele.

On the Syrian and Assyrian missions, Judge Jessup, R. T. Haines, Esq., Prof. E. A. Lawrence, Rev. J. O. Fisk, Rev. S. H. Hall, Rev. A. Walker, and Rev. I. N. Tarbox.

On the Nestorian mission, Dr. Sweetser, Dr. J. C. Brigham, Rev. E. Beadle, J. B. Pinneo, Esq., Rev. John Maltby, Rev. Jonathan Edwards, and Rev. J. M. Sherwood.

On the Mahratta missions, Dr. Bacon, Dr. Fowler, Dr. Prentiss, Dr. Smalley, Rev. A. Dunning, Rev. T. Savage, and Rev. A. Tobey.

On the Madura mission, Dr A. D. Smith, Hon. E. Fairbanks, Rev. David Greene, L. A. Smith, M. D, Dr. William I. Budington, Dr. George E. Adams, Rev. George Duffield, Jr.

On the Madras and Arcot missions, Dr. B. C. Taylor, Dr. Ray Palmer, Dr. Hamner, Dr. Thomas DeWitt, Rev. W W. Atterbury, Rev. J. A. Todd, Rev. William Warren.

On the Ceylon mission, Dr. Hopkins, Hon. Linus Child, Dr. Riddle, Rev. Albert Barnes, Dr. William R. DeWitt, Walter S. Griffith, Esq. and Dr. G. N. Judd.

On the China missions, Dr. Linsley, Dr. William Adams, Dr. B. Dickinson, Dr. Barstow, Dr. Messler, Rev. O. L. Kirtland, and Dr. Brainerd.

On the Sandwich Islands and Micronesian missions, Dr. Dwight Hon. D. Haines, Dr. Abeel, Anson Dodd, Esq., Rev J. S. Gallagher, Gen. Williams, and Rev. I. N. Sprague.

On the Southwestern Indians, Dr. S Aiken, Rev. William Hogarth, Dr. A. Blanchard, Rev. T. K. Fessenden, Rev. E. Maltby, Rev. C. Hodgett, and Rev W. H. Bidwell.

On the Northwestern Indians, Dr. Porter, Rev. J. P. Fisher, Rev. John Marsh, Rev. W. S. Leavitt, Rev. E. R. Livingston, Rev. O. H. White, and Rev. A. Ketchum.

These committees subsequently made reports, and recommended that the several portions of the Annual Report, which had been referred to them, be accepted and adopted, which was done accordingly.

Reports of Committees.

The following is the report of the committee on the Home Department:

The removal by death, during the past year, of five corporate members, and nine missionaries of the Board, brings the affecting admonition to us all, as to the cause in which we are engaged, "Whatsoever thy hand findeth to do, *do it with thy might.*" It is matter of thankfulness, however, that while some of our most active and valued laborers have been thus suddenly cut off, others have been raised up, in still greater numbers, to take their places, so that never, in any former year, have more ordained missionaries been sent forth, while the number of assistant missionaries who have entered the field, has been rarely equaled. This fact imposes a weighty obligation on the friends of the Board, to make immediate and ample provision for the increased expense which is thus devolved upon us.

The proposed Missionary Packet for the islands of the Pacific, is demanded by the wide and increasing field of labor which is there opened to the Board; and the expense may be safely left to the generous sympathies of more than a hundred thousand of our youth in Sabbath schools; whose hearts will be drawn to the missionary cause with a livelier interest when they have some one object of this kind, which they can call exclusively their own.

The most interesting part of the Report is that which gives us official evidence, through our Minister at Constantinople, that the Turkish government has granted complete toleration to all its subjects, Mohammedan, as well as Christian. This event is not merely a religious change, but a political revolution. It is one of the wonders of the age; and we have reason to exclaim in view of it, 'What hath God wrought!'

The assistance afforded by the Turkish Missions Aid Society, is interesting in this respect peculiarly, that it goes to create a new bond of sympathy and affection between the two great missionary nations of the globe; and though we are called to lament the early decease of its most active and honored agent, yet we have reason for gratitude that others are raised up, with the same spirit, to carry forward this great design of Christian fellowship and union.

The committee on the African missions say in their report:

While the Board have occasion to tender their sympathies to the missionaries, who are called to meet the discouragements and trials incident to their position in a sickly climate, and among a people sunk in bar-

barism and war; they have no less occasion to rejoice that their missionaries are so faithful at their posts, unmoved, courageous, and hopeful.

We believe that God, in the mysteries of his providence, has yet a great destiny in reserve for Africa. Her destiny is yet undeveloped; her history is yet unwritten; and her character yet unformed. But in the facts that Africa, at the present hour, lies spread out, a mighty continent, with vast inland waters, like our own great lakes; that Christian nations owe her tribes great debts of benevolence; that this Board has already planted twelve churches there, and the various missionary societies have sent more than an hundred missionaries, who are now on the ground; and that the hopes and the prayers of the good in all lands are turned towards those tribes; we see evidence that the great head of the church will raise up a multitude of redeemed ones from that land of darkness. Our present deep regret is, that our Prudential Committee have not the men and the means to strengthen and enlarge these missions at least tenfold.

Respecting the Greek, Jewish, and Armenian missions, the following language was used:

In regard to the Greek mission, Rev. Dr. King, the long-tried and faithful missionary of the Board, though single-handed and alone on that field, appears to be going forward in his work with fewer obstructions than formerly, with increased respect on the part of the people, and more encouraging prospects of success.

The Jewish mission in Turkey is for the present given up, and the missionaries heretofore laboring in that field have been transferred to the Armenian mission. The reasons for this change are fully stated in the Annual Report, and seem to your committee satisfactory. They are happy to state that the field thus relinquished is not to be left uncultivated, but is now, to some extent, and probably will soon be more fully, occupied by laborers from the London Jews' Society and the Free Church of Scotland.

The Armenian mission embraces a wide and most promising field of labor, ripe, or fast ripening for the harvest. Though embarrassed, and much tried, at some of its stations, by the late Turkish war, the mission has suffered far less than there was reason to apprehend, and was never, on the whole, in a better working condition than at present; and never had brighter prospects of success in extending the knowledge of a pure gospel among the Armenian people. The Lord is evidently, and on a very wide scale, opening the door for successful evangelical labors in behalf of this most accessible, intelligent and enterprising people of Western Asia. Your committee are happy to learn that schools, of various grades, occupy what seems to them a very proper place in the practical operations of this mission. They are established for the purpose of imparting a competent Christian education to the youth of both sexes belonging to native Christian families, and others; and with special reference to raising up well qualified teachers and preachers, a large number of whom will soon be wanted as instructors in the schools, and pastors of the churches fast increasing in that portion of the missionary field. The committee commend this mission, now, and so signally in time past, smiled upon by the providence and grace of God, to the confidence and prayers of the churches.

The committee on the Syrian and Assyrian missions, after adverting to the death of Mr. Whiting and Mrs. Aiken, and the illness of Dr. Smith, and Mrs. Wilson, thus speak of the field in Syria, and its wants:

To the three churches previously organized, a fourth has been recently added at Sidon. These churches create a demand for pastors; a demand for which the seminary at Abeih is preparing a supply.

If we do not misjudge, this mission has in it the elements of a healthful and somewhat rapid *expansion*. New and important fields for preaching, are being entered on the north and east. Towards the south, five years ago, Mr. Thompson commenced a station at Sidon. The light of this revealed the darkness beyond, and awakened inquiry; and he next advanced to Tyre. Still later a cry came up from Alma, between Tyre and Acre, where now a native helper is distributing the bread of life to the hungry. And will the movement cease here? No, but Acre must next have the word; and passing Mount Carmel, Cesarea, Jaffa and Gaza of the Philistines must receive it. Thus while the stations of this Board will line the coasts of Phenice and Phelistia, and take the enemy's outposts, the English and Prussian united mission, occupying the interior, will storm the citadel at Jerusalem, all, together, reclaiming the Holy Land, and giving it back to its rightful Sovereign.

Of the Assyrian field they say:

It presents an urgent claim for at least four more laborers the present year. The spell of priestly power, which for centuries has bound the adherents to the Jacobite church, is well nigh broken. Many of the people are in open revolt against their ecclesiastical rulers, and the church seems on the verge of dissolution.

Your committee perceive indications in the condition of these two missions, that God has heard the prayers of his people, and so opened and prepared the field, that it will require of them a very considerable increase of men and means efficiently to occupy it. The principles of economy call for the most enlarged plans, and the most liberal outlays for their execution.

The commitee on the Nestorian mission presented the following report:

The Nestorian mission has been progressing during the past year, and enjoying the divine blessing, notwithstanding the continuance of adverse circumstances. While your committee notice with regret, that the opposition of the government has had an apparently injurious effect upon the working of the mission, they feel bound to record with gratitude to God the continued kind offices of the English Ambassador and the English and Russian Consuls, and their cordial endeavors to render to the missionaries all the aid which was in their power, in the disturbed state of public affairs.

Your committee are also gratified to see the marks of progress in the action of the mission, respecting the admission of communicants to the Lord's supper. By a wise and cautious pursuit of the steps they are taking, there will gradually be given greater distinctness to the profession of the name of Christ, and the reception of the communion will indicate a more positive personal piety.

It seems to your committee important that the attention of the Board should be called to the trying position of Mr. Rhea, and to his earnest and most reasonable request for a missionary physician, as an associate in his perilous field. Such have been his exposures, and his defenceless condition, that he has been obliged once to retire from his station, notwithstanding the fact that he looks upon the state of things as, in the main, exceedingly hopeful. Your committee cannot doubt that the interest of this important mission would be greatly advanced if this necessity could be speedily supplied.

A member of the committee on the Mahratta missions, (the committee not having been together) presented the following remarks:

The condition of the Bombay mission is less encouraging than we should all desire, perhaps less encouraging than might have been expected after the long period during which this great city has been a missionary field. Yet when we consider the peculiar difficulties of *such* a field, it need not surprise us that there should seem to have been little progress.

The printing of the Bible in the Mahratta language, in one volume, and the printing of five thousand copies of the New Testament, in a revised version, which "is found to be generally satisfactory," are important events of the past year.

The sale of the English department of the printing establishment, so far as we have the means of forming an opinion, seems to have been wise.

It is very much to be regretted that there is at this time so small a missionary force employed at Bombay; only one missionary and his wife being in actual service. If the station is to be maintained, it ought to be more fully manned as speedily as possible.

There is great encouragement to pursue the work of village preaching, as undertaken in connection with the Ahmednuggur and Satara missions, and great reason to hope that village churches may continue to be organized more and more extensively, as the result of such preaching.

From the part of the report relating to the Kolapoor mission, it appears that Mr. Wilder closed the schools which he had in operation, contrary to his own judgment, in accordance with what he supposed would be required by the action of the Prudential Committee, when in fact this measure was not required; but an appropriation was made for the continuance of the schools during a limited period, or until they could be made of a more satisfactory character. They were schools taught by heathen masters, and regarded by the missionary as an important means of gaining access to the people, and of inculcating some knowledge of the Scriptures.

We do not doubt that the Prudential Committee will have a kind regard—as indeed they have already had—for the peculiarity of the circumstances of their missionary, and for his feelings and judgment, whatever may be the course which they shall judge it necessary to adopt in relation to this mission, and its schools.

The committee on the Madura mission use the following language:

The committee find, in the facts pertaining to this mission, various evidences both of efficiency and success. Great prominence, we are glad to see, is still given to the preaching of the word. The missionaries not only have regular services at their several stations, but itinerate through their respective districts, the field having been wisely divided, for the purpose of more effectual culture, into eighteen districts, each assigned to one missionary, assisted by native pastors and helpers. Five native churches have been organized, and one pastor ordained. The attendance on preaching has been quite encouraging. The average number of the Sabbath-day congregations, at the eleven different stations, has been more than 300. And it is estimated that there are, in connection with these congregations, more than four unconverted adults to each church member. Though some of the unconverted may be in attendance from mercenary considerations, and others from motives not implying any special interest in the things of religion, it is still gratifying to know that the gospel has thus gained access to them. That it is not proclaimed in vain, is manifest from the accessions to the churches. During the last year, 144 have been added on profession of their faith. This is an increase of *more than twenty per cent*—a much larger increase than the churches which sustain this Board have generally been favored with—quite as large,

it is believed, as has marked some of our most interesting revival seasons. Among the indications that these converts are bringing forth fruits accordant with their profession, the committee are happy to mention their *liberality*. The benevolent contributions, for the year, of 677 church-members, amounted to 617 rupees, or more than 300 dollars; a sum practically equivalent to at least 2,500 dollars in this country.

The committee are gratified to find, that while there has been such diligence in the preaching of the word, the various departments of education have not been neglected. While certain modifications and curtailments have been made, especially in the boarding-school department—such as have been set forth in other documents submitted to the Board, and need not be here mentioned—there has been a considerable increase in the number of free-school pupils; and we concur with the Prudential Committee, in deeming it a noteworthy and promising fact, that this has been in the female department. The seminary at Pasumalie has also been efficiently sustained, much attention having been given to the training of native helpers. Especial pains has been taken, we are glad to learn, to give the pupils a practical training. Both teachers and pupils, it is stated, have employed their leisure time in distributing books and conversing with the people in the neighboring villages, thus preparing themselves, according to a method which is gaining favor in this land, for their future work. The female boarding-school at Madura is to be still cherished, as an indispensable correlative to the seminary at Pasumalie. Liberal use has been made of books and tracts, and as all who understand the various deficiencies of the vernacular literature will be glad to know, increased efforts are in progress to transfer to it useful books from the English. One of the teachers of Pasumalie has translated several books of Euclid, and the greater part of Wayland's Moral Science.

On the whole your committee feel, that in this interesting field of missionary labor, left, "by the general consent of Protestant Christendom," to the efforts of this Board, there is the clearest manifestation of the divine favor, and the amplest encouragement to prosecute our work. They rejoice to know that a reinforcement of five persons is about to be sent there, and they would it were in the power of the Board to treble its number.

On the Madras and Arcot missions the following report was presented:

As to the Madras mission, it is gratifying to learn, that the health of Mr. Winslow has improved by his voyage to this country, and that he will continue here another year. Mr. Hunt having returned to his field of labor, is actively engaged in his arduous work, and will ere long be joined by Mrs. Hunt, who is on the eve of her embarkation.

It is evident from the reports of the mission, that during the twenty years of its existence, many precious results have followed the labor bestowed. Hundreds of children and youth have been taught the Scriptures, and several have been baptized. This mission has also been actively used as an agency for the supply of the missions at Jaffna, Madura and Arcot, with needed funds and articles for their comfort, and to help on their way those who arrive for, or depart from, these missions.

Since Mr. Hurd's removal from Royapooram to Chintadrepettah, he has taken charge of the high English school there. As he has devoted more time to this department of labor than could be given by Mr. Winslow, the increase of pupils has been large, and the teachers and pupils are exercising great energy and activity. But as all the monitors are heathens, and no one of the native teachers has a decidedly Christian character, the religious influence has been less thorough than could have been desired.

Three converts from heathenism, and two from Romanism, not connected with this high school, have been admitted to the church. The vernacular schools have done well during the year, and Sabbath meetings have been encouraging. The sale of the English department of the printing establishment has been effected, its continuance having been rendered quite impracticable by the large wages offered to workmen by the government press. But the Bible Society work in the vernacular, fully occupies the press.

The Arcot mission, with its ten male and female missionaries, all of one name, cherishing with fond affection their natural and missionary relation to the venerable parents who have finished their course and gone to their reward, are prosecuting their interesting and hallowed work with increased vigor, and in happy union with the church of their affection. They are practically testing the working of their ecclesiastical system, modeled on the platform of the Reformed Dutch Church in the United States. This is with full authority from the highest judicature of that church, to which they all belong, and in harmony with the long existing compact between this Board and that church.

The mission, as a mission, is acting under the direction of the Prudential Committee; and the appropriations made by that Committee for enlarging one and building another church, and for the sustaining of their Christian schools, give assurance of a hearty co-operation with them in their plans of operation.

The blessing of God has rested upon them in their work. Their mission is a preaching mission, and their services are in the Tamil language. Their churches have now in communion seventy-five persons. Meetings for prayer, and catechetical classes

for instructing these communicants and nominal Christians, and the continuous expositions of the historical books and some of the epistles of the New Testament, clearly show that these brethren are doing their Master's work efficiently and happily. And having, from their peculiar circumstances, the power of using the Tamil language, they are, in their churches and by the wayside, successfully holding up Christ to the more than a million of souls, in the district of North Arcot.

The committee on the Ceylon mission made no written report, but simply recommended the adoption of that portion of the Report of the Prudential Committee, saying that it was so full and satisfactory as to render any report from them needless.

The committee on the missions in China reported that they "had reviewed the labors of our missionaries in that portion of the field with deep interest." They say:

Though it has generally been regarded as in many respects among the most difficult fields, yet it is gratifying to see that obstacles in the way of success are gradually yielding to faith and labor. In every part of the field there is progress, and in some parts great and heart-cheering progress.

The Canton mission is represented as one of "peculiar trial to faith," yet even here the recent changes have all been favorable to ultimate success. A wider access to the people has been gained, and the missionaries, and their message, are received with less prejudice.

The progress of the work of grace at Amoy will be noticed by the friends of missions with special interest. It has already made large additions to the church at that station. Considering the denseness of the population, the thirst for religious instruction among the people, the number of religious inquirers, and the long continuance of the work, it is doubtful whether there is any mission of the Board, not excepting the most favored in Western Asia, that promises more glorious results. We have on this field a pleasing exemplification of a truth we always acknowledge, but seldom grasp with suitable faith, that the greatest circumstantial difficulties, and the most obstinate hinderances to missionary success, instantly give way before the power of the Spirit of God.

Nothing calls for the special notice of your committee in the other branches of the Chinese missions, unless we except the deeply interesting experiment in itinerant preaching prosecuted by Mr. Aitchison, of the Shanghai mission, in connection with Mr. Borden, of the English Church Missionary Society. The harmony of these brethren, of different communions, in such a Christ like work, and the self-denying manner in which they are prosecuting it, as set forth in the Report, should excite the gratitude, and call forth the commendation and thanksgiving of Christians of every name.

The general remark may be made, that in all the missions of the Board in China great prominence is given to oral preaching, aided by tract distribution. The great want of this entire field is more laborers; and the wider it opens by the return of peace, by the melting away of prejudices against foreigners and against the gospel, by the increasing thirst on the part of numbers for religious instruction, and by the crowning blessing of God's Spirit in portions of the field, the louder does the Macedonian cry for help become. In conclusion, let the Board, and all the friends of missions, devoutly thank God for the great mercy he is beginning to show to the perishing millions of China.

In relation to the Sandwich Islands and Micronesian missions, the following language was used:

The state of the mission at the Sandwich Islands continues to awaken our deep interest, and to demand our devout gratitude. Here is the most signal instance for centuries, of a nation of utter idolaters changed from corresponding savage debasement into a state of rapidly advancing civilization, through the power of the gospel. History records no such change through the efficacy of any other agency. Their political constitutions, their commerce with the civilized world, their schools and their infant College, the general order and peace of the inhabitants on the different islands, all testify to the wondrously transforming power of the word and grace of God. Whatever may be the final issue as to the extinction of the people by disease—an issue which the very greatly reduced mortality of the last year appears to render less probable—their history for the last thirty years is a testimony to the sure fulfillment of the prophecies of ultimate triumph to the church, which skepticism, lettered and unlettered, will not be able to gainsay. The self-sustaining character of this mission, already so extensively assumed, is one of its most interesting features. The establishment of the new College at Oahu, is perhaps the most noticeable event in the national history. It is as yet an infant institution, but should the funds needed for its proper endowment be furnished by liberal men in the United States—and we would here heartily commend it to their munificence—it will become, we doubt not, a most efficient auxiliary to the complete triumph of Christianity in that secluded cluster of islands.

Our missionaries to Micronesia have literally "taken their lives in their hands," that they may win over the imbruted people to the cross. When the Annual Report shall soon tell, through the press, the story of their toils, their loneliness, their discouragements, their labor of love, their work of faith and patience of hope during the past year, the narrative, we think, will

not be read without strong and tender interest, or without prompting the most earnest supplications, that He who has sent them forth will continue to guard and comfort them; and that he will give to them, from time to time, the souls of these poor islanders as their reward, until the midnight darkness shall be lost in the millennial light.

The committee on the missions among the Southwestern Indians say:

The committee are gratified with the evidence furnished, that the Southwestern Indian tribes, among whom the missions of this Board are prosecuted, particularly the Choctaws and Cherokees, are steadily, if not rapidly, advancing in the knowledge of the gospel of Christ, and, consequently, in all the blessings of Christian civilization. There have been received, during the year, into the eleven churches among the Choctaws, ninety-seven members, by profession, making an average of about nine to each church.

The Christian liberality of these churches is worthy of high commendation, their contributions during the year, for foreign missions and kindred objects, in some instances amounting to more than three dollars for each church member; and this out of their deep poverty. If all the churches of Christ throughout the land, possessing comparative abundance, were to do likewise, how soon would the treasury of the Lord be full to overflowing.

Notwithstanding some painful reverses, occasioned by death and the failure of health among missionaries, and political agitations consequent upon the scenes recently enacted in the neighboring territory of Kansas, these missions of this Board are manifestly sharing the favor of the great Head of the church.

Respecting the missions among the Northwestern Indians, the committee remarked:

We are encouraged by the account given of the mission to the Dakotas. The church and school, though still struggling with difficulties arising from the wandering habits of the tribe, are well sustained; and the people are slowly advancing towards civilization, and the enjoyment of Christian and republican institutions, and are beginning to contribute to their support. We are sorry to be informed that intemperance, from special causes, is increasing among the Senecas of New York; but are happy to learn that the State is affording the same aid to Indian schools as to those for the white population.

Report of the Special Committee on the Deputation to India.

The committee of thirteen, to whom, at its Special Meeting held in Albany, in March last, the Board referred the report of the Deputation to India, made a report, which is too long to be given here in full. They say, in the commencement of the report:

Your committee have felt, from the time of their appointment, that weighty matters have been intrusted to their deliberations; and they have not been willing to dispose of them without protracted investigation and much prayer. As the friends of Foreign Missions we have felt, one and all, willing to meet, as far as practicable, the responsibilities laid upon us; and while we are sensible of the imperfect manner in which we have executed our trust, we have spared no time or pains which might be required in order to present the whole subject, which is now exciting a deep interest in the public mind, for the final decision of the Board at its present annual meeting.

In carrying out our purpose touching this matter, the committee have held five meetings, at which most of the members have been in attendance, and spent in all fourteen days in laborious sessions, from eight to eleven hours each day, in collecting materials, in reading letters, in hearing statements, and in deliberations on the same, with a view to this report; and yet we have found it impossible minutely to survey the whole ground; nor can we pretend, in embodying the various items of information which have come before us, in all instances to have arranged them in the most natural or impressive order. To do this would require the exclusive attention of some one mind for a long period, and the production would expand into a large volume. Either directly or indirectly, the committee have had before them the entire policy and the practical working of missions to the heathen. These inquiries conduct us into a vast field, and one hitherto but imperfectly explored; and, by the wisest among us, many things yet remain to be learned.

Having spoken of the circulars which were sent immediately after the first meeting of the committee, to returned missionaries in this country, and to each male member of the missions visited by the Deputation, they remark:

In response to these and other requests for information, your committee have received numerous communications from different missions and individual missionaries, and likewise a reply from the Prudential Committee, embodying their views on the "OUTLINES OF MISSIONARY POLICY." We have likewise had statements, written and oral, from a number of missionary brethren who have returned from the foreign field, and others who feel a deep interest in the matters which are now pending before the Board. We have had before us not far from 2,500 manuscript pages, besides many oral communications. These are the principal sources from which your committee have derived their information. Of these materials, all that can be presented is a

mere synopsis; and in order to preserve the greater unity, we shall refer to the documents and other information in our possession, of whatever nature, as they may relate to the same subjects and the same missions. It is the object of your committee to lay before the Board all the information relating to essential points, which has come within their reach; not all the *communications*, for this would be next to endless, and would be likely to remind one of the hypothetical volume, which the Apostle John mentions at the close of his succinct and inspired narrative.

The report then presents quotations, at considerable length, from many letters received from the missions, and also the document on the "Outlines of Missionary Policy," which had been prepared for the Special Committee, at their request, by the Prudential Committee of the Board. Having thus presented an outline of the evidence on which they had based their conclusions, the committee introduce various resolutions and remarks on the subjects which had been before them. A few extracts will be given here.

In regard to the late visit of the Deputation to the Eastern missions, the Special Committee believe they have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they ought to receive the cordial thanks of this Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love. It is true, some diversity of opinion exists in relation to missionary policy; but it is not a diversity which respects the *kind* of agencies to be employed in order to save the soul and evangelize the world, but such as respects the specific *forms* and relative *proportions* in which these agencies are to be used. And in looking over the whole missionary field, there is great unanimity even on this latter point.

On the whole, therefore, your Committee are happy to report, as the result of their inquiries, and of their correspondence and intercourse with the missionaries and returned missionaries of the Board, that there is no difference, either among the missionaries, or between them and the executive officers, nor yet among the members of the Board, in regard to the great principles which underlie the work of extending the knowledge of Christ and the kingdom of God among men. The only differences that have arisen, are differences in regard to the economy and details of the work; particularly, how far the relative utility of one instrumentality and another, in making known the great salvation, is modified by the peculiarities of the work in different nations, under different governments, and in different stages of unchristian civilization. Such differences are best adjusted by the natural method of leaving them to the missionaries and the Prudential Committee. Experience will teach. The experience of intelligent and devoted missionaries, and the experience accumulated in the councils of the Prudential Committee, will impose the necessity of modifications, from time to time, in the subordinate arrangements, and all the economy of foreign missions; while the great first aim, of saving the souls of men, by leading them to the knowledge of the Savior, is still undeviatingly pursued.

Your Committee have some things to add on the general subject.

The object of Foreign Missions is to make known the Gospel, and plant Christian churches among the unenlightened and unevangelized of our race. As a scheme of benevolence, it contemplates the spiritual condition and interests of those who are destitute of a revelation from heaven. The founders of the Board of Commissioners have distinctly set forth the great end on which their eye was fixed, when they formed their scheme and entered upon its execution.

At a meeting held at Bradford, Massachusetts, June 27, 1810, "*Voted*, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, *for the purpose of devising ways and means for promoting the spread of the gospel in heathen lands.*" When the Board was fully organized at a meeting held at Farmington, Connecticut, September 5, 1810, its leading purpose was expressed in very similar language. "The object of this Board is to devise, adopt, and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." And when the Board received a legal existence, it was incorporated "*for* the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing the knowledge of the holy Scriptures." The idea here expressed is a very clear one, and the language used to convey it is simple and well chosen. The *heathen* are the subjects of instruction, the thing to be taught is the *gospel*, and the agents and instrumentalities named for doing this work, are *missionaries* and the *Scriptures*. This was the type of missions as it imprinted itself upon the minds of our New-England fathers. "Promoting the spread of the gospel in heathen lands," by "supporting missionaries and diffusing the knowledge of the holy Scriptures," would seem to involve the idea of giving such a Christianity to the heathen as will not only save men, but become *self-sustaining*. Modern missions would be stripped of their glory, if they did not fully embrace the principle embodied in the great commission: "Go ye, therefore, and teach all nations;" that is, '*disciple*' all nations—*evangelize* all nations—'*christianize*' all nations. When this is accomplished, the work of missions is done, and other processes, whether they pertain to the salvation of men, or their advancement in a higher intellectual and Christian civilization, are to be conducted

by more settled and permanent agencies—agencies which, if properly used, with the spirit of dependence on God for a blessing, ordinarily keep progress with the living age. Among these may be named the church organization, the settled pastor or bishop of the flock, and other officers who are his coadjutors or helpers—all of which are introduced by missions—together with the various educational institutions which never fail to accompany, or follow, the introduction of an enlightened Bible Christianity. The blessings, too numerous and multiform to be mentioned here, which go hand in hand with a preached and welcomed gospel, or tread immediately in its footsteps, are properly left to other agencies than those of missions. A living Christianity not only creates these agencies, but knows how to use them.

The authority for missions, both in primitive and modern times, must be found in the commission given by Christ to his Apostles, briefly recorded by one of the Evangelists in these words: "Go ye into all the world, and preach the gospel to every creature." This injunction has been in force for more than eighteen centuries, and is in full force at this day. It comes to us in all its original freshness, and the same living spirit is in it which breathed there the day in which it was given. That was the dawn of a new era in the church of Christ, when a few New-England fathers, admonished by their sons, awoke to the contemplation of their own relations to this command of Heaven, and to the 630,000,000 of perishing heathen who fall within the direct scope of its intention.

The first missionaries obeyed this injunction, not only in its spirit, but in its letter. They waited at Jerusalem only for the gift of the Holy Ghost to furnish the necessary qualifications for carrying out their great commission. Among these there was one, as obvious as it was indispensable—"the gift of tongues." They were to "preach the gospel," and to many persons, and many nations whose language they had never learned, and which, in their circumstances, they had no means of learning.

They were to "preach the gospel," or proclaim its message *orally*—for this is the primitive import of the term. Other things may be called preaching, constructively; but *oral proclamation* is literal preaching. So the author of the great commission intended, and so the Apostles understood him, and so, it may be added, the gift of tongues interpreted their instructions. They were supernaturally qualified to 'speak to every man in his own tongue in which he was born.' It was the gift of *tongues* to the Apostles, and not the gift of *hearing* and *understanding a strange language*, on the part of the people. And this principle, or fact, stands forth, radiant in light, through all the apostolic narrative. Every nation was addressed in its own language—in the *vernacular*, whether more or less rich in expression, whether more or less adapted to religious thought. The venerable Hebrew, the rich and mellifluous Greek, or the manly and majestic Latin, might have been carried round the world, by the Apostles and their personal associates, as a holy language, if it had seemed best to Him who orders all things in wisdom, and who made his own arrangements for converting the nations. The audiences might have been furnished with the gift of *hearing* with the same ease with which the first preachers were furnished with the gift of *speaking*. But this was not the plan of God. It is his purpose, the wisdom of which we can partly comprehend, but which need not be discussed here, to give the gospel with all its stores of rich grace to the nations of the earth in their own languages. There may be rare exceptions, but they are such as go to establish, rather than repeal the rule. And this purpose will be accomplished, and the glad tidings will be preached, and joyful hallelujahs will be lifted up, in all the languages and dialects of the earth.

Preaching, or *oral* preaching, as it is sometimes called, by a sort of *tautology*, in our day, is the ordained instrumentality for the salvation of the soul and the conversion of the world. This principle lies at the foundation of missions to the heathen. This is the grand agency. It must ever occupy the first rank, while other means may accompany it as auxiliaries, or follow in its train, and then become active causes for still further progress. Here God has placed *preaching—literal* preaching. Nothing can supersede it, or stand in its place, or go before it, in a successful plan of missions. On this point your committee have been entirely one in conviction and sentiment. * * * *

Education and the press can never successfully take the place of preaching. They should not stand before it in point of time, or generally be employed as a preparative to its reception. Nothing could more directly contravene the established methods of grace. It is true that the press did not exist in the Apostles' day, but education had its power over mind, and its controlling influence in the social structure; and the principle is the same whether applied to one or both, or to any other human instrumentality. "It pleased God by the foolishness of preaching to save them that believe;" and the principle is as true now as in the age of primitive Christianity.

It is true that one form of society, or of civil government, may be more favorable to the propagation of the gospel among a people than another; and one course of education of the individual mind may better prepare that mind for the saving entertainment of the truth than another; but to infer that the first work of Christian missions is to reorganize the framework of society, or reconstruct the government of a country, or educate mind, by conducting it through certain prescribed courses, in order to convert men and induce pagans to become Christians, is to disparage the simple plan

of God, and load down the friends of missions with responsibilities which no mortal men can sustain. It is reversing the order of things as established of God.

There is more in it than at first meets the eye or ear. It is saying that the Bible revelation is not adapted to man in all circumstances—that he may wander so far from God, may sink so low in vice, may be bound so firmly by the cords of sin, may go down so low on the intellectual scale, as to possess nothing upon which the truth of the gospel can fasten itself, and reclaim him. This is to disparage the Scriptures. It chimes in —we speak not of the *intention*, but of the *fact*—with the oft-repeated theory of infidels: "That you can never *christianize* the heathen till you have first *civilized* them." This is an old theory, and it still lives in the religious speculations and the prevailing literature of the age. It is now assuming a prominent place in such discussions.

But other things are implied in the theory that would put forward any instrumentality as an antecedent and introductory process to the preaching of the gospel with success. It consigns one generation of pagans to a hopeless doom. Its language, implied, if not expressed, is this; you can not expect to evangelize and save the present generation of heathens—the only hope respects their children. These may be educated, and then the statements and appeals of the gospel may be made to bear upon their minds and moral susceptibilities, and they may be converted and saved. Not to insist here on what has already been hinted at, that such a theory would render the apostolic commission to "preach the gospel to every creature" of no force and of no avail in certain cases, and the Scriptures inapplicable to the condition of men till certain changes are brought about by other agencies than the truth of God, and previously applied, it is to our present purpose to urge that such a view of missions foreshadows a hopeless future for the whole living generation of pagans. The gospel of the grace of God cannot shed one ray of light or hope upon the thick darkness which hangs over their eternity.

The Committee conclude their report in the following language:

One characteristic stands forth with a noble prominence, in the letters your Committee have received, whether from the missions or individual missionaries; and that characteristic is compassion and concern for the souls of the heathen. Our missionaries, it is true, are but men. Like those who send them out, and pray for them, and help sustain them, they are neither infallible in judgment, nor perfect in sanctification. But they are *good* men. It is an intellectual and spiritual feast to read such letters as those which have come before us. It brought us into a missionary element, by bringing us into communion with minds deeply imbued with that element. For about two weeks devoted to this social investigation, we have seemed to live in India and other parts of the East. We have been where Adam was made, and sin entered and blighted our world; where hundreds of millions of his children are groping in a darkness so dense that it may be felt. In making our spiritual observations, we have wandered among "the shadows of death," where the Sun of righteousness has never yet shined—where the star-light of hope even has hardly begun to appear.

But during these visits to the *pagans*, if our hearts have been depressed by the profound desolations on every hand, they have likewise been made glad by the company of our missionary brethren. We have felt a new confidence in the cause, and in God. We can never lose the impression made upon us. It was good to be there. The wail of the heathen, perishing in their sins, and going down to death, will continue to come up in our ears! Our missionary brethren, often feeling that they are alone, and almost unfriended—one after another going down to their long slumbers, seem to stand before us and point to the heathen, and beckon to this land for help. And *where* is the heart, and WHAT is the heart of Christendom, that it does not beat in holy response to these appeals? The Macedonian cry comes over to us from all the densely peopled East, but where are the Pauls to hear that voice, and expound, and obey the heavenly vision, and go over the seas to help them? May this meeting of the Board be an era in the history of missions. May we all be baptized with a new and heavenly spirit to-day. May many a heart be warmed in prayer, and many a hand be opened in liberality; and many a young man, and many a young woman, come to the altar of God, and here consecrate life and soul and body to the cause of missions, and look up to heaven and say to *the first great* MISSIONARY, "Here am I; send me."

N. S. S. BEMAN, *Chairman.*
MARK HOPKINS,
LEONARD BACON,
D. H. RIDDLE.
ERASTUS FAIRBANKS,
LINUS CHILD,
BENJAMIN C. TAYLOR,
HORACE HOLDEN,
ASA D. SMITH.
WM. JESSUP,
R. T. HAINES,
RAY PALMER,
P. H. FOWLER.

This report was accepted by the Board, and the various resolutions which it contained, together with some recommendations and remarks which were changed to the form of resolutions, were adopted. Some other resolutions relating to the same matters were also introduced and adopted. The several resolutions passed upon this general subject were as follows:

Resolved, That the oral utterance of the gospel, in public and private, is the chief

instrumentality for the conversion of the world.

Resolved, That education and the press are to be employed as auxiliary agencies, in forms and methods, and in a relative proportion to the chief instrumentality, to be determined by the circumstances of each particular mission.

Resolved, That this Board is glad to know that the Batticotta Seminary has been only temporarily closed; and trusts that it may be soon reopened on such a plan as may accord with the views of the mission, and with the principles of the preceding resolutions.

Whereas, the American Board of Commissioners for Foreign Missions is not an ecclesiastical body,

Resolved, That it can neither exercise nor confer any ecclesiastical power.

Resolved, That the appropriate sphere of a mission established by this Board, and regarded simply as such, (whether composed wholly of ordained ministers, or of ministers and laymen,) is to decide upon the places where labor shall be performed, and the persons and instrumentalities to be employed, and to distribute funds.

Resolved, That, on the whole subject of ecclesiastical relations and organizations, the principle of the Board is that of entire non-intervention, on the part of the Board and its officers; that missionaries are free to organize themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that in organizing churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer.

Resolved, That, for the purpose of carrying out in the Prudential Committee the just and salutary principle of representation, with respect to the denominations by which the Board is mainly sustained, two members of the committee be annually elected from the Presbyterian Church, and one from the Reformed Dutch Church; it being understood that a quorum for the transaction of business be, as heretofore, a majority of the members resident in Boston and vicinity.

Resolved, That in the judgment of this Board it is proper, and may be desirable, to send deputations to the various missionary stations, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such deputations to have power to originate or make important changes in mission policy, without the express instructions of the Prudential Committee, and only in such cases as do not militate with principles and policy already adopted by the Board.

Resolved, That this Board deems it inexpedient to receive *grants-in-aid* from government by the missions, when such appropriations are accompanied by certain conditions which may lead to embarrassment in the practical working of the system.

Resolved, That the Deputation to the Eastern Missions have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they receive the cordial thanks of the Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love.

Resolved, That the thanks of this Board be rendered to their Special Committee, for the fidelity, patience, and ability, with which they have accomplished the delicate and arduous service with which they were intrusted.

Resolved, That the Board unite, at the communion table, in thanks to Almighty God, for the gracious auspices under which he has conducted their deliberations to such a degree of unanimity, as promises an increased confidence, liberality and energy, in the prosecution of Christian missions.

The following resolution, offered by a member from the West, was also adopted

Resolved, That while the Board have deemed it wise to review and readjust the form of missionary labor to the progress of the work, the Board retains undiminished confidence in the Christian spirit, wisdom and devotedness of those missionaries, who have borne the burden and heat of the first struggles with heathenism, and cherishes the memory of the toils, self-denials and lives of those who sleep, and of those who now survive, veterans of the field, as the peculiar treasure of the missionary enterprise.

Disabled Missionaries and Children of Missionaries.

Pelatiah Perit, Esq., from the committee appointed at the last annual meeting to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries, made a report, which, by vote of the Board, was laid upon the table, in order that it may be printed for circulation among the members; and the further consideration of the subject was postponed to the next annual meeting.

New Members and Officers.

A committee on New Members and Officers was appointed, consisting of Chief Justice Williams, Horace Holden, Esq., Hon. William J. Hubbard, Dr. Thomas DeWitt, Dr. Skinner, Dr. A. L. Chapin, and Dr. Sweetser. They

nominated for election as Corporate Members of the Board,

George E. Adams, D. D., of Brunswick, Me.
William W. Thomas, Esq., of Portland, Me., and
Lyndon A. Smith, M. D., of Newark, N. J.,

who were accordingly elected.

For officers of the Board, the committee recommended the following persons, who were duly chosen for the year.

Theodore Frelinghuysen, LL.D., *President.*
Thomas S. Williams, LL. D., *Vice President.*
Hon. William J. Hubbard,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Rev. Augustus C. Thompson,
Hon. William T. Eustis,
Hon. John Aiken,
Henry Hill, Esq.,
Isaac Ferris, D. D.,
Asa D. Smith, D. D.,
Walter S. Griffith, Esq.,
Prudential Committee.
Rufus Anderson, D. D.,
Rev. Selah B. Treat,
Swan L. Pomroy, D. D.,
Corresponding Secretaries.
Rev. George W. Wood, *Corresponding Secretary resident in New York.*
Samuel M. Worcester, D. D., *Rec. Secretary.*
James M. Gordon, Esq., *Treasurer.*
Moses L. Hale, Esq., } *Auditors.*
Hon. Samuel H. Walley, }

Place and Preacher for next Meeting.

The committee on the Place and Preacher for the next annual meeting, consisted of Dr. Thomas Shepard, Henry Hill, Esq., Dr. Walter Clark, Dr. Tappan, Dr. Bouton, Rev. Eli Thurston, and Rev. E. Strong. They recommended that the meeting be held in the city of Providence, R. I., that Rev. Dr. Thompson, of Buffalo, N. Y., be the preacher, and that Rev. Prof. Shepard, of Bangor, Me., be his alternate.

Resolutions.

In addition to resolutions already given in connection with the Treasurer's report, and the report on the Deputation, the following were adopted by the Board during the progress of the meeting:

Resolved, That the thanks of the Board be presented to the Rev. Dr. Bethune, for his sermon delivered on Tuesday evening; and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be presented to the families of different denominations in this city, for their generous hospitality and kind attentions to the members of the Board, during this meeting.

Resolved, That the thanks of the Board be presented to the First Presbyterian and the First Reformed Dutch Churches and Societies in this city, for the use of their respective houses of worship; and also to the choirs of singers, for their assistance in the devotional exercises.

A communication having been received from W. A. Whitehead, Esq., President of the Newark Library Association, tendering to the members of the Board the free use of the rooms of that Institution while they should remain in the city, it was

Voted, That the invitation be accepted, and the thanks of the Board presented to the Directors of the Association.

Devotional Services.

At the opening of the meeting, as already stated, prayer was offered by Dr. Magie. On Wednesday, Thursday, and Friday mornings, the Board also united in prayer, led by Dr. Patton, Dr. Hamner, and Dr. Taylor.

On Tuesday evening, Dr. George W. Bethune preached a sermon from 1 Timothy i. 15. Drs. Tappan and Todd, and Rev. Mr. Winslow from Madras, took part in the devotional services of the evening.

On several occasions during the business meetings, the audience was relieved by singing; and during the forenoon of Wednesday, prayers were offered by Dr. Spring and Dr. Hawes, and Rev. Mr. Schneider, from Amtab, addressed the Board in relation to missionary operations in his field.

Without interfering with the business at the First Presbyterian Church, meetings were held at the First Reformed Dutch Church, on Wednesday and Thursday evenings, where addresses were delivered by several returned missionaries, and others. On Thursday afternoon, the death of Christ was commemorated in both the churches above mentioned. The number of communicants was very large, and the occasion was one of deep and tender interest, when, it may be hoped, many renewed their vows of consecration to the Savior, with an increased sense of obligation to labor for the conversion of the world. At the Presbyterian Church, the services were conducted by Rev. Mr. Hogarth, Rev. Mr Barnes, Dr. Dickinson, Dr. Sweetser, Dr. Wm A. Stearns, and Dr. Hopkins. The service at the Reformed Dutch Church was designed specially for missionaries and their friends, and was conducted by Rev. Mr. Worcester, of the Cherokee mission, Rev. Mr. Winslow, of the Madras mission, Dr. Riggs and Rev. Mr. Schneider, of the Armenian mission, and Rev. Mr. Beadle, formerly of the Syrian mission. The gathering of Christians and of Christian ministers on the occasion, from so many widely separated portions of the world, served forcibly to remind those present of the day when "a great multitude, which no

man can number, of all nations, and kindreds, and people, and tongues," shall stand "before the throne and before the Lamb, clothed with white robes, and palms in their hands," and shall cry, "with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

The meeting on Friday morning, after the business of the Board was finished, was one of high order. After singing, appropriate addresses were made by the President of the Board, Hon. Theodore Frelinghuysen, by Dr. Anderson, the Senior Secretary, Rev. Mr. Thompson, one of the Prudential Committee, and Dr. J. F. Stearns, of Newark. The assembly then once more united in singing

"Blest be the tie that binds,"

and Dr. Hawes, of Hartford, pronounced the benediction.

Adjournment.

The Board adjourned to meet at Providence, R. I., on the Tuesday preceding the second Wednesday of September, 1857, at four o'clock in the afternoon.

Remarks.

This meeting of the Board had been anticipated with much interest, but on the part of some certainly, with mingled emotions of hope and apprehension. The time of the meeting had been deferred near two months, in order to give the Special Committee on matters connected with the visit of the Deputation to India, opportunity to hear from the missions and complete their report. What that report would be was not known, nor could it be known how far the members of the Board would agree with the views and principles which it might present. Many expected much discussion, and perhaps excited discussion, if not a final want of harmony. As before the special meeting at Albany, so in this case doubtless, much prayer was offered to Him in whose name, and for whose glory, all this work of missions is undertaken. And as in the former case, he "heard the voice of supplications," and was present to guide and bless. As was remarked, Friday morning, the world might learn, by looking at the whole history of the discussion which had taken place in connection with this subject, at Utica, at Albany, and at Newark, with what a Christian spirit Christians can discuss differences, while all are seeking the same great object. The united thanksgivings of the Board around the communion table, in view of the harmonious results to which they had been conducted, were most appropriate.

Another subject which had awakened much solicitude before the meeting, was the condition of the Treasury. Thursday evening was devoted mostly to a consideration of this subject, and though the debt is not paid, and the Prudential Committee will be constrained to make appropriations for the coming year under trying embarrassments, it can hardly be that the feeling which was manifested and awakened during the evening, will not serve largely to increase contributions. The few pledges of donations which were made were also a pledge of other donations to come. No one appeared to feel that it could be right for the Board to curtail its operations while the varied leadings of the providence of God abroad so obviously beckon forward. All felt that the income and the expenditures of the Board ought to be, and hoped, at least, that they would be, largely increased.

The list of members present shows that the meeting was large. The number of names taken by the Assistant Recording Secretary was—of corporate members, one hundred and four; and of honorary members, four hundred and forty-three. About fifteen hundred persons, it was stated, were entertained by the families at Newark. More of religious, devotional interest gathered around the occasion than could perhaps have been reasonably expected under all the circumstances of the case. It was good to be there, and the results will be good.

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

LETTER FROM MR. BUSHNELL, AUGUST 18, 1856.

Death of Mr. Adams.

THE remarkable account which will be found below of the missionary life, and especially of the last sickness and death of Rev. Henry M. Adams, may be appropriately introduced by the opening sentence of an earlier letter from Mr. Bushnell, dated August 14. "Another star has set, or rather risen, to shine forever in the Savior's diadem. Another soldier of the cross has finished the conflict, laid off his armor, and ascended to receive his crown. Poor Africa has lost a most devoted friend, and we have lost a beloved brother and fellow-laborer; but heaven has gained a ransomed spirit."

The narrative, so far as it relates to the death-

bed scenes, will doubtless be perused by different readers with different feelings. Some will perhaps regard the whole only as an exhibition of the wanderings of a delirious Christian mind,—and even so it will be read with interest,—while others will consider it as another striking evidence, that the departing Christian is often favored, while the soul still lingers in connection with the body, with enrapturing views of heavenly blessedness; and also with clearer views of the future progress and triumph of the cause of Christ on earth. But whatever view may be taken of the case, it is one of too much interest, to the psychologist as well as to the Christian, to be withheld from the public. Mr. Walker, of the Gaboon mission, a dispassionate and judicious man, writes respecting the narrative: "Mr. and Mrs. Preston think that Mr. Bushnell has caught the words and spirit of those last sayings as nearly as it is possible to repeat them. Though they say that the full *reality* can never be felt but by those who were present, who heard with their ears and saw with their eyes, seeing 'his face as it had been the face of an angel.'

"All say that there was no appearance of aberration of mind, and no excitement of the imagination; but the whole scene was marked by the calm placidity which characterized our dear brother in all he did, and all he said. Those who were most intimately acquainted with him, can best understand how much I mean by this. There are expressions in that letter which may seem extravagant. They may seem to be the visions only of a fevered brain; but to *us* there is no such seeming. *It is* a reality. Such it will remain."

Missionary Labors.

Mr. Bushnell writes:

Our lamented brother arrived at Baraka and joined our mission about one year and a half ago. The first few months of his missionary life he passed at Olĕndebĕnk, pursuing the study of the Dikĕlĕ language, in which he made considerable progress. But at the semi-annual meeting of the mission in July, 1855, he was appointed to the Pangwe field and transferred to this station, where he arrived, and became an inmate of our family, a little more than a year since. Our first impressions of him were, that he was an uncommonly humble, self-denying and Christ-like man; and one physically, mentally, and morally qualified for the arduous work to which he had been appointed; and our subsequent acquaintance more than realized these first impressions. For a few weeks, realizing the pressing necessities of this station, he remained and itinerated among the surrounding Bakĕlĕ and Shĕkanie towns; but as soon as the way was opened, he entered upon his self denying and perilous labors among the barbarious and cannibal Pangwes, with apostolic zeal and faith. These labors he continued, untiringly, till he was called to exchange the toils of earth for the rest of heaven. Usually he left the station on Monday, spending the week itinerating among the neighboring Pangwe towns, till Friday or Saturday, when he returned and passed the Sabbath at Nĕngenĕnge, preaching in the adjacent towns and villages.

These pioneer labors were necessarily attended with great fatigue, privations and perils. He traveled in a small canoe, propelled by a single native boy, or often by his own strength alone. He could carry with him nothing but the most common necessaries of life; and in the towns where he temporarily resided, he occupied small native huts, filthy and unventilated, destitute of chair, table, or bed, except a quilt, spread upon bare bamboo poles, with a blanket to cover him. And once, even these few articles of comfort were ruthlessly taken from him, and he escaped bare-headed, with only the clothes upon his person, from the savage violence of those for whose good he was making such sacrifices, and enduring such privations. But nothing daunted, and never discouraged, when persecuted in one town he fled to another, and when compelled by wars to leave that, he sought still another, where he might mingle with the degraded savages, acquire their language, and prepare the way to proclaim to them, ultimately, the wondrous story of redeeming love.

These labors he enjoyed exceedingly, and often remarked that he was now realizing his ideal of missionary life. Generally, his health was good. His sensitive nature was continually shocked by heathen customs and practices; and the hearing of his ears, and the sight of his eyes, deeply affected his heart. Though they were desperately depraved, and sunk to the lowest depths of superstition, he viewed the people as possessed of minds susceptible of cultivation, and of priceless immortal souls, destined to endless sorrow or eternal bliss. He fully believed that they would receive the gospel, perhaps more readily than the tribes nearer the sea, and become the people of God, and agents in carrying the truth to unexplored regions of the interior.

He was indefatigable in his efforts to acquire the Pangwe language, and reduce it to writing; and his efforts were not without success. He was able to

converse in it with some facility, and had obtained a vocabulary of more than two thousand words, which he had arranged alphabetically with their definitions, besides several hundred colloquial sentences. During the present dry season, he had hoped to make some explorations among towns never yet visited, and also to continue the study of the language. To this end he decided to build a small bamboo house at Mafu, a Pangwe town about six miles above Nĕngeněnge, on the west bank of the Nkâmâ. To finish this house, he left us, in his usual health, on Tuesday, the 5th instant, and returned on the evening of Saturday, the 9th instant.

Sickness.

Upon landing, he remarked, with his accustomed smile, that he was pretty well, passed to his room, and soon after appeared at the tea table. He ate nothing, however, alleging as a reason, that he had a late dinner. After tea, he led our family devotions, with much fervency, and then retired to his room. Perceiving from his appearance that he was far from being well, we followed him; and on being questioned, he admitted that he awoke in the morning with fever, and that he had noticed some unfavorable symptoms; but added that he had resorted to the usual remedy, and thought a good night's rest would quite restore him. We urged him to continue the remedies, and if any change appeared, to be sure and ring his bell, that we might hasten to him. The following morning, we found that he had experienced a chill during the night, though he was suffering but slightly from fever. We prescribed more vigorous treatment; but before noon, we were alarmed by the appearance of some fatal symptoms, and resorted to the usual medicines in such cases.

About ten o'clock, Sabbath evening, he experienced another paroxysm of chill, which seemed to shake his system to its centre. This was followed by great exhaustion and considerable fever. As soon as he was able to speak, he remarked that he did not know how his disease would terminate, but that he felt entire resignation to the will of his heavenly Father, and an unshaken confidence in his Savior. During the night he slept some, and was in a gentle perspiration most of the time.

The following morning, as he could retain the medicines which were administered, notwithstanding the malignant symptoms, we hoped the disease might soon yield. But in this we were disappointed. About four o'clock in the afternoon, a sinking paroxysm came on, which was probably the crisis in his disease. His limbs became rigid, his breathing difficult, and we supposed him sinking into the arms of death. By the most active means, however, we succeeded in restoring him to consciousness, and in a short time he was able to speak. He was then informed that we considered his recovery quite doubtful, and asked if he had any message for his friends in case he should be called to depart. He replied that he had not, except to send them his love, and urge them all to be faithful, and prepare to meet him in heaven; and tell them that he loved to abase self and exalt Christ, and that he had no other trust but Christ.

During the night, almost constant means were employed for his recovery; and though he had become nearly blind, and several times we thought him dying, we began to feel much encouraged.

Triumphant Death.

About 11 o'clock, Tuesday morning, he sunk into another paroxysm, and we again thought him dying; but after about an hour, he revived, and lay for some time in a quiet state, during which he seemed to be engaged in silent prayer. Then, suddenly starting up, with great animation he exclaimed, "I hear music —beautiful music—the sweetest melodies! I see glorious sights; I see heaven. Yes, the gates are open, let me go. I want no more of earth; detain me no longer, let me go! I started once, but I saw demons. I saw the chains of hell and was afraid! But now I see another view. O, how beautiful! O, wonderful, *wonderful* views I have! O, the love of Christ, the love of Christ, to save such a sinner as I have been! I have been very unfaithful to him, and yet he gives me such sweet visions of glory as these."

Addressing those who stood around his bed, he said, in tender accents, "I see you now, and my tongue is unloosed. I see you wiping your eyes. Weep not for me. I am happy. I am sorry for you, brethren, to leave you to toil on alone. Would that you could be with me here. Be faithful, and God will bless you. I have been praying most earnestly for this mission, and trying to gain evidence that it will not be broken up. I had hoped still to enjoy seasons of prayer and of labor with you, and to have lived to see the salvation of this

people." It was remarked, "You felt special interest in the poor Pangwes." He replied, "Yes, but their prospects are dark, the Bakeles are so jealous of them. I did hope to learn their language, write it out, and be able to tell them of the love of Christ. But it is all right."

Starting again, he exclaimed with emphasis, "Yes, God has showed me—I knew he would—what he is going to do for Africa. Africa shall be redeemed! Brethren, *glorious* times are coming! These people *will* be converted, and all this land shall be the Lord's. These hills back here shall all be holiness unto the Lord! Go on, brethren, be not discouraged, for I see *glorious* things in reserve for this mission! It will be sustained. Tell Christians in America that it will. O, why will they not cease wrangling, and wake up, and know the *blessedness* of engaging in this work. But if God should raise me up, and send me back to America, to tell them the visions I have seen, I fear they would not believe, no, not even if one should rise from the dead."

The boys belonging to the school coming in, arrested his attention, and he raised his voice, and cried out, "O banabame, bishambe, bishambe, bishambe, (my children, beautiful, beautiful, beautiful!)" Then, addressing them in English, he said, "I want you all to become Christians, and go and teach your countrymen." "Why do I linger? I am going; I am going; the cords of life are breaking; O, the *pain*—no, the *bliss* of dying. There is no pain. Blissful, blissful, *blissful!* Who would have thought that *I* should have had these glorious views! Wonderful, wonderful, wonderful things I see!" A cup of water was handed him, and he remarked, "You are very kind. A cup of cold water, given in the name of Christ, shall not lose its reward. I am satisfied, my thirst is quenched with the waters of life. Sweet waters! Beautiful fountains are there!" Naming the different members of the mission, he said: "I love them all. And my brothers and sisters. I fear my brothers are not Christians. O that they were here, to see me die! Tell them to prepare for this." "Do go and see Bezia, and tell him I have prayed for him," referring to a poor boy who is condemned for witchcraft, and expects soon to be tortured to death. "Why do I linger?" It was remarked, "Perhaps it is to teach us how to die, and to comfort us by your words of encouragement." He replied, "No, it is because I have been so unfaithful. But I shall soon go. I shall be the first missionary buried at Nĕngĕnenge, and I am glad it is so; I hope my ashes will be the seed of a church here. I rejoice that I came to Africa! How wonderful that I should have been permitted to engage in this work, and then be brought to enjoy such visions of glory as these! The *bliss* of this hour alone, is a recompense for a life of toil and suffering. I am going; I am going; but I have no fears; all is bright."

It was said, "We feel that we can hardly spare you. Would you not be willing to remain and labor for these poor heathen, if it was your Heavenly Father's will?" He replied, "O, yes, certainly; go or stay; but surely he would not show me all this glory, and then send me back to earth again? O wonderful, that such a sinner as I have been, should be brought to this, and with tongue unloosed, and the bonds of sin broken, see and describe such scenes as these! But I am going. Farewell. Give my love to all the brethren and sisters, and to all Christians, and urge them to live for Christ. Remember what I have told you. I am going. My speech on earth is finished." Then, with both hands raised and gazing upward, he became insensible to earth and apparently unconscious. But it was not the will of God to release his servant immediately. He lingered for about twenty hours, generally speechless and blind, but at times conscious.

About four o'clock the following morning, Dr. Ford, who had been sent for on Monday, arrived, and for several hours continued the means that had been used to prolong his life; but nothing effectual could be done. During the last six hours that he remained with us, though unable to speak, his countenance was illumined with a celestial radiance, clearly indicating the rapturous communings of his departing spirit. He ceased to breathe at twenty minutes past twelve o'clock, August 13th, without a struggle or a groan. The following morning his funeral was attended at seven o'clock, and we laid him to rest in a quiet place on the mission premises, a few rods in the rear of the mission house.

Who will come and fill the breach which death has made in our ranks? Unless one or more come to our assistance soon, I fear that not only the commencement which has been made among the Pangwes will be lost, but also this station will be left vacant, for

we are feeble and liable at any time to fail.

Arabkir.

LETTER FROM MR. RICHARDSON, AUGUST 22, 1856.

Mr. Richardson, in the commencement of his letter, refers to the fact that "the friends of missions and the patrons of the Board, have a just claim for full information in respect to all that is occurring of general interest, at the various stations sustained by their benefactions." Yet he says it sometimes happens, "that the hands of the missionaries are so completely filled with pressing work, time does not remain for extended correspondence." He and his associates at Arabkir have been of late thus busy, while they "are constantly conversant with circumstances which, could they be faithfully portrayed and brought before the minds of American Christians, would not fail to encourage their faith, and stimulate their zeal for the cause of God." He proceeds to speak of an Armenian village "not quite two hours distant from our own home in the city," which was just then calling forth in them "feelings of mingled joy and sadness."

Shehuk—Its Promise and its Need.

The village of Shehuk contains about forty houses, with an aggregate population of not less than five hundred; all Armenians and all husbandmen. These people, though they are said to be very industrious, are very poor; nor do we wonder at their wretchedness and poverty, after being informed that not a single villager owns a foot of the rocky soil which he plows and sows and irrigates; nor a stone, nor a stick in his narrow and crowded dwelling; but the lord proprietor of all is one of our citizen Turks, who takes one half of all that is raised as rent. From the undivided whole, the government tithe, a literal tenth, is previously taken; and the moiety left by tax gatherer and landlord is further reduced by the ruinous practice of entertaining guests without charge. When a Turk enters an Armenian village he calls for the best accommodations the place affords, both for himself and his horse; and when he chooses to leave, the poor villagers consider themselves fortunate, if in addition to his free fare he does not rob them of something.

Among these poor villagers, the work of God has been commenced most encouragingly, as will be seen by a reference to Mr. Clark's report for 1855–6. The priest has been converted, and is a man of more than usual character and influence. He is employed as a native helper, and is laboring with much success. A most encouraging feature of the work in this village, is the increasing hold which it is taking upon the women, who are not only learning to read, but are constantly talking to all they meet, both at home and in the fields, about the truths of the Bible, and the superstitions and errors of the old church. Even children are deeply interested, and are learning to read, and that too *without the assistance of a school.*

In this village, a community has been organized of about sixty members; and there are many others already enlightened, who attend the meetings. Judging from present indications, it is hoped the time is not far distant, when this whole village will embrace the truth. But the work is already seriously embarrassed by the want of a suitable place for a school and religious meetings. There is *no* school, for the simple reason that there is not a spare room in the whole village that can be had for such a purpose; and this, not on account of any want of readiness on the part of the people, but because every suitable place is occupied by families. The people meet for worship at the house of our helper, the priest, in a small room which is the habitation of twelve persons! It can, therefore, easily be seen, that if much further good is to be accomplished in Shehuk, a building must be erected, suitable, at the same time, for a school-room and chapel. And that the people can do little to help themselves, except it be by their own labor, is also plain. It is to be hoped that the $100 asked for this purpose, in the estimates for 1857, will be granted. But still a difficulty remains, even should the needful grant of funds be obtained; as all the soil belongs to the Turkish proprietor who, being a bigoted adherent of his own religion, refuses to grant a site for a chapel. This subject will be brought before the government, which it is thought will grant such an order as will obviate any further difficulty.

Other Places.

Last week, two native helpers set out on another tour among the Kuzzel-bash villagers, two also returned to their work at Egin, and two others went to Mala-

tia. The helper at Egin has succeeded in obtaining a house for mission purposes; though the opposition of the Vartabed made it necessary to take a Turkish rather than an Armenian house. A stall is also to be opened for the sale of our books. The two brethren at Egin will go on a tour to Erzengan in a few days, where there is much encouragement. The native preacher at Divrik writes in a very hopeful strain. There is, at present, much discussion of our doctrines among the old Armenians. At Maden the brethren have had much difficulty in securing a place for a chapel and school-room, which, however, we trust will terminate satisfactorily.

Ascension Island.

LETTER FROM DR. GULICK, MARCH 7, 1856.

Hopes and Trials.

During the month of January Dr. Gulick's time was so much occupied with attention to the sick and various domestic cares that he says, "I did little missionary work." Different members of the mission circle are beginning greatly to need the relaxation which may be afforded them by the missionary packet; but they are still laboring on in hope. Dr. Gulick writes:

For the last six weeks I have begun to engage in translating the Scriptures and have preached at three different places in the bay, every Sabbath. My small congregations, of from ten to forty, each week increase in interest. My heart is more and more engaged, and my soul is more and more drawn out in prayer for these wretched ones. It is premature to begin the shout of victory, but sometimes I cannot resist the impression that the day is near when we, and they of christendom and Heaven, may rejoice over our first convert. It was but last Sabbath that I got permission to offer a prayer at a feast where all the high chiefs of the tribe, with one exception, were assembled. Most of them, it was noticed, sat with their heads erect, determined upon not joining even in appearance; but the Wajai, he of whom I spoke so favorably in the Herald of June, 1854, bowed very low. As we left the feast-house, the Wajai inquired of me about the pilot's chasing ships on the Sabbath; a subject about which I have never said much, and never any thing to him!

To show the things against which we have to fight, and the need of celestial weapons, let me tell of the great event of this season. It is now nearly four months since we have had any rain, a circumstance very unusual even during this dry season of the year. Vegetation is beginning to wilt. The natives are anxious for rain to start their yam crops. They have consequently resorted to a celebrated priestess on the north side of the island, who holds intercourse with the spirit of one of their celebrated chiefs—a chief who came from some foreign land, whose name is Ichokŭlekŭl. She has been down among this tribe, being feasted by our high chiefs; for if she is propitiated, she will propitiate Ichokŭlekŭl. And now, this week, we are favored with a slight relaxation of our furious tradewinds, and with slight showers! It is hard to meet the force of this fact on the superstitious, ignorant mind.

Two children visit Mrs. Gulick for instruction, nearly every day, "though she gave up her school two months ago." The boy has learned to read with some readiness all that can be written in the Bonabe tongue, and is studying English. Mrs. Gulick is hardly able, with all her other cares, to resume the school again, even if pupils can be had. She was hoping soon to commence meetings to instruct the females. Dr. Gulick writes: "Her health is gradually failing. She much needs more exercise and relaxation than I can give her here. Were it possible, I should wish her now to go to the Sandwich Islands for a time. Mrs. Sturges's health is not by any means robust, and a sea voyage would do her much good. We must wait for the Morning Star! which we trust will dawn upon us in 1857."

LETTER FROM MR. DOANE, FEBRUARY, 1856.

Mr. Doane commences his letter with allusions to 'hope deferred.' "I hoped ere this to have written you,—Micronesia is waiting for the gospel. I hoped to have been able to make a partial exploration of the islands to the west of us, and from these to have sounded forth the encouraging fact, 'All Micronesia is open to the missionary.'" This fact, he is confident, may be stated as soon as that western exploration is made. Dr. Pierson has found the groups of islands north of the Kingsmill, quite ready to be entered; and he feels sure, "we have only to make the attempt at landing on the more important islands to the west of this, and we shall be welcomed. And then all Micronesia will be open." He has not

been able to carry out his plans as proposed in the autumn, no opportunity having presented itself by which he could do it. "I am still detained here," he says, "and perhaps shall now be till the arrival of our missionary vessel, should we hear that she will arrive in the course of some months."

Strong desire to extend their Work

Speaking still further of obstacles in the way of carrying out plans of missionary exploration, he writes:

It is difficult to find a whale-ship—and these are about all we have to do with here—willing to aid us to the extent we wish. Such vessels will only make a straight course, stopping at such islands as may come in the way. And then, too, in case of a repulse, though I should not fear this, we have but little opportunity to reach a place of safety. The captain with whom I had partially agreed to go, would only engage to take me to the Hogoleu, and from there to Jap, and from there to the Pelews, in case I should need to reach some other island. But this we felt would be the least of our trials, in exploring with such vessels. They cannot do for us as a vessel of our own would—visit various islands of a group, frequently cast anchor, spend a few days here and there; and withal, aid us directly in our missionary work, by exerting a religious influence. In view of all these difficulties, we may think it best, should we hear that we are likely to have a vessel at our command, to defer all exploration till then. But should we not thus be favored, we cannot—and I trust you will agree with us—we cannot remain shut up on this island, while many to the west of us are still unknown to the church. We shall feel compelled, with all prudent measures, to break through our present confinement, and visit other people in heathen darkness. Our hearts have burned to do it long since. We have been almost impatient in our captivity, if such I may call it. At least we have greatly wished we could take passage in some vessel, even though it would cost some suffering, perhaps much, and see if Providence had not opened the numerously populated islands of the Hogoleu group, Jap, and the Pelews, and perhaps others also. But for various reasons, undoubtedly wise, Providence is still detaining me here; and as I have said, I shall now most likely remain for a year or so. But my heart will often offer up the prayer that soon the people mentioned above may have the gospel given to them.

Want of a Vessel.

Suffer me to call your attention, just here, to the manifest want of a *missionary vessel* among us. You see how we are cramped. You see how difficult it is to reach islands at the west only some fifteen hundred miles from us. You see how we must stand, as it were, upon our own shore, and, looking but a little way across the waters, see many people beckoning us to bring them the Bible. But alas, we cannot, because we cannot cross the deep waters which separate us. Their petitions for help may be sounding in our ears, but we must turn away unable to offer help. I must confess my own heart feels much as it would, should I see a wrecked sailor on some vast rock, around which the angry sea was dashing furiously, when I had no means to reach him. They who are crying to us awaken very tender feelings in our hearts; but those feelings must be smothered.

In this very palpable want of a vessel, how long shall we be kept? How long must we be shut up where we are? Is it not possible that we may soon be relieved? But I trust your sympathies are with us. You are not of yourself keeping us thus bound. It is the want of funds at your command. Well, we will patiently wait a little longer for the tardy movement of the church; feeling, however, that many, many souls must perish because of this indifference.

Present Home—The Chief friendly.

Mr. Doane proceeds to make some remarks as to the number of laborers which should be employed at Ascension Island, when so many other islands are waiting to receive the gospel. But as he had been unable to get away, he had for the present, sought a residence on the north side of the Island, in the Jekoit's tribe.

I am happy to say the opening I have effected has been quite beyond our expectations. This tribe, and especially the *Wadjai*, the highest chief, has been looked upon as rather formidable to missionaries. He has not heretofore been very friendly to us. So much has he been under the influence of foreigners, that he has always avoided giving any favorable reply when asked whether he would like a missionary near him. But in the exploration Dr. Gulick and myself made a few weeks since, for an opening here, we found him quite ready to receive

me. And when, a short time since, I came up to make a final settlement of things, I found him quite anxiously awaiting my arrival. He received me in a very friendly manner; and when I stated to him my mission, and that I should especially wish *him* to build me a house, he at once replied that he was ready. Accordingly I handed over my *trade*, consisting of one hatchet, one large butcher knife, one red flannel shirt, three yards red flannel, and about six yards of calico. To him this was a large quantity of trade. But he took it, and is to put me up immediately a house some thirty feet long and twenty-four wide. He will do it at once, and indeed he has all his men now at work; and so busy are they, they have not time for any thing else.

Withal, this chief is unexpectedly friendly and accommodating. He entertains me in his best state, has offered me the present use of his own house, the best one, and securely protects my little property. We had always felt that our trade, especially, would not be very safe here, and perhaps our lives; but thus far what I have brought with me is as safe as though it were in my own house, and watched by my own eye. I have seen no disposition to pilfer. But perhaps when I move into my house, and become somewhat familiar here, and the novelty of my arrival has worn off, I may have to write you a more painful story. Yet I hope and think it will not be so.

A Cheering Incident.

I cannot forbear to narrate one pleasing incident which occurred since my arrival here. But a few days since, this chief was sitting surrounded by some of his intimate associates, with bottles filled with 'grog'—a liquor made of the sap of the cocoa-nut tree and quite intoxicating—before them, when he came to me and asked whether I should like his drinking grog. I was not a little surprised at the question, but seeing the way open, I gave him and his associates a plain, faithful temperance lecture. Though it was in broken English and native, it was effectual. Those bottles were thrown aside, and soon a man was dispatched to pull to pieces the chief's miniature *distillery*. I must confess, at all this I was not a little surprised. Here, in this stronghold of intemperance and reveling, in the very citadel of strong drink in the Jekoit's tribe, this victory was gained, and that too without a word previously from me. Is not this the work of God? Has he not preceded me with his Spirit, and made the rough places smooth? But I will not rejoice too exultingly over this victory, lest it be only temporary. For Satan will not let this man escape without many a hard struggle. He will be sadly tempted by sea captains. They will, as they visit him from time to time, tempt with pleasing words and the glass. They will tell him, as they have already, not to listen to the missionary—it is good, brave, noble to drink and get drunk. If this man stands firm where he is, it will be with a desperate struggle. Never was a reformed drunkard at home, while living still among his old associates and scenes, compelled to fight more desperately the good fight, than he will be. If he will be truly firm, and this is but the first-fruit of a good work God is working in his heart, then may I feel that the kingdom of heaven is not far from this people; for the influence he will exert will be far-reaching and important. I trust it will not be many days ere I shall be fully settled in my own little home; then I shall begin to work more among the common people, for it is they who most gladly receive the gospel.

Recent Intelligence.

Smyrna.—Mr. Dodd writes, October 15, "We arrived in Smyrna a year since, quite feeble, and for two months unable to do anything, but soon began to improve, and continued to do so most of the year." "I think that my own health especially has been gradually improving all summer, and I am now stronger, and able to do more than during the last summer in America." "I may say a few words of the work here. The church is small. Constant changes are unfortunate for it. Of the four members that have been added during the past year,—all of them (except a partial preparation in the case of the Jew) legitimate fruits of labor performed here,—there have removed from the city, and both their influence and their names are lost to this church. But such additions show that Smyrna is not wholly deserted of the Holy Spirit. There are four others who give more or less evidence of piety, and who will be candidates for admission to church fellowship at our next communion. The preaching of the truth, though not attended upon by great numbers, is listened to with marked attention, and, especially for the last few Sabbaths, with more or less evidence of the presence of the Holy Spirit. We labor in hope, even in Smyrna. With God all things are possible, and a pente-

costal visitation, though possibly unexpected in our unbelief, would not be a 'strange thing.' May we have faith."

TREBIZOND.—Mr. and Mrs. Allen, who had been designated to the Aleppo station, were providentially detained at Constantinople until the latter part of June, when the Committee ad Interim, of the Armenian mission, changed their designation to Trebizond. This was done partly in view of the necessities of the Trebizond station, Mr. Powers being about to leave for a time, and partly with reference to the health of Mrs. Allen. They reached Trebizond July 1st. Mr. Allen writes, October 10:

While Mr. Powers was here, we made a visit to Gookla, where is our village congregation, to confer with the Protestants there in regard to the construction of a building suitable for a school-house and chapel. They appeared well, were willing to do all they could, and seemed quite earnest about carrying on the work. I was struck with the good sense and excellent spirit manifested by the leading man among these Protestants, whose mind was led to see the folly of a religion of rites and forms only a year since. Our native helper, who keeps the bookstore, goes to this village every Sabbath to hold meetings. Ten persons usually attend the services. We hope soon to have a school in operation there. One of the young men has, of his own accord, been teaching several of the children to read during the year past. We hope much from this little community. As there is no priest in the village, the people may be more readily gathered into the meetings, and children to the school. May the time soon come when we shall see many such village congregagations in all these valleys, and on all the hills in this beautiful region.

There is no region that I have seen since leaving home, that so much reminds me of New England as this. But alas, it has not New England's religion. If any believe that beautiful scenery will make the heart of man better, let them come here and see who inhabit these lovely valleys, every day looking upon scenery at once beautiful and sublime. A call has come to us from a distant place. Two brethren write from Kara Hissar, (a considerable city several days' journey in the direction of Arabkir,) begging us to send there a colporter. Would there were a missionary to send; but alas, there is not even a colporter. Our bookstore continues to be visited freely by both priests and people. The services on the Sabbath are conducted, for the present, by one of the native helpers, assisted occasionally by the teacher of the school.

Our native helpers spent two days of last week at Olassa, four hours from here on the Erzroom road. They found some willing to listen to the truth. Among these was an aged Mohammedan, where they were entertained. They visited one family of twenty persons, parents, children and grand-children. Two boys from this family are at our school in the city.

TOCAT.—Mr. Plumer of this station writes (September 18) respecting a visit he had recently made to Marsovan. He went to select a site for a church to be built there. After spending a few days and searching the city through, he succeeded in procuring a spot very pleasantly situated, and in the Armenian quarter. "The place was purchased from an Armenian, who when he first learned that the *Protestants* wished to buy it, said he would not sell at any price, but afterward was made willing. When the purchase had been made, the influential Turks residing in the neighborhood came to congratulate the Protestants, and to welcome them as neighbors. Whatever may have been the motive, this welcome was very pleasant, when we might have expected a spirit of opposition. May they have occasion to rejoice throughout eternity that the benefit has been far greater than any temporal advantage!"

Mr. Plumer's impression, with regard to the people of Marsovan, and the state of the work there, were very favorable. There seemed to him to be more freedom of thought than in many other cities, and the people seemed "less time-serving; less under bondage to their spiritual rulers, and not so much disposed to stand aloof from Protestants One hundred persons were present at the Sabbath service, and more than usual attention was paid to the preaching." Many of the people present were strangers, and such is usually the case. He found that the temptations of a wine-growing place were felt among the Protestants of Marsovan. "While I was there," he says, "a meeting was called of such as were known to be exerting an injurious influence in respect to temperance, and the arguments of the Bible on this subject were brought before them. It was gratifying to see that they did not attempt to justify themselves, but readily admitted their error. One of them, a young man who had been in the habit of selling wine, said he should cease to do so, and should discountenance it in every way."

BEIRUT. Mr. Ford wrote, September 18. In the absence of Dr. Smith, all the duties of the Arabic service and of the Bible class had devolved on him. He says:

The conducting of these three exercises on the Sabbath, besides superintending the Sabbath school, has been indeed no light work during the hot weather; but I have reason to thank God that I have enjoyed vigorous and uniform health throughout the summer. I have found the heat of Beirut more tolerable, by far, than that of Aleppo; and consequently have been able to remain nearly all the time at my post, spending a couple of days in each week

upon the mountain, where my family remains. The experience of the summer has shown me the importance of keeping up this station with as little interruption as possible, through the year. It is true, the audiences in summer are smaller, but they are still respectable (from twenty to thirty, twice on the Sabbath); and when it is known that the missionary is in town, there is quite as much likelihood of his seeing new faces at the chapel, and meeting strangers and others at his house, as there is in the winter season.

It would be most delightful could I give you some account of manifest progress, or of the special presence and workings of the Holy Spirit at this station. But as yet the "times of refreshing from the presence of the Lord" have not fully come. We must not, however, despise the day of small things. There are not wanting indications of the presence of that blessed Spirit, and of his moving upon individual minds. He has enabled us, I trust, to "strengthen the things that remain," and by his grace we will hold fast that we have, till he come in power and glory, to magnify his work among this people. We look forward to the coming winter with much hope, our hearts cleaving to the covenant, and promises, and name, of the God of Israel.

Home Proceedings.

CONTRIBUTIONS TO LIQUIDATE THE DEBT OF THE BOARD.

July 31, 1853, there was a balance on hand of $4,320 64. This sum, added to the receipts of the year following, made the available resources $310,107 90; which left a deficiency unprovided for, of $12,042 49. In the year ending July 31, 1855, the receipts were $310,427 77; which left a balance against the Board of $8,465 41, which, added to the debt of the previous year, made $20,507 90. July 31, 1856, the excess of expenditures over receipts for the year, was $15,681 80—(the receipts having been $307,318 69)—which increased the debt of the Board to $36,189 70. This debt is made up, as will be perceived, of the aggregate deficiences of three successive years:

1854, . . .	12,042 49
1855, . . .	8,465 41
1856, . . .	15,681 80
	$36,189 70

Now it will not be denied by any friend of the Board, that at this juncture two things are of vital importance. First, that this indebtedness should be removed. Secondly, that the receipts for current expenses, exclusive of the debt, should not fall short of $350,000. Many persons will give more cheerfully and liberally for current expenses than for past arrearages. There are also large-hearted friends of the cause who will esteem it a privilege to aid in removing the debt. A separate account will, therefore, be opened in the Herald, for the liquidation of the debt; so that all who desire to aid in its removal, can do so; while those who prefer to contribute toward the current expenses, can have the privilege, without any apprehension that their donations will be applied to the debt.

The following note, in accordance with the above plan, was addressed to one of the Secretaries:

"A gentleman of Boston will give $5,000 to the American Board of Commissioners for Foreign Missions, towards liquidating the debt of the Board, hoping that others may make up the full amount;—this to be given without any diminution of the annual subscription."

A few other donations and pledges have also been received for this purpose, making as a commencement, and for the encouragement of others, the following list of

SUBSCRIPTIONS FOR THE DEBT.

A Friend in Boston,	$5,000
A Friend in Connecticut,	1,000
A Friend in Vermont,	500
A Clergyman,	500
R. H. Walworth,	325

Missionary House, Nov. 1856.

LAUNCHING OF THE "MORNING STAR."

On Wednesday, November 12, the Missionary Packet was allowed to move from her position in the ship-yard of the builder at Chelsea, to her position on the water. Three or four thousand spectators, it was thought, were present, a large part of whom were children—stockholders in the vessel. Dr. Pomroy, one of the Secretaries of the Board, called the multitude to order, and made a few remarks; the missionary hymn was sung, commencing,

"From Greenland's icy mountains;"

prayer was offered by Dr. Worcester, of Salem; and Rev. Mr. Langworthy, of Chelsea, briefly addressed the children. The workmen then took away supports and wedges, and the beautiful little vessel "glided in the most smooth and graceful manner" into the stream, "amid the most enthusiastic cheers, waving of handkerchiefs, &c., from the spectators." A fuller notice of the occasion and of the vessel, may be found in the Journal of Missions for the present month.

DEATH OF MR. CHAPMAN.

MANY of the older missionaries of the Board remember, with interest, Mr. ABNER CHAPMAN, who was long connected with the Missionary House in the purchasing department. He was with them, assisting them in all their preparations to go abroad, distinguished for kindness, care, and faithfulness, and was looked to, after they had gone, as the one who would procure and send to them the various articles for which they wrote. Having lived many years as a vigorous, active and good old man, whose gray hairs were "a crown of glory," he died at Winchester, Mass., October 18, 1856, at the age of 91 years.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.
- Auburn, 1st cong. ch. and so. 60 00
- Portland, 2d do. miss. cir. for sem. at Bebek, 20 00—80 00

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
- Waldoboro', Cong. ch. and so. 16; gent. 14,25; la. 20,80; chil. for sch. in Ceylon, 21; wh. and prev. dona. cons. GEORGE ALLEN an H. M.; S. Morse, 10; 82 05
- Warren, Benev. so. 27,14; indiv. 5; 32 14—114 19

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st par. cong. ch. 75 00
- Brewer, 1st do. 34 50
- Kennebunk, Union cong. ch. 43 00

Ellsworth, Cong. ch. and so. 100 00
Robbinston, do. 72 00—324 50

518 69

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.
- Keene, m. c. 6 40
- Swanzey, Cong. ch. and so. 22 62
- Sullivan, do. 9 00
- Fitzwilliam, Gent. 92,95; la. 64,26; m. c. 21; s. s. for ed. 17,67; 195 88
- Winchester, Cong. ch. and so. 78,25; m. c. 21; la. benev. so. 12; to cons. Mrs. EUNICE HOLMES an H. M. 111 25—345 15

Grafton co. Aux. So. W. W. Russell, Tr.
- Bath, 23 00
- Bristol, Cong. so. m. c. 19 21
- Orfordville, A friend, 3 00—45 21

Merrimack co. Aux. So. G. Hutchins, Tr.
- Chichester, Cong. ch. and so. 35 52
- East Boscawen, do. 46 31
- Hookset, m. c. 11 00—92 83

Rockingham co. Conf. of chs. F. Grant, Tr.
- Hampstead, Cong. ch. and so. 11 59

Strafford Conf. of chs. E. J. Lane, Tr.
- Dover, Cong. ch. and so. 80 00
- Great Falls, do. 62 50—142 50

Sullivan co. Aux. So. E. L. Goddard, Tr.
- Plainfield, Ch. and so. 17 67

654 95

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Vergennes, Cong. ch. 116 15

Caledonia co. Conf. of chs. E. Jewett, Tr.
- St. Johnsbury, Friends, (of wh. to cons. PLINY H. WHITE an H. M. 100;) 150; 2d cong. ch. and so. m. c. 61,21; South cong. ch. m. c. 34,08; 245 29

Franklin co. Aux. So. C. F. Safford, Tr.
- St. Albans, 1st cong. ch. 106 00

Orleans co. Aux. So. J. M. Wheelock, Tr.
- Greensboro', Cong. ch. and so. 26,50; m. c. 8,50; 35 00

Orange co. Aux. So. L. Bacon, Tr.
- Thetford, A friend, 3 00

Rutland co. Aux. So. J. Barrett, Tr.
- Brandon, Mrs. H. G. 1 00
- Rutland, 5; m. c. 21,63; 26 63
- W. Rutland, Coll. 20 00—47 63

553 07

Manchester, Cong. ch. and so. to cons. WM. P. BLACK an H. M. 112 21
North Hyde Park, Coll. 5 00—117 21

670 28

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- No. Falmouth, Cong. so. 12 00

Berkshire co. Aux. So. H. G. Davis, Tr.
- Otis, Cong. ch. and so. 52 70
- Windsor, do. 20,38; m. c. 17,25; 37 63
- South Adams, Cong. so. 60 00
- Stockbridge, A friend for miss. to Syria, 1 00—151 33

Boston, S. A. Danforth, Agent, 136 98

Brookfield Asso. W. Hyde, Tr.
- Charlton, 48,93; gent. 21,86; m. c. 24,24; 95 03

Essex co.
- South Lynnfield, Cong. so. 5 00
- Salem, Tab. m. c. 43 26—48 26

Essex co. North, Aux. So. J. Caldwell, Tr.
- Ipswich, Chil. 2; Mr. Fitz's so. 138; 140 00
- Newbury, 1st ch. and so. 71 55
- Rowley, Cong. so. wh. cons. Mrs. MARTHA H. PLUMER an H. M. 115 70—327 25

Essex co. South Aux. So. C. M. Richardson, Tr.
- Salem, South ch. and so. 308 00

Hampden co. Aux. So. C. O. Chapin, Tr.
- Agawam, m. c. 33 25
- Blanford, Gents. 41,67; la. 51,74; m. c. 15; 108 41
- Chicopee, 1st cong. so. 54,70; m. c. 21; 75 70
- E. Granville, Cong. so. 24 00
- E. Longmeadow, do. 40 76
- Feeding Hills, m. c. 28,33; Rev. S. D. Ward, 5; 33 33
- Holyoke, 1st ch. m. c. 18 53
- Huntington, 2d cong. so. 13 71
- Indian Orchard, Coll. 9 00
- Longmeadow, Senior la. sew. cir. (of wh. to cons. Rev. WILLIAM E. BOIES an H. M. 50,) 85; gents. benev. asso. 149,75; la. benev. asso. 45,94; m. c. 53,03; (of wh. to cons. EBENEZER BLISS and ALFORD COOLEY H. M. 200;) 333 72
- Ludlow, Coll. and m. c. 60 00
- Monson, 1st ch. m. c. 62,18; coll. 22; Rev. Dr. Ely, 20; R. Homer, 10; 114 18
- Palmer, 2d cong. so. (of wh. fr. State Farm Sch. 25,50;) 57,25; m. c. 40; 97 25
- Southfield, Coll. 11 00
- Springfield, North ch. 28,19; m. c. 36,41; Olivet ch. 40; 1st ch. m. c. and coll. 257,19; Mrs. M. 4; a friend, 4; 369 79
- Tolland, Coll. 17 00
- Westfield, Coll. 110; m. c. 150; 260 00
- Wilbraham, 21 20
- W. Granville, Cong. so. 21 00
- W. Springfield, 1st cong. so. 119; Mittewagu, cong. so. 60; 179 00

1,840 83
Ded. paid for printing, 20 00-1,820 83

Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, 2d cong. so. to cons. Rev. C. L. Woodworth an H. M. 79 00
Enfield, Benev. so. 445 00
Hadley, 3d cong. ch. and so. 37 00
Hatfield, Cong. ch. and so. 10 00
South Hadley, Mt. Holyoke sem. teachers, 234; pupils, 550; a friend, 20; 804 00—1,375 00

Harmony Conf. of chs. W. C. Capron, Tr.
Whitinsville, Cong. ch. 310 84

Middlesex North and vic. C. Lawrence, Tr.
Boxboro', Cong. ch. 13 31
Dunstable, do. m. c. 10 00
Fitchburg, Calv. cong. ch. and so. 305,15; m. c. 20,77; 325 92
Groton, Cong. so. m. c. 115 50
Harvard, Cong. ch. and so. 52 75
Lancaster, do. 25 00
Lunenburg, do. 17 69
Pepperell, do. 50 31
Shirley, do. 7 21
Townsend, do. 38 00—655 69

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dedham, Cong. ch. and so. 116 25
Dorchester, J. V. M. 5 00
Jamaica Plains, Mather ch. and so. to cons. J. Russell Bradford and Mrs. Alonzo H. Quint H. M. 253 00
Medway, Village ch. s. s. 3 00
Milton, 1st cong. ch. and so. 63 00
Roxbury, Eliot ch. and so. m. c. 14,20; chapel m. c. 4,36; 18 56
West Roxbury, South evan. ch. 5; m. c. 12,23; 17 23
Wrentham, Cong. ch. and so. 60 00—536 04

Palestine Miss. So. E. Alden, Tr.
Bridgewater, Trin. cong. so. 8 00
N. Bridgewater, An indiv. 1 00
South Abington, Cong. ch. and so. m. c. 23 00
Scituate, Trin. cong. so. 14 22
South Weymouth, Union ch. and so. m. c. 90,07; Mr. Terry's ch. and so. m. c. 46; 136 07—182 29

Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, G. S. D. 1 00

Worcester co. North, B. Hawkes, Tr.
Gardner, 1st ch. and so. 38 00

Worcester co. Central Asso. W. R. Hooper, Tr. 2,000 00

7,998 54

A lady, 1 00
Andover, L. H. C. 5 00
Charlestown, Cong. s. s. 4,12; G. W. W. 1; 5 12
Chelsea, Broadway ch. and so. m. c. 41 83
East Cambridge, Evan. cong. ch. m. c. 10 66
Malden, Trin. cong. so. m. c. 63 33
Melrose, A. D. 10 00
Nantucket, 1st cong. ch. 75 00
Neponset, A. F. J. 2 00
West Cambridge, Cong. ch. and so. 539,57; W. A. int. 3; 542 57—756 51

8,755 05

Legacies.—Great Barrington, Mrs. Abby E. Beckwith, by E. Ely, Ex'r, 50 00

8,805 07

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Brookfield, A. S. T. 3 00
Monroe, Cong. ch. m. c. 24 02—27 02

Fairfield co. West, C. Marvin, Tr.
Black Rock, Cong. ch. and so. 100 00
Fairfield, 1st cong. ch. 163 91
Weston, Cong. ch. 25 00
Westport, do. 65 71—354 62

Hartford co. Aux. So. A. W. Butler, Tr.
Unknown, Asso. or soc. 26 00
Bolton, Cong. ch. and so. 20 04
Cantue Centre, Col'd gents. asso. 28,80; A. W. 5; m. c. 7,59; 41 39
East Avon, La. asso. 25 31
East Windsor, T. W. 3 00
East Windsor Hill, Theol. Inst. 33 40
Hartford, Centre ch. 1,692; m. c. 12,05; South ch. fr. S. Terry, to cons. Mrs. Jean R. Shedden, of Natchez, Miss. H. M. 150; 1,854 05
Suffield, 33 63
Unionville, 55 50-2,092 32

Hartford co. South, H. S. Ward, Tr.
Southington, (Of wh. to cons. Wyllys Smith H. M. 100;) 344 00
Kensington, So. 45; m. c. 12; 57 00—401 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Anniv. coll. 37 17
Bethlem, 96 89
Bridgewater, 14 00
Cornwall, South, 12 37
Goshen, 223,80; m. c. 28,68; 252 48
Harwinton, 66 00
Litchfield, 228,40; m. c. 6,62; 235 02
Milton, 16 00
New Hartford, South, 27 45
New Preston Hills, 43; m. c. 8; Waramang, 80,71; 131 71
Northfield, 7 00
South Cornwall, M. Ives, 10 00
South Farms, 109,20; m. c. 15,95; 125 15
Torrington, 53 81
Washington, 142,27; m. c. 18,42; 160 69
Watertown, 87; m. c. 20; 107 00
Winsted, West, 4 00
Wolcottville, 26 00
Woodbury, 1st ch. to cons. Duncan P. Whitlock an H. M. 118; m. c. 57; 175 00
Woodbury, North, 85 25

1,642 99
Ded. for printing report, 6 00-1,636 99

Middlesex Asso. E. Southworth, Tr.
Centre Brook, 17 50
Essex, Cong. ch. 40 00
Millington, Cong. so. 21 52
North Lyme, m. c. 10,68; la. 24; 34 68
West Chester, Cong. so. 24 30—138 00

New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, Yale college, m. c. 20,70; 3d cong. ch. m. c. 13,75; united m. c. 18,68; South ch. 7,30; 60 43

New Haven co. East, F. T. Jarman, Tr.
Guilford, A friend, 3 00
Madison, La. so. 32 70
Meriden, Central ch. 28,32; 1st ch. and cong. 75,83; 104 15—139 85

New Haven co. West, A. Townsend, Jr., Tr.
Hamden, East Plaine, 98 00
Milford, 2d cong. so. wh. and prev. dona. cons. Noah Kelsey an H. M. 84 00—182 00

Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.
Lisbon, Newent so. 18 00
Montville, 1st so. 65; C. B. and Henry Y. Chapel, to cons. Miss Mary F Chapel an H. M. 100; 165 00
New London, 1st cong. ch. and so. 46 41
Norwich, 2d and Main st. m. c. 36,51; Main st. gent. 50; 86 51—315 92

Tolland co. Aux. So. E. I. Smith, Tr.
Gilead, Rev. C. Nichols, 20; Mrs. L. Brown, 10; 30 00

Windham co. Aux. So. J. B. Gay, Tr.
Hampton, 49 56
Willimantic, Ch. and so. 41,97; m. c. 26,38; 68 35—117 91

5,496 06

Legacies.—Avon, Julia Woodford, by C. C. Day, Ex'r, 100 00

5,596 06

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 35; a friend, 5; 40 00
Providence, Ch. 10; J. W. B. 2; 12 00
Westerly, Cong. ch. and so. 16 00—68 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

A friend, for Amoy m.	5 00	
Albany, 2d R. D. ch.	50 00	
Dutchkill, Youth's miss. so.	18 48	
Hurley, R. D. ch.	10 00	
Kingston, Mrs. C. L. V.	10 00	
Saugerties, R. D. ch. m. c.	19 83	
Syracuse, R. D. ch.	58 82	
	172 13	
Ded.	94 50	—77 63

Buffalo and vic. J. Crocker, Agent.

Buffalo, 1st pres. ch.	40 50	
West Aurora, Cong. ch.	15 00	—55 50

Greene co. Aux. So. J. Doane, Tr. Durham, 1st pres. ch.		35 00

Monroe co. and vic. E. Ely, Agent.

Bergen, 1st cong. ch.	24 30	
Fowlerville, 1st do.	24 53	
North Bergen, Pres. ch.	16 50	
Rochester, Louis Chapin, wh. cons. MARY B. ALLEN and LUCILIA TRACY of Rochester, MARIETTA HOUGHTON of Le Roy, LUCINDA S. PRESCOTT of Worcester, Ms., and JULIA TOLMAN, of Ware, Ms. H. M. 500; Plymouth ch. 37,24;	537 24	—602 57

New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. Norman White, 100; South pres. ch. m. c. 103,65;)		417 74

Oneida co. Aux. So. J. Dana, Tr.

Augusta, Cong. ch.	13 00	
Deerfield,	50	
Martinsburg,	5 00	
Paris Hill, Cong. ch. for ed. in Madras,	18 10	
Utica, 1st pres. ch. m. c. 26,06; s. s. for chil. fund, 50;	76 06	
Verona, 2d cong. ch.	12 87	—125 53

St. Lawrence co. Aux. So. H. D. Smith, Tr. Gouverneur, E. Wright,		29 00

Syracuse and vic. S. Mead, Agent.

Castle Creek, Pres. ch.	22 00	
Fayetteville, do.	68 60	
La Fayette, do.	19 75	
Marcellus, Cong. ch.	30 00	
Otisco, do.	50 44	
Pompey, do.	50 00	
Syracuse, 1st pres. ch.	104 00	
	344 19	
Ded. disc.	1 00	—343 19
		1,686 16

Albany, Rev. D. Dyer,	15 00
Amenia, Pres. ch. m. c.	12 27
Aurora, 1st pres. ch. to cons. Rev. ALBERT MANDALL an H. M.	50 00
Big Hollow, Pres. ch.	13 00
Canterbury, Rev. D. C.	5 00
Champion, Miss H.	1 00
Chazy, J. C. H. 10; A. H. 10;	20 00
Cobbleskill, J. B.	5 00
Cutchogue, O. T. G.	1 00
Durham, 1st pres. ch. fem. cent. so.	23 00
Flushing, Cong. s. s. for ed. in Beirut,	10 00
Galway, Young la. miss. so. for c. f.	12 00
Guilderland, A s. s. class,	5 00
Hamden, A friend,	5 00
Haverstraw, Central pres. ch. m. c. 25; s. s. for c. f. 15	40 00
Homer, Cong. s. s.	14 00
Hunter, Pres. ch. m. c.	8 00
Huron, do. do.	18 00
Jamaica, do.	56 48
Lenox, L. Hall,	5 00
Nassau, New Providence, J. F. Bacon,	75 00
Northville, Cong. ch. m. c. 10; fem. miss. so for c. f. 16,50;	26 50
Owego, F. E. P.	12 00
Rensselaer Falls, Cong. ch.	5 00
Ridgebury, Pres. ch. 25; J. C. Stewart, 25;	50 00
Rocky Point, m. c.	20 00
Rome, Pres. ch. to cons. C. F. WILLIAMS an H. M.	100 00
Sand Lake, Pres. ch.	10 00
Schenectady, do.	210 00
Skaneateles, Pres. cong. wh. cons. Rev. WILLIAM B. DODD an H. M.	58 84
Stockholm, J. R.	2 00
Somers, Pres. ch.	4 82
Troy, 1st do. wh. cons. Rev. ROBERT R. BOOTHAN an H. M.	100 00
Warsaw, Mrs. Fisher,	10 00—1,002 91
	2,689 07
Legacies.—Franklin, Erastus Waters, by WILLIAM WATERS, Ex'r, wh. cons. him and Mrs. MARY WHITE H. M.	322 75
	3,011 82

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.

Hackensack, R. D. ch.	32 50	
Montague, A family off'g by Rev. D. A. Jones,	20 00	
Raritan, 3d Ref. D. ch. for chil. in Amoy,	6 12	—58 62
Fairton, for c. f.	6 12	
Johnstown, J. B.	10 00	
Newark, Roseville pres. ch.	15 00	
South Orange, Pres. ch.	74 23	
Wantage, 2d do.	30 28	—135 63
		194 25

PENNSYLVANIA.

Athens, Pres. ch. m. c.	24 28	
Clinton, Hope s. s.	5 00	
Hartsville, 1st pres. ch.	68 58	
Minersville, Welch cong. ch.	49 56	
Montrose, (of wh. fr. m. c. 11,46;)	39 00	
Philadelphia, Green Hill pres. ch. I. A. 10; Calvary pres. ch. E. S. W. 25;	35 00	
Wattsburg, Pres. ch.	5 00	—226 42

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	44 81

VIRGINIA.

Fluvanna co. J. H. Cocke,	20 00

SOUTH CAROLINA.

Charleston, R. W. B. for the Micronesian m.	6 00

OHIO.

By Rev. S. G. Clark.

Atwater,	40 20	
Ashtabula,	19 00	
Brownhelm, Rev. A. H. Betts,	5 00	
Cleveland, 1st pres. ch. G. M. 10; S. W. 10; 2d pres. ch. 1; E. F. G. 15; H. P. H. 10; H. K. W. 10; T. L. B. 20; S. S. 111;	187 00	
Chatham, L. B. Society,	12 97	
Edinburg,	1 00	
Ellsworth,	6 00	
Florence,	9 25	
Freedom, 31; s. s. 5;	36 00	
Geneva,	5 16	
Hudson, 23,30; H. B. 10; Rev. C. P. 3;	36 30	
Kirtland, 22,50; s. s. 2,86;	25 36	
Lyme, 12; J. S. 10;	22 00	
Nelson,	3 75	
Oberlin, H. V. and family,	10 00	
Randolph,	3 00	
Ravenna, 21,63; m. c. 33;	54 63	
Ruggles,	10 28	
Solon, 10; Rev. I. S. 12;	22 00	
Tallmadge, 37,56; Rev. W. H. and wife, 20; D. U. and family, 15; C. S. 10; R. F. 10;	92 56	
Twinsburg, 23,33; m. c. 9,52; Rev. S. M. B. 5;	37 85	
Windham, 37,60; s. s. 10;	47 60	
Willoughby, 24,15; s. s. 89c.;	25 04	

Wellington,	1 00	
Plain and Waterville,	7 00	
York,	5 00—724 95	
By G. L. Weed, Tr.		
Berlin, Pres. ch.	25 00	
Cincinnati, 2d pres. ch. m. c. 17,50; 3d do. 9,40;	26 90	
Circleville, Pres. ch. 39,58; s. s. inf. class, 7,50;	47 08	
Collegehill, Pres. ch. m. c.	3 06	
Columbus, 2d do. 78; m. c. 6,60;	84 60	
Franklin, Pres. s. s.	2 82	
Marysville, Pres. ch.	14 00	
Oxford, 2d do.	30 30	
Troy, 2d do.	163 25	
Walnut Hills, Lane sem. ch. m. c.	7 57	
	404 58	
Ded. disc.	2 00—402 58	
		1,127 53
Canton, Pres. ch.		60 00
Paddy's Run,		1 00
		1,188 53
Legacies.—Brownhelm, Rhoda B. James, by Rev. S. G. Clark,		48 00
		1,236 53

INDIANA.

By G. L. Weed, Tr.		
Delphi, Pres. ch. s. s.	15 00	
Fort Wayne, Rev. Dr. Hogue, 10; L. C. Jacoby, 10; Mr. Irvin, 1;	21 00	
Jeffersonville, Rev. P. Bevan,	1 00	
New Albany, 3d pres. ch.	20 00	
Pisgah, Pres. ch. as bal.	50—57 50	

ILLINOIS.

By Rev. I. M. Weed.		
Cedarville, Luth. cong. 7,25; Mr. A. 5;	12 25	
Elgin, Pres. ch.	5 00	
Freeport, do.	65 00	
John Ruth, Esq.,	10 00	
Galena, 2d pres. ch.	68 00	
Naperville s. s.	3 00	
Northville, Pres. ch.	4 00	
Payson,	1 00	
Somonauk, do.	5 75	
Rev. H. Bergen,	1 00	
Sycamore, Cong. ch.	2 00	
Wethersfield, Cong. ch.	7 50	
Wilmington, Pres. ch.	23 00	
	207 50	
Ded. disc.	1 00—206 50	
Chicago, H. M. M. 1; Pres. ch. 300;	301 00	
Farmington, Cong. ch. m. c.	17 00	
Geneseo, M. H. M.	10 00	
Lockport, Cong. ch.	50 00	
Waverly, E. J.	12 00—390 00	
		596 50

MICHIGAN.

By Rev. O. P. Hoyt.		
Allegan,	6 71	
Albion,	15 00	
Battle Creek,	40 00	
Concord,	9 00	
Cooper,	10 00	
Detroit, 2d pres. ch.	5 00	
Eckford,	23 89	
Gull Prairie,	12 55	
Hastings,	13 07	
Lodi, 1; R. N. 5;	6 00	
Le Roy,	4 00	
Marshall,	1 50	
Otsego,	40	
Three Rivers,	17 40—164 52	
Hillsdale, G. W. Underwood to cons. Mrs. JANE B. UNDERWOOD an H. M.	50 00	
Marietta, J. A. A.	2 00—52 00	
		216 52

WISCONSIN.

By Rev. I. M. Weed.		
Beaver Dam, Pres. ch.	27 00	
Lancaster, Cong. ch.	7 00	
Somers, Pres. ch.	22 10	
La Cross, Cong. ch.	46 75	
White Water, do.	13 72	
Wyoming, do.	9 00	
Wauwatosa, do. 30; F. A. 5;	35 00—160 57	
Kenosha, 1st cong. ch.	41 15	
		201 72

IOWA.

Budington, Cong. ch.	75 50	
Dubuque, Pres. ch.	48 50—124 00	

KENTUCKY.

Midway,	31 45

TENNESSEE.

Cleveland, Pres. ch.	10 00

TEXAS.

San Antonia, A friend,	2 50

MINNESOTA TERRITORY.

Minneapolis, Pres. ch.	28 74

IN FOREIGN LANDS, &c.

Barton, C. W., Coll. 10,55; Rev. W. H. A. 1; L. S. 1; Glanford, coll. 6,45; S. S. 4;	23 00
Jaffna, Ceylon, Rev. B. C. Meigs, a thank off'g in the 40th year of missionary life, $50, prev. ack.	
Lower Cattaraugus, Ch. 58; m. c. 4,15;	62 15
Nestorian mission, m. c.	100 80
Syria, J. G. Scott,	40 00
Tuscarora, N. Y. m. c.	3 15
Tirumungalum, India, A missionary, a thank off'g to cons. Rev. JOHN RENDALL an H. M.	50 00
	6 56
	285 66
Total from the above sources,	**$22,605 40**

DONATIONS FOR THE MISSIONARY PACKET.

(The particulars will be published next month.)

MAINE,	459 91
NEW HAMPSHIRE,	278 86
VERMONT,	240 29
MASSACHUSETTS,	1,751 39
CONNECTICUT,	480 29
RHODE ISLAND,	49 50
NEW YORK,	1,641 19
NEW JERSEY,	166 83
PENNSYLVANIA,	144 97
DELAWARE,	25 50
MARYLAND,	20 00
DISTRICT OF COLUMBIA,	42
VIRGINIA,	15 00
NORTH CAROLINA,	1 00
GEORGIA,	10 00
OHIO,	354 54
INDIANA,	23 33
ILLINOIS,	419 25
MICHIGAN,	37 20
WISCONSIN,	24 41
IOWA,	79 00
MISSOURI,	25 00
KENTUCKY,	1 00
TENNESSEE,	12 75
MINNESOTA TERRITORY,	1 00
SENECA MISS.	5 00
Amount received in October,	6,267 63
Previously acknowledged,	921 57
Total,	$ 7,189 20
Donations received in October,	**28,352 33**
Legacies,	**520 70**
	$28,873 03
☞ **TOTAL from August 1st to October 31st,**	**$41,476 50**

Date Due

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1856